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HUMAN PERSONALITY

HUMAN PERSONALITY

AND ITS SURVIVAL OF BODILY DEATH

BY

FREDERIC W. H. MYERS

Cessas in vota precesque,
Tros, ait, Aenea, cessas? Neque enim ante dehiscent
Adtonitæ magna ora domus.— VIRGIL.

"Nay'" quoth the Sybil, "Trojan' wilt thou spare
The impassioned effort and the conquering prayer?
Nay' not save thus those doors shall open roll,—
That Power within them burst upon the soul."

IN TWO VOLUMES

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SYLLABUSES

CHAPTER VII

PHANTASMS OF THE DEAD

700. From the actions and perceptions of spirits still in the flesh, and concerned with one another, we must now pass on to inquiry into the actions of spirits no longer in the flesh, and into the forms of perception with which men still in the flesh respond to this unfamiliar agency.

701. There has been no clear consensus of opinion as to the kind of evidence which ought to be demanded if human survival is to be proved. My object is to make that evidence at once clear in itself and continuous with knowledge already acquired.

702. Considering in the first place the vague term "ghost," we cannot accept the popular notion of a ghost as "a deceased person permitted by Providence to hold communication with survivors."

703. What we must rather look for is a "manifestation of persistent personal energy," continuing after the shock of death. Such manifestations are not specially likely to correspond with the romances of popular fancy.

704. We ought rather to look for possible analogies to such cases as we already know where communication has been effected between widely different phases of personality—as between wakers and somnambulists, &c.

705. And reviewing both our experiments in automatism and our spontaneous phenomena, we find in each group three main classes of messages—namely, sensory hallucinations, emotional and motor impulses, definite intellectual messages.

706. The same three classes meet us again in our analysis of apparently *post-mortem* communications also.

707. Yet, though with these analogies in our favour, we need a somewhat close discussion of the conditions which a visual or auditory phantasm is bound to fulfil before it can be regarded as indicating *primâ facie* the influence of a discarnate mind. Such a discussion, based mainly on the time-relation between the death and the apparition, is here quoted from Edmund Gurney.

708. Further inquiry into the limits of possible *latency* in the percipient's mind of an impression received from a still living agent.

709. Consideration of special cases in which a hallucination occurring shortly after a death already known might possess evidential validity.

710. Cases of *recurrence* of a phantasm, first about the time of death (the death being unknown to the percipient), and then decidedly after the death had occurred.

711. Cases where the phantasm first occurs some hours after death. Examination of the hypothesis of latency in these cases.

712. It will be seen that we have here no simple problem of time-relations between death and apparition. The ghost is a function of two variables : the incarnate spirit's sensitivity, and the discarnate spirit's capacity of self-manifestation. The *latter* of these two factors affords the easier method of arrangement; and we may arrange our apparitional communications in a descending series, from cases showing the fullest knowledge or purpose to cases where the indication of intelligence becomes feeblest.

713. We may begin with a case, anomalous and non-evidential, which claims to represent the subjective sensations accompanying the transition from earthly to spiritual life. **713 A.** Case of Dr. Wiltse.

714. Repeated apparitions indicating continuous knowledge of the affairs of earth after the spirit's departure ; case of Mr. Mamtchitch. **714 A.** Case of Miss Adie.

715. Single apparitions indicating knowledge of some post-mortem fact, such as place of burial, &c.

716. Similar apparitions implying knowledge of the affairs of surviving friends. Cases of: **716 A.** Mrs. P. **716 B.** Mr. D. **716 C.** Mrs. V.

717. Cases where a departed spirit seems to show knowledge of the impending death of a survivor; case of Mr. G. Cases of: **717 A.** Miss Pearson. **717 B.** Mr. Kingsbury. **717 C.** Captain Norton.

718. "Peak in Darien" cases ; where a dying man perceives as spirits certain persons of whose previous death he was not aware. Cases of: **718 A.** Colonel ——. **718 B.** Colonel Hicks.

719. Cases where departed spirits manifest their knowledge that some friend who survived them has passed into the spirit world; case of Miss Dodson. Cases of: **719 A.** Mrs. Smith. **719 B.** Mrs. Palliser. **719 C.** Miss Hawkins-Dempster.

720. Case of Mrs. Bacchus, in which the apparition of a deceased person is seen in the house where the dead body of his wife is lying.

721. Cases where the deceased person manifests knowledge of some fact connected with his own earth-life, especially his death and events connected therewith; case of Miss Conley.

722. Cases where the deceased person shows knowledge of his previous relations with a survivor (case of Baron von Driesen) ; or of intentions not fulfilled. Cases of: **722 A.** Mrs. Nery. **722 B.** Dr. Binns.

723. In the case of Mrs. Storie, previously given, there are indications of an intelligence other than the decedent's as concerned in the presentation of her complex dream.

724. Cases where a *compact* to appear, if possible, had been made before death; the compact thus forming a definite fact which the deceased person remembers. Possible mode in which such a compact may tend to fulfil itself.

725. Instances of such compacts more or less precisely fulfilled. **725 A.** Case of Captain Colt.

726. Case of Mr. Reeves, in which the deceased person's impulse seemed to be the fulfilment of an immediate engagement.

727. Further cases of engagement or compact fulfilled, although in a *deflected* fashion; that is, by an appearance to some one other than the

special person to whom the promise was made ; case of Countess Kapnist. Cases of: **727 A.** Mr. Bellamy. **727 B.** Miss Money.

728. Persistence of effort on the part of the deceased person (**728 A.** Case of Mr. Cabral); and case where the apparition indicates knowledge of the deceased person's funeral. **728 B.** Case of Mrs. B.

729. Cases where a vision presents to a survivor the aspect of the chamber of death.

730. Cases where the condition of the deceased person's body is thus presented ; case of Mr. D.

731. Cases where there are successive phantasmal pictures of a death and of the subsequent arrangement of the body. **731 A.** Case of Miss Hall.

732. Discussion of a case previously given (Mrs. Green's) where there is apparently a mingled telepathic agency, proceeding both from the departed and from the living, and presenting the scene of death.

733. Cases where the departed spirit seems preoccupied with the spot where his bones are laid. Cases of: **733 A.** Miss Atkinson. **733 B.** Mr. Tyre.

734. Case of Mr. Tandy, where the departed spirit seems to be aware of the arrival at a friend's house of the news of his own death.

735. In some cases depression is felt by the percipient from the time of his friend's death until the news thereof reaches him; in others a happy vision preludes the news. **735 A.** Case of Mr. King.

736. Further cases indicating some knowledge of this kind on the part of the departed spirit; case of Miss Q. Cases of: **736 A.** Mrs. Davies. **736 B.** Mr. Cameron Grant. **736 C.** Miss M.

737. Apparitions which communicate no definite message. These may be subdivided into *personal* and *local*, according as they appear to be intended to impress special survivors, or, on the other hand, seem mere recurrences to accustomed haunts.

738. Cases where a spiritual presence appears to seek out a surviving friend.

739. Similar cases where the deceased person's phantasm appears in scenes unfamiliar to him while on earth. Cases of: **739 A.** Mr. Elliott. **739 B.** Mrs. Clark. **739 C.** Mr. Keulemans.

740. Occasional appearance of phantasms of the dead (of all types) to several persons collectively. **740 A.** Case of Miss W.

741. Cases where the impulse prompting to appearance may have been at once personal and local; case of Mr. Letts. **741 A.** Case of Mrs. Crans.

742. Further cases of appearances to friends in familiar surroundings; case of M. Gore Booth. **742 A.** Case of Mrs. Judd.

743. A phantasmal voice giving the news of death. **743 A.** Case of Sister Bertha.

744. Cases where the phantasmal figure, although sometimes recognised by acquaintances in a familiar scene, may be thought to have obeyed a local rather than a personal attraction; case of Mr. Bard. Cases of: **744 A.** Miss Farquharson. **744 B.** Mr. J.

745. Apparitions locally conditioned, or hauntings. Cases of: **745 A.** General Becher. **745 B.** Mrs. M. **745 C.** Mr. Husbands. **745 D.** Mrs. Clerke.

746. Such apparitions may possibly be due to the results of past mental action.

747. Phantasmal sounds, non-articulate, but intelligent, apparently ascribable to the agency of deceased persons; case of Mr. L. **747 A.** Case of Mrs. Horne.

748. These sounds, although apparently analogous to Poltergeist phenomena, rarely appear in connection with them.

749. Apart, however, both from inarticulate sounds and from Poltergeist phenomena, there is much evidence to *haunting;*—to the fact, that is, that in many houses several persons have independently seen phantasmal figures more or less resembling each other. Hypotheses of interpretation, suggested by Mrs. Sidgwick.

750. In my own view, the phantasm may imply a local modification, not of the material, but of the metetherial world.

751. And the apparent influence of certain *houses* in generating apparitions may form part of the problem of *retrocognition;*—of phenomena now occurring which recall and in some unknown way depend upon long-past events;—whether as their sequel or as their residue. Cases of: **751 A.** Miss Morton. **751 B.** Miss Scott.

752. We have reached a point where our study of sensory automatisms—their time coincidences and their significant details—has taught us for the present nearly all it can; while we crave for some more potent method of analysis, some wider field of induction, if we are to meet the novel problems which arise on every side. Such wider field is offered to us by the study of *motor automatisms*, to which we must proceed in the next chapter.

753. One lesson of high importance rises so manifestly from the evidence already studied that it calls for mention here. That world-old conception of Evil Spirits, of malevolent Powers, which has been the basis of so much causeless fear, melts from the mind altogether as we study the actual facts.

754. Other ethical indications, of lofty and at the same time evolutionary type, occur incidentally in the course of our independent demonstration of the profoundest cosmical thesis which we can conceive as susceptible of scientific proof.

755. Appeal for further collaboration in this absolutely necessary quest.

CHAPTER VIII

MOTOR AUTOMATISM

800. The lines of evidence followed in previous chapters, and here briefly recapitulated, are in themselves sufficient to justify the reader in provisional acceptance of my primary thesis—namely that the analysis of man's personality reveals him as a spirit, surviving bodily death. This point has been reached by the discussion of phenomena, such as dreams and ghosts, already vaguely familiar to the popular mind.

801. There are still, however, phenomena—less familiar to the ordinary reader—which await discussion, and which will add greatly to the evidence for

my central contention. Prominent among these are *motor automatisms*: and it is important to understand which of such automatisms (after dismissing morbid varieties) I retain here for discussion as evolutive phenomena.

802. Before answering this question in detail, we must realise the preliminary theorem that it may be expected that supernormal vital phenomena will manifest themselves as far as possible through the same channels as abnormal or morbid vital phenomena.

803. To distinguish between the developmental and the degenerative we must study each psychical phenomenon in turn; considering whether it indicates mere inhibition, mere perturbation;—or whether the inhibition involves latent dynamogeny, and the perturbation masks evolution.

804. Automatic movements may be scientifically more important than conscious movements; in fact, they lead up to those trance-utterances which form in my view our most advanced phenomena.

805. We may begin by pointing out certain main characters which unite in a true class all the automatisms which we are here considering. They are *idiognomonic* and *nunciative*.

806. Example of simple form of nunciative automatism in muscle-reading. The unconscious tremor reveals both my thought and my memory.

807. Case of nunciative or message-bearing automatism in words written in obedience to post-hypnotic suggestion.

808. Illustration from the dynamometer of automatic transformation of will into motion.

809. Simple motor externalisation of subliminal thought in table-tilting.

810. The automatist no doubt unconsciously sets going and stops such movements; but the word which is thus spelt out is by no means always what he wished or expected. Other indications that the tilts are subliminally controlled.

811. A more elaborate form of automatic gesture inspires what are called "spirit-drawings." **811 A.** Mr. Wilkinson on spirit-drawings.

812. Before entering on the impending subject of automatic writing, I interrupt my exposition to introduce two historical cases of automatism,—one of them inhibitory, one dynamogenic,—which add to my subject the dignity of the great names of Socrates and Joan of Arc. The automatisms of Socrates are now capable of coherent explanation.

813. The monitions of the Dæmon of Socrates consisted mainly in sagacious inhibitions.

814. There is also some slight indication of Socratic telepathy, clairvoyance, ecstasy.

815. Joan of Arc an example of monitory *impulse;* her voices (not always clearly externalised) impel her irresistibly to the noblest doings. **815 A.** Mr. A. Lang on Joan of Arc.

816. These two great historical cases illustrate the furthest extent of the claim that can be made for the agency of the subliminal self in similar automatisms;—apart from telepathy or possession.

817. They launch us on our subject with the consciousness of two difficulties. We have to decide for each case—first, whether we are to call it sensory or motor; then, whether we are to attribute its origination to the automatist's or to some other mind. It is antecedently likely that the subliminal self will sometimes express its messages in terms (so to say) of profound

organic modifications. Cases of: **817 A.** Dr. N. **817 B** and **C.** Mrs. Hadselle. **817 D.** Lady de Vesci.

818. The inhibitory impulses may sometimes relate to exceedingly trivial matters. Cases of: **818 A.** Mrs. Verrall. **818 B.** Mrs. Elliott.

819. Or a sudden inhibition may be combined with a corresponding impulse; case of Dr. Hodgson finding five-leaved clover. **819 A.** Case of Dr. Guebhard finding bifid fern.

820. Sometimes the impulse may conceivably be explained by a subconscious perception or interpretation.—Case of Mr. Wyman.

821. A similar case where the sense of smell may have played a part.—Case of Mr. C. W. Moses. **821 A.** Case of Mrs. Gray.

822. Another case, possibly due to smell or sense of varying resistance in the air.—Mr. Wait.

823. A similar case, perhaps attributable to excessive tactile sensibility.—Mr. W.

824. A case of inhibition which seems beyond explanation by hyperæsthesia, and suggests telæsthesia or spirit guardianship.—Dr. Parsons.

825. We next come to cases involving massive motor impulses to various actions. Case of Mr. Garrison. **825 A.** Case of Mr. Skirving.

826. Innate predisposition to motor automatisms of various kinds. Scheme of increasingly specialised motor phenomena. Rise of automatic writing.—Edmund Gurney and W. Stainton Moses. My own experience.

827. Automatic writing a mode of experiment harmless in itself.

828. Classification of contents of messages.

829. Most automatic script originates in the automatist's own brain.—Mr. H. A. Smith's cases.

830. Reference to anagrams in the "Clelia" case. **830 A.** The "Clelia" case.

831. Case of Professor Sidgwick's friend.

832. Mr. Schiller's case (**832 A**);—appearance of fictitious personalities, although neither invited nor credited by the automatist. **832 B.** Case of Sœur Jeanne.

833. Case of Madame X. An unusual combination of various motor automatisms.

834. The cases just described lead up to Professor Flournoy's case of "Hèlène Smith."

835. Mlle. Smith an example of continuous and complex subliminal mentation going on in a perfectly healthy and normal organism.

836. Her alleged reincarnations.

837. The Martian language.

838. Reversion to previous epochs of life.

839. Possible sport of spirits.

840. Mlle. Smith's "teleological" automatisms

841. Indications of supernormal faculty.

842. Possible telepathy from the dead. The Chessenaz case.

843. We now pass on to cases of phenomena much more clearly supernormal. Telepathy obtained through table-tilting. Cases of: **843 A.** Professor Richet. **843 B.** Mr. G. M. Smith.

844. I give next cases of automatic writing, the first of which (Mrs. Moberley's) shows indications of telepathy.

845. Telepathic cases simulating prophecy ; *e.g.*, that of Miss Summerbell.

846. Answers to questions written correctly, although not as the agent supraliminally intended; case of Mr. Allbright.

847. Another telepathic case, involving the agent's subliminal thoughts;—Mr. Riddell.

848. Our most striking case is a long series of telepathic communications between Mr. and Mrs. Newnham.

849. Mrs. Newnham writes automatically answers to unspoken questions by Mr. Newnham. **849 A**. Case of Mrs. Newnham.

850. A similar but shorter series is given in the next Appendix. **850 A**. Case of Mr. Buttemer.

851. The next case shows occasional telepathy, mingled with fragments of apparent clairvoyance and premonition. **851 A**. Case of Lady Mabel Howard.

852. A case of communication through table-tilting from a distant agent.—Mrs. Kirby. **852 A**. Case of M. Auguez;—prediction of death. **852 B**. Signor Bonatti's automatic writing; telepathy from a distant living agent.

853 Transitional cases;—information purporting to come from deceased persons, but more probably derived telepathically from the living; case of Mr. Lewis.

854. Message purporting to come from a deceased person who was found to be living; case of Mr. Lonr.

855. Case of automatic writing reproducing experimentally the thoughts of the persons present.

856. Statement through table-tilting of incident occurring at the time in a neighbouring house —Professor Alexander's case.

857. Telepathy may produce erroneous statements through the agent's thoughts being reproduced as matters of fact. **857 A**. Case of Professor H.

858. Dr Ermacora's experiments with a sensitive,—Maria Manzini. **858 A**. Her automatic writing gives the contents of a letter which reached her next morning.

859. The information may be derived from discarnate spirits—though not necessarily from those alleged in the communications. The communicators may deliberately veil their identity, and may also have access to sources of knowledge remote even to themselves. **859 A**. These problems are exemplified in the automatic writings of Miss A.

860. In these and other retrocognitive cases, it is difficult to decide between the hypotheses of "cryptomnesia" and spirit-control.

861. Mr. Wedgwood's experiments with Mrs. R. ;—case of communications purporting to come from Colonel Gurwood (who died in 1845).

862. Another retrocognitive case of the same kind through Mrs. R., namely:—**862 A**. The "David Brainerd" case.

863. But retrocognitive messages referring to matters easily accessible in print (*e.g.* Mr. Moses' case of musical composers, giving dates of their lives), even if genuine, may be attributed to clairvoyance on the part of the automatist.

864. A resemblance of the handwriting to that of the deceased person is sometimes alleged, but must be received with caution. **864 A**. Professor Rossi-Pagnoni's experiments at Pesaro.

865. Another case of alleged resemblances of handwriting, which also illustrates the spontaneous recurrence of the same problems with automatists of many different types, namely:—**865 A**. Case of Mrs. Underwood.

866. Cases where the writing announces a death unknown to the persons present;—instance reported by Dr. Liébeault.

867. In another case, partially correct details about the death are added. **867 A.** Case of Mdlle. Stramm.

868. Sometimes telekinetic phenomena seem to be associated with the announcement of a death. **868 A.** The Péréliguine case. **868 B.** Case of Mr. F. Hodgson. **868 C.** Ref. to "Woodd knockings."

869. Cases where correct details unknown to the automatist are given regarding a death which is known to him. **869 A.** Case of Mrs. Fitzgerald. **869 B.** The Skrytnikoff case.

870. A communication corresponding, not to the knowledge of the sitters, but to what was known to the alleged communicator before death. **870 A.** Case of Signor Cavalli.

871. Automatic writing by a child, showing faculties superior to those she normally possessed, with some writing in languages unknown to her. **871 A.** Mr. Junor Browne's case.

872. Writing by a young child who had no knowledge of her letters. **872 A.** Mr. Hempstead's case.

873. A series of writings by Mr. W., with indications of subliminal telæsthesia, and telepathy both from the living and from the dead. **873 A.** Another experience of Mr. W.'s.

874. A prediction given through table-tilting of the precise date of a death. **874 A.** Dr. Suddick's case.

875. Example pointing to continued terrene knowledge on the part of a deceased person; case of Mrs. von Wieseler.

876. A test message planned before death and communicated afterwards; case of Mrs. Finney **876 A.** Case of Prince Emile Wittgenstein; message about missing will. **876 B.** Dr. Knorr's case: message about missing note.

877. Desirability of planning beforehand communications to be made after death as a test of personal identity. **877 A.** Note on posthumous letters.

878. The evidence as to motor phenomena here set forth confirms and extends the conceptions to which the cognate sensory phenomena pointed;—the expansion of normal leading on to the development of supernormal faculties. The motor phenomena suggest more strongly than the sensory the hypothesis of "psychical invasion," which, if sufficiently prolonged, becomes a persistent "control" or "possession."

879. When the subliminal self is affected by a telepathic impact which works itself out by automatic movements, it becomes a question whether the movements are executed by the subliminal self or by the external agent.

880. This leads us on to the problem to be discussed in the next chapter;—in what ways may two spirits co-operate in the possession and control of the same organism?

CHAPTER IX

TRANCE, POSSESSION, AND ECSTASY

900. Possession may be defined as a development of Motor Automatism, resulting at last in a *substitution* of personality; there has recently been a great advance in the evidence for this theory.

901. Further, it coheres with modern notions of personality,—of the control of organism by spirit. It implies that the spirit of the entranced automatist partially quits his organism, and allows an invading spirit to occupy and use it.

902. The conception—similar as it is to primitive beliefs—will be found o co-ordinate and explain many of our ear'ier groups of phenomena.

903. First, the alternating use of brain-centres by alternate personalities seems to form a link in the series which ends in possession.

904. Genius suggests a possession of the brain-centres by the subliminal self.

905. In sleep it appears that the spirit may sometimes travel away from the body and perceive distant scenes clairvoyantly.

906. In the hypnotic trance or in spontaneous somnambulism, we often find a quasi-personality occupying the organism, while the sensitive's own spirit often claims to have been absent elsewhere, and sometimes exhibits real clairvoyant power. Telepathic intercourse, if carried far enough, corresponds to possession or to ecstasy.

907. In telepathy we encounter an influence which suggests an intelligent and responsive external presence, and telepathy between the living leads on to telepathy from the dead; which implies that the communication does not depend on vibrations from a material brain.

908. When motor automatism develops into possession, there is apparently no communication between the discarnate mind and the *mind* of the automatist, but rather with the latter's brain.

909. Even in ordinary cases of telepathy, the percipient's brain may sometimes be influenced by his own mind, and sometimes directly by the agent's; in the latter case, the influence may be termed *telergic*. Veridical apparitions also show traces of the spiritual and the physical elements mingling in various degrees as we pass from clairvoyant visions to collective apparitions.

910. The same stages are to be seen in the case of apparitions of the dead—leading up to complete possession of the automatist's brain by an extraneous spirit.

911. Possession by spirits is difficult to distinguish from cases of secondary personality, where the organism is controlled by anotner synthesis of its own spirit. We must not ascribe to spirit-control cases where no new knowledge is shown in the trance state.

912. In reputed savage cases of possession, the hostility of the control to the automatist is no proof of its being other than a secondary personality.

912 A. Dr. Nevius on demon possession in China.

913. It is sometimes claimed that these controls show supernormal knowledge, but the cases recorded may generally be explained by heightened memory, with possible traces of telepathy. In cases where there is good evidence of supernormal knowledge, the controls have always been both human and friendly.

914. We should expect spirit-control to be subject to the same limits that we find in controls by secondary personalities; *e.g.* the external spirit is not likely to be able to produce utterance in a language unknown to the automatist.

915. In both cases, and also in dreams, memory seems to fail and change in a capricious way.

916. Again, it is hard to get into continuous colloquy with a somnambulist,

who generally follows his own train of ideas, and similar difficulties seem to occur in conversing with spirit-controls.

917. Our expectations will thus be very different from the commonplace or even the poetic notion of what communication with the dead is likely to be.

918. The actual phenomena fail to comply either with the orthodox or traditional line of expectation, or with romantic anticipations, or with the notion that they should subserve some practical purpose

919. The problems of possession, on the other hand, form the natural sequence of our earlier problems; the actions of the possessed organism show the furthest stage of motor automatism; the incursion of the possessing spirit is the completest form of telepathic invasion.

920. We must now briefly consider the relation of spiritual influences to the world of matter. In some telergic cases, it appears that the agent's spirit acts directly on the percipient's brain.

921. In cases of possession, it is possible that the controlling spirit may impel the organism to more forcible movements than its usual ones.

922. It may also be able to use the organism more skilfully and emit from it an energy which can move objects not in contact with it; this phenomenon is termed by Aksakoff *telekinesis.*

923. The interest excited in the ordinary public by the "physical phenomena of spiritualism," or telekinesis, has, as is well known, fostered much fraud, to expose and guard against which has been one of the main tasks of the S.P.R. **923 A.** References to exposures of Madame Blavatsky. **923 B.** References to exposures of other spiritualistic frauds.

924. In this work, telekinesis is only dealt with where it appears as an element in spirit-possession, especially in the cases of D. D. Home and Stainton Moses.

925. Telekinesis may begin as a form of automatism, initiated by the subliminal self, and there may occasionally, though not provably, be an element of it in table-tilting or automatic writing. This may develop into raps or into movements of distant objects. **925 A.** Case of Mr. Vaughan.

926. The right comprehension of telekinetic phenomena must depend on a knowledge greater than we at present possess of the relations between matter and ether. A tentative sketch of what may be done by future inquiries is given in a "Scheme of Vital Faculty" (**926 A**). **926 B.** References to accounts of telekinetic cases.

927. Sporadic cases of ecstacy or possession seem not infrequent in some private circles. **927 A.** Mr. O.'s case. Cases of: **927 B.** Miss White; **927 C.** Miss Lottie Fowler.

928. All such cases are difficult to classify precisely, but the more developed forms of possession throw light on the more rudimentary ones.

929. The most rudimentary form seems to be a momentary possession by the subliminal self: *e.g.* case of Mrs. Luther.

930. Or there may be a brief psychical excursion in which some knowledge is gained and uttered automatically by the subliminal self: *e.g.* case of Professor Thoulet.

931. The next case—that of Mr. Goodall—suggests a kind of telepathic conversation between the subliminal self, controlling the utterance of the sleeper, and some perhaps discarnate spirit.

932. The next—Mr. Wilkie's—is a miniature case of possession.

933. These cases illustrate the development of the incipient stages of trance into ecstacy or possession, the control in different cases being by the incarnate or by the discarnate spirit, or by a combination of the two.

934. In one form of trance the automatist is completely controlled by his own subliminal self or incarnate spirit; *e.g.* **934 A.** case of Mr. Sanders.

935. In the famous case of Swedenborg, on the other hand, direct intercourse during ecstasy with discarnate spirits was claimed.

936. Swedenborg's personal experiences are in accord with those described —apparently independently—by other sensitives since his time; on the other hand, his dogmatic writings have been discredited by later knowledge. **936 A.** Kant on Swedenborg. **936 B.** The Seeress of Prevorst. **936 C.** Case of Mr. Skilton.

937. Cahagnet's subject, Adèle Maginot, was also apparently, when in trance, controlled by her own subliminal self. **937 A.** Mr. Podmore's account of this case.

938. In the case of D. D Home telekinetic phenomena are alleged, as well as trance manifestations. **938 A.** References to information about Home. **938 B.** Review of Mme. Home's *Life* of Home.

939. Home's trances varied a good deal on different occasions.

940. Comparison of the trance-manifestations of Home with those of Moses and of Mrs. Piper.

941. In the case of Moses, as in that of Home, the telekinetic phenomena formed an integral part of the general manifestations, but were regarded by him as merely subsidiary to the religious teachings of his "controls."

942. This ethical preoccupation was natural to his character and time

943 His relation to the S.P.R. **943 A** References to printed records of his phenomena, and biography.

944. The two series of phenomena—physical and trance—were intimately connected in his case, and purported to be produced by the same alleged discarnate spirits.

945. These belonged to three classes: (*a*) persons recently dead; (*b*) distinguished persons of past generations; (*c*) more distinguished and more remote persons, who called themselves by pseudonyms, *e.g.* "Imperator."

946. General account of Moses' automatic writings. **946 A.** His description of the process of writing.

947. The evidence for the identity of the remote spirits is very dubious. **947 A.** Case of Rector's copying from a closed book.

948. Possible explanation of some of the cases by subliminal observation and memory. **948 A.** Cases from "Spirit Identity." **948 B.** Other cases of veridical communications.

949. Case of "Blanche Abercromby," in which a recent death—unknown normally to Moses—was announced by his automatic writing, some of which was alleged to have a close resemblance to hers.

950. Discussion of the possible or alleged functions of the remote controls.

951. Classification of messages according to their evidential quality.

952. In some of Moses' cases, the messages were accompanied by apparitions or by telekinetic phenomena.

953. In the case of Mrs. Piper, the verbal messages from persons recently dead are of much greater evidential value; she is also alleged to be controlled by the "Imperator" group.

954. Her case differs from those of Home and Moses in presenting no telekinetic phenomena, and in the fact that she shows no supernormal powers except when in trance.

955. Brief history of the case.

956. The hypothesis of fraud. **956 A.** Report by Professor James. **956 B.** Report by the present writer.

957. Discussion of the personality of "Phinuit." **957 A.** Description by Professor Lodge.

958. During the dominance of the "Phinuit" control, the evidence for the personal identity of the alleged communicators was generally slight.

959. In the next stage—that of the "G. P." control—the evidence greatly improved. **959 A.** Mr. Hart's sitting. **959 B.** Mr. and Mrs. Howard's sitting. **959 C.** Communications from Mr. Hart.

960. Instance of correct information, unknown to the sitter, being given. **960 A.** Communications from Elisa Mannors.

961. Case of attempt to write Hawaiian: Mr. Briggs' sitting.

962. Communications from young children: Mrs. Sutton's sitting. **962 A.** Dr. and Mrs. Thaw's sittings.

963. The discarnate spirits seem occasionally to manifest powers of retrocognitive telæsthesia and of precognition. **963 A.** Predictions given through Mrs. Piper.

964. In the last stages of Mrs. Piper's trance manifestations, the chief controls purport to be those of Mr. Moses—the Imperator group—but there is no proof so far of their identity.

965. Trance communications from discarnate spirits must be influenced both by the subliminal self and by the organism of the medium, and perhaps may be impaired by limitations in the powers of the spirits.

966. Possession appears to have no injurious effect on the medium, but rather the reverse.

967. Coming to the part played by the spirit, it seems as far removed from modern philosophical as from ancient savage conceptions.

968. The personal identity of a spirit must connote memory and character.

969. The communications indicate some cognisance of space and time, and some knowledge both of the thoughts and emotions of survivors and of material facts.

970. Consideration of the possible difficulties of communicating on the part of the communicators.

971. They are such as might be inferred from the analogies between possession and alternating personalities, dreams, and somnambulism.

972. The relations between mind and brain may be elucidated by the difficulties shown by the spirit in using the medium's brain.

973. The spirits sometimes appear more eager to communicate than the sitters are to receive communications.

974. Conclusions which may be drawn from the phenomena recorded.

975. One obstacle to our inquiry has been the apparent want of dignity in this mode of acquiring knowledge; but the apparently trivial experiments and observations have led to generalisations of immense importance.

976. Further discussion of ecstasy.

977. It is a phenomenon common to all religions, and hence of special importance from a psychological point of view.

978. We must now deal briefly with the subject of retrocognition and

precognition; these suggest powers even more remote than telepathy or telæsthesia from ordinary methods of acquiring knowledge.

979. Retrocognition begins with hypermnesia, leading on to cases where the knowledge seems to come from the memories of other minds, embodied or disembodied, or from a direct perception of the cosmic record.

980. Precognition, starting from prommesia, leads on through self-suggestion and organic prevision, gradually involving more and more of the percipient's environment, as well as of his own history; but may even then be regarded as the result of the wider outlook of the subliminal self. **980 A.** Case of Signorina Manzini.

981. Some precognitions, however, may be due to the reasoned foresight of disembodied spirits; and some may possibly be derived from spirits higher than human, or from a sphere where our conception of time no longer holds.

982. Discussion of the evolution of retrocognition from memory.

983. The various stages of precognition: hyperæsthesia, peripheral or central.

984. The wider knowledge of the subliminal self; sometimes transmitted telepathically to others, or itself derived from disembodied spirits.

985. Direct foreknowledge of the future; the relation of this possibility to the problem of Free Will.

986. The conception of Time, as has often been suggested, may be purely subjective.

987. Our evidence seems to indicate that the spiritual world is now just beginning to act systematically upon the material world.

988. The faintness and incoherence of the messages seem an evidence of effort on the part of the communicators; but to solve the mystery fully will require the labours of many generations.

CHAPTER X

EPILOGUE

1000. Some attempt to place these new discoveries in clearer relation to existing schemes of civilised thought and belief is needful for the practical purpose of enlisting help in our inquiry, which has hitherto suffered from indifference rather than from opposition.

1001. The influence of the evidence set forth in this book should prompt towards the ultimate achievement of scientific dominance in every department of human study, including—as never before—the realm of "divine things."

1002. The present age is marked by a deep and widespread dissatisfaction, by a decline of any real belief in the worth of life. A similar crisis which passed over Europe once before was dissipated by the rise of Christianity.

1003. In our age the scientific instinct must be satisfied equally with the religious; any scheme of knowledge to commend itself to our descendants must be one which, while it *transcends* our present knowledge, steadily *continues* it. It is only now that this principle is beginning to be applied to the spiritual world.

1004. The conception of Telepathy is seen gradually to enlarge and deepen, proving to us at last that the kinship between souls is more fundamental than their separation.

1005. Let us suppose that whilst incarnate men have risen from savagery into intelligence, discarnate men have become more eager and more able to communicate with earth. Sporadic instances of such communication have always occurred; but the newer scientific temper—demanding not miracles, but a higher law—is not perhaps confined to this earth alone.

1006. Actual increase of our knowledge of the spiritual world, both by discovery and by revelation, is rendering possible a religious synthesis less incomplete than any which has been attained until now.

1007. By a religious synthesis I mean a co-ordination and development of all such response of the human spirit to Cosmic Law as has risen above mere egoism or revolt into co-operation and worship.

1008. I hold that this enthusiasm of response is morally incumbent on us; since, even though the Cosmos appears imperfect, it may be destined to attain perfection partly through our own work and faith.

1009. The response actually made in the past by human spirits of high type has been, on the whole, concordant in recognising that a spiritual world underlies the material. The two leading World-Religions have developed different sides of this obscure philosophic consensus. Eastern contemplation has dwelt on the vastness of the spirit's ascent up infinite degrees of Being, to be merged at last in an impersonal All. Western worship has based on Jesus Christ's Resurrection the belief that the soul survives bodily death, and on His Revelation the belief that the world is spiritual and is ruled by Love.

1010. This dim and imperfect agreement is now supplemented by nascent discovery and revelation. From the discovery of telepathy we learn that a direct communication passes between incarnate spirits, and from discarnate spirits to incarnate. From the revelation contained in these messages from discarnate spirits, we learn in direct fashion what philosophy had suspected,—the existence and influence of a spiritual world.

1011. Our new knowledge, confirming ancient streams of thought, corroborates analogically for Christianity the record of Christ's appearances after death, and hints at the possibility of the beneficent incarnation of souls previously on a level higher than man's.

1012. Passing on to the further future, it confirms for Buddhism the conception of an endless spiritual evolution, which the whole Cosmos subserves.

1013. And meantime, by its actual and ever-growing reality, the nascent communion with enfranchised spirits offers both immediate sustenance and endless development.

1014. That development must be an increase in holiness; an intensified interpenetration both of worlds and of souls; an evolution of Energy into Life, and of Life into the threefold conception of Wisdom, Love, and Joy.

1015. This process, effected for each several soul in different fashion, is in itself continuous and cosmic; all Life is developing itself from the primal Energy, and divinising itself into the ultimate Joy.

Appendix A. The Function of a Society for Psychical Research.
Appendix B. The Decline of Dogmatism.
Appendix C. Prayer and Supplication.

CHAPTER VII

PHANTASMS OF THE DEAD

οὐκέτι πρόσω
ἁβάταν ἄλα κιόνων ὑπὲρ Ἡρακλέος περᾶν εὐμαρές.
. . . θυμέ, τίνα πρὸς ἀλλοδαπὰν
ἄκραν ἐμὸν πλόον παραμείβεαι;
—PINDAR.

700. The course of our argument has gradually conducted us to a point of capital importance. A profound and central question, approached in irregular fashion from time to time in previous chapters, must now be directly faced. From the actions and perceptions of spirits still in the flesh, and concerned with one another, we must pass on to inquire into the actions of spirits no longer in the flesh, and into the forms of perception with which men still in the flesh respond to that unfamiliar and mysterious agency.

There need, I hope, be no real break here in my previous line of argument. The subliminal self, which we have already traced through various phases of growing sensitivity, growing independence of organic bonds, will now be studied as sensitive to yet remoter influences;—as maintaining an independent existence even when the organism is destroyed. Our subject will divide itself conveniently under three main heads. *First*, it will be well to discuss briefly the nature of the evidence to man's survival of death which may theoretically be obtainable, and its possible connections with evidence set forth in previous chapters. *Secondly*,—and this must form the bulk of the present chapter,—we need a classified exposition of the main evidence to survival thus far obtained;—so far, that is to say, as sensory automatism—audition or apparition—is concerned; for motor automatism—automatic writing and trance-utterance—must be left for later discussion. *Thirdly*, there will be need of some consideration of the meaning of this evidence as a whole, and of its implications alike for the scientific and for the ethical future of mankind. Much more, indeed, of discussion (as well as of evidence) than I can furnish will be needed before this great conception can be realised or argued from with the scientific thoroughness due to its position among fundamental cosmical laws. Considering how familiar the notion—the vague shadowy notion—of "immortality" has always been, it is strange

indeed that so little should have been done in these modern days to grasp or to criticise it;—so little, one might almost say, since the *Phaedo* of Plato.

701. Beginning, then, with the inquiry as to what kind of evidence ought to be demanded for human survival, we are met first by the bluff statement which is still often uttered even by intelligent men, that *no* evidence would convince them of such a fact; "neither would they be persuaded though one rose from the dead."

Extravagant as such a profession sounds, it has a meaning which we shall do well to note. These resolute antagonists mean that no new evidence can carry conviction to them unless it be *continuous* with old evidence; and that they cannot conceive that evidence to a world of spirit can possibly be continuous with evidence based upon our experience of a world of matter. I agree with this demand for continuity; and I agree also that the claims usually advanced for a spiritual world have not only made no attempt at continuity with known fact, but have even ostentatiously thrown such continuity to the winds. The popular mind has expressly desired something startling, something outside Law and above Nature. It has loved, if not a *Credo quia absurdum*, at least a *Credo quia non probatum*. But the inevitable retribution is a deep insecurity in the conviction thus attained. Unsupported by the general fabric of knowledge, the act of faith seems to shrink into the background as that great fabric stands and grows.

I can hardly too often repeat that my object in these pages is of a quite opposite character. Believing that all cognisable Mind is as continuous as all cognisable Matter, my ideal would be to attempt, for the realm of mind what the spectroscope and the law of gravitation have effected for the realm of matter, and to carry that known cosmic uniformity of substance and interaction upwards among the essences and operations of an unknown spiritual world. And in order to explore these unreachable altitudes I would not ask to stand with the theologian on the summit of a "cloud-capt tower," but rather on plain earth at the measured base of a trigonometrical survey.

702. If we would measure such a base, the jungle must be cleared to begin with. Let us move for a while among first definitions; trying to make clear to ourselves what kind of thing it is that we are endeavouring to trace or discover. In popular parlance, we are looking out for *ghosts*. What connotation, then, are we to give to the word "ghost"—a word which has embodied so many unfounded theories and causeless fears? It would be more satisfactory, in the present state of our knowledge, simply to collect facts without offering speculative comment. But it seems safer to begin by briefly pointing out the manifest errors of the traditional view; since that tradition, if left unnoticed, would remain lodged in the background even of many minds which have never really accepted it.

Briefly, then, the popular view regards a "ghost" as *a deceased person permitted by Providence to hold communication with survivors.* And this short definition contains, I think, at least three unwarrantable assumptions.

In the first place, such words as *permission* and *Providence* are simply neither more nor less applicable to this phenomenon than to any other. We conceive that all phenomena alike take place in accordance with the laws of the universe, and consequently by permission of the Supreme Power in the universe. Undoubtedly the phenomena with which we are dealing are in this sense permitted to occur. But there is no *a priori* reason whatever for assuming that they are permitted in any especial sense of their own, or that they form exceptions to law, instead of being exemplifications of law. Nor is there any *a posteriori* reason for supposing any such inference to be deducible from a study of the phenomena themselves. If we attempt to find in these phenomena any poetical justice or manifest adaptation to human cravings, we shall be just as much disappointed as if we endeavoured to find a similar satisfaction in the ordinary course of terrene history.

In the second place, we have no warrant for the assumption that the phantom seen, even though it be somehow *caused* by a deceased person, *is* that deceased person, in any ordinary sense of the word. Instead of appealing to the crude analogy of the living friend who, when he has walked into the room, *is* in the room, we shall find for the ghost a much closer parallel in those hallucinatory figures or phantasms which living persons can sometimes project at a distance. When Mr. Kirk, for instance, caused by an effort of will an apparition of himself to a waking percipient out of sight (see **668 B**), he was himself awake and conscious in the place where, not his phantom, but his body, stood. Whatever, then, that phantom *was*—however generated or conditioned—we cannot say that it was *himself.* And equally unjustifiable must be the common parlance which speaks of the ghost as though it were the deceased person himself—a *revenant* coming back amongst living men.

All this, of course, will be already familiar to most of my readers, and only needs repetition here because experience shows that when—as with these *post-mortem* phantoms—the deceased person has gone well out of sight or reach there is a fresh tendency, so to say, to *anthropomorphose* the apparition; to suppose that, as the deceased person is not provably anywhere else, he is probably here; and that the apparition is bound to behave accordingly. All such assumptions must be dismissed, and the phantom must be taken on its merits, as indicating merely a certain connection with the deceased, the precise nature of that connection being a part of the problem to be solved.

And in the third place, just as we must cease to say that the phantom *is* the deceased, so also must we cease to ascribe to the phantom the motives by which we imagine that the deceased might be swayed. We must

therefore exclude from our definition of a ghost any words which assume its intention to communicate with the living. It may bear such a relation to the deceased that it can reflect or represent his presumed wish to communicate, or it may not. If, for instance, its relation to his *post-mortem* life be like the relation of my dreams to my earthly life, it may represent little that is truly his, save such vague memories and instincts as give a dim individuality to each man's trivial dreams.

703. Let us attempt, then, a truer definition. Instead of describing a "ghost" as a dead person permitted to communicate with the living, let us define it as *a manifestation of persistent personal energy*, or as an indication that some kind of force is being exercised after death which is in some way connected with a person previously known on earth. In this definition we have eliminated, as will be seen, a great mass of popular assumptions. Yet we must introduce a further proviso, lest our definition still seem to imply an assumption which we have no right to make. It is theoretically possible that this force or influence, which after a man's death creates a phantasmal impression of him, may indicate no continuing action on his part, but may be some residue of the force or energy which he generated while yet alive. There may be *veridical after-images*—such as Gurney hints at (*Proceedings* S.P.R., vol. v. p. 417) when in his comments on the recurring figure of an old woman—seen on the bed where she was murdered—he remarks that this figure suggests not so much "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." (I quote the case referred to in **733 B**, and a second similar one in **745 B**.)

Strange as this notion may seem, it is strongly suggested by many of the cases of *haunting* which are referred to later in this chapter. We shall presently find (see **745–751**) that there is strong evidence for the recurrence of the same hallucinatory figures in the same localities, but weak evidence to indicate any purpose in most of these figures, or any connection with bygone individuals, or with such tragedies as are popularly supposed to start a ghost on its career. In some of these cases of frequent, meaningless recurrence of a figure in a given spot, we are driven to wonder whether it can be some deceased person's past frequentation of that spot, rather than any fresh action of his after death, which has generated what I have termed the veridical after-image—veridical in the sense that it communicates information, previously unknown to the percipient, as to a former inhabitant of the haunted locality.

Such are some of the questions which our evidence suggests. And I may point out that the very fact that such bizarre problems should present themselves at every turn does in a certain sense tend to show that these

apparitions are not purely subjective things,—do not originate merely in the percipient's imagination. For they are not like what any man would have imagined. What man's mind does tend to fancy on such topics may be seen in the endless crop of fictitious ghost stories, which furnish, indeed, a curious proof of the persistence of preconceived notions. For they go on being framed according to canons of their own, and deal with a set of imaginary phenomena quite different from those which actually occur. The actual phenomena, I may add, could scarcely be made romantic. One true "ghost story" is apt to be very like another, and most of them to be fragmentary and apparently meaningless. Their meaning, that is to say, lies in their conformity, not to the mythopœic instinct of mankind, which fabricates and enjoys the fictitious tales, but to some unknown law, not based on human sentiment or convenience at all.

And thus, absurdly enough, we sometimes hear men ridicule the phenomena which actually do happen, simply because those phenomena do not suit their preconceived notions of what ghostly phenomena ought to be;—not perceiving that this very divergence, this very unexpectedness, is in itself no slight indication of an origin *outside* the minds which obviously were so far from anticipating anything of the kind.

704. And in fact the very qualities which are most apt to raise derision are such as the evidence set forth in the earlier chapters of this work might reasonably lead us to expect. For I hold that now for the first time can we form a conception of ghostly communications which shall in any way consist or cohere with more established conceptions; which can be presented as in any way a development of facts which are already experimentally known. Two preliminary conceptions were needed—conceptions in one sense ancient enough; but yet the first of which has only in this generation found its place in science, while the second is as yet awaiting its brevet of orthodoxy. The first conception is that with which hypnotism and various automatisms have familiarised us,—the conception of multiplex personality, of the potential co-existence of many states and many memories in the same individual. The second is the conception of telepathy; of the action of mind on mind apart from the ordinary organs of sense; and especially of its action by means of hallucinations;—by the generation of veridical phantasms which form, as it were, messages from men still in the flesh. And I believe that these two conceptions are in this way connected, that the telepathic message generally starts from, and generally impinges upon, a subconscious or submerged stratum in both agent and percipient.[1] Wherever there is hallucination, whether delusive or veridical, I hold that a message of some sort is forcing its way upwards from one stratum of personality to another,—a message which may be merely dreamlike and incoherent, or which may symbolise a fact otherwise unreachable by the percipient personality. And the mechanism seems much the same whether

[1] See *Phantasms of the Living*, vol. i. p. 231.

the message's path be continued within one individual or pass between two; whether A's own submerged self be signalling to his emergent self or B be telepathically stimulating the hidden fountains of perception in A. If anything like this be true, it seems plainly needful that all that we know of abnormal or supernormal communications between minds, or states of the same mind, still embodied in flesh, should be searched for analogies which may throw light on this strangest mode of intercourse between embodied and disembodied minds. Our steps on this uncertain ground must needs be short and wavering. But they may help to mark the right direction for future inquiry, and to dispel certain vulgar preconceptions which can only mislead.

A communication (if such a thing exists) from a departed person to a person still on earth is, at any rate, a communication from a mind in one state of existence to a mind in a very different state of existence. And it is, moreover, a communication from one mind to another which passes through some channel other than the ordinary channels of sense, since on one side of the gulf no material sense-organs exist. It will apparently be an extreme instance of both these classes—of communications between state and state,[1] and of telepathic communications; and we ought, therefore, to approach it by considering the less advanced cases of both these types.

On what occasions do we commonly find a mind conversing with another mind not on the same plane with itself?—with a mind inhabiting in some sense a different world, and viewing the environment with a difference of outlook greater than the mere difference of character of the two personages will account for?

The first instance of this sort which will occur to us lies in spontaneous somnambulism, or colloquy between a person asleep and a person awake. And observe here how slight an accident allows us to enter into converse with a state which at first sight seems a type of incommunicable isolation. "Awake, we share our world," runs the old saying, "but each dreamer inhabits a world of his own." Yet the dreamer, apparently so self-enclosed, may be gently led, or will spontaneously enter, into converse with waking men.

The somnambulist, or rather the somniloquist—for it is the talking rather than the walking which is the gist of the matter—is thus our first natural type of the *revenant*.

And observing the habits of somnambulists, we note that the degree in which they can communicate with other minds varies greatly in different

[1] Some word is much needed to express communications between one state and another, *e.g.* between the somnambulic and the waking state, or, in hypnotism, the cataleptic and the somnambulic, &c. The word "methectic" (*μεθεκτικός*) seems to me the most suitable, especially since *μέθεξις* happens to be the word used by Plato (Parm. 132 D.) for participation between ideas and concrete objects. Or the word "inter-state" might be pressed into this new duty.

cases. One sleep-waker will go about his customary avocations without recognising the presence of any other person whatever; another will recognise certain persons only, or will answer when addressed, but only on certain subjects, his mind coming into contact with other minds only on a very few points. Rarely or never will a somnambulist spontaneously notice what other persons are doing, and adapt his own actions thereto.

Next let us turn from natural to induced sleep-waking, from idiopathic somnambulism to the hypnotic trance. Here, too, throughout the different stages of the trance, we find a varying and partial (or elective) power of communication. Sometimes the entranced subject makes no sign whatever; sometimes he seems able to hear and answer one person, or certain persons, and not others; sometimes he will talk freely to all; but, however freely he may talk, he is not exactly his waking self, and as a rule he has no recollection, or a very imperfect recollection, in waking life of what he has said or done in his trance.

Judging, then, from such analogy as communications from one living state to another can suggest to us, we shall expect that the communication of a disembodied or discarnate person with an incarnate, if such exist, will be subject to narrow limitations, and very possibly will not form a part of the main current of the supposed discarnate consciousness.

705. These preliminary considerations are applicable to any kind of alleged communication from the departed—whether well or ill evidenced; whether conveyed in sensory or in motor form.

Let us next consider what types of communication from the dead our existing evidence of communications among the living suggests to us as analogically possible. It appears to me that there is an important parallelism running through each class of our experiments in automatism and each class of our spontaneous phenomena. Roughly speaking, we may say that our experiment and observation up to this point have comprised five different stages of phenomena, viz., (I.) hypnotic suggestion; (II.) telepathic experiments; (III.) spontaneous telepathy during life; (IV.) phantasms at death; (V.) phantasms after death. And we find, I think, that the same types of communication meet us at each stage; so that this recurrent similarity of types raises a presumption that the underlying mechanism of manifestation at each stage may be in some way similar.

Again using a mere rough form of division, we shall find three main forms of manifestation at each stage: (1) hallucinations of the senses; (2) emotional and motor impulses; (3) definite intellectual messages.

(I.) And first let us start from a class of experiments into which telepathy does not enter, but which exhibit in its simplest form the mechanism of the automatic transfer of messages from one stratum to another of the same personality. I speak, of course, of post-hypnotic suggestions. Here the agent is a living man, operating in an ordinary way, by direct

speech. The unusual feature lies in the condition of the percipient, who is hypnotised at the time, and is thus undergoing a kind of dislocation of personality, or temporary upheaval of a habitually subjacent stratum of the self. This hypnotic personality, being for the time at the surface, receives the agent's verbal suggestion, of which the percipient's waking self is unaware. Then afterwards, when the waking self has resumed its usual upper position, the hypnotic self carries out at the stated time the given suggestion,—an act whose origin the upper stratum of consciousness does not know, but which is in effect a message communicated to the upper stratum from the now submerged or subconscious stratum on which the suggestion was originally impressed.

And this message may take any one of the three leading forms mentioned above;—say a hallucinatory image of the hypnotiser or of some other person; or an impulse to perform some action; or a definite word or sentence to be written automatically by the waking self, which thus learns what order has been laid upon the hypnotic self while the waking consciousness was in abeyance.

(II.) Now turn to our experiments in thought-transference. Here again the agent is a living man; but he is no longer operating by ordinary means,—by spoken words or visible gestures. He is operating on the percipient's subconscious self by means of a telepathic impulse, which he desires, indeed, to project from himself, and which the percipient may desire to receive, but of whose *modus operandi* the ordinary waking selves of agent and percipient alike are entirely unaware.

Here again we may divide the messages sent into the same three main classes. First come the hallucinatory figures—always or almost always of himself—which the agent causes the percipient to see. Secondly come impulses to act, telepathically impressed, as when the hypnotiser desires his subject to come to him at an hour not previously notified. And thirdly, we have a parallel to the post-hypnotic writing of definite words or figures in our own experiments on the direct telepathic transmission of words, figures, cards, &c., from the agent, using no normal means of communication, to the percipient, either in the hypnotised or in the waking state.

(III.) We come next to the spontaneous phantasms occurring during life. Here we find the same three broad classes of messages, with this difference, that the actual apparitions, which in our telepathic experimentation are thus far unfortunately rare, become now the most important class. I need not recall the instances given in Chapters IV. and VI., &c., where an agent undergoing some sudden crisis seems in some way to generate an apparition of himself seen by a distant percipient. Important also in this connection are those apparitions of the *double*, where some one agent (Mrs. Stone, Mrs. Beaumont, &c., see **645 B** and **C**), is seen repeatedly in phantasmal form by different percipients at times when that agent is undergoing no special crisis.

Again, among our telepathic impressions generated (spontaneously, not experimentally) by living agents, we have cases, which I need not here recapitulate, of pervading sensations of distress; or impulses to return home (see, *e.g.*, the case of Mr. Skirving in **825 A**), which are parallel to the hypnotised subject's impulse to approach his distant hypnotiser, at a moment when that hypnotiser is willing him to do so.

And thirdly, among these telepathic communications from the living to the living, we have definite sentences automatically written, communicating facts which the distant person knows, but is not consciously endeavouring to transmit.

(IV.) Passing on to phantasms which cluster about the moment of death, we find our three main classes of cases still meeting us. Our readers are familiar with the *visual* cases, where there is an actual apparition of the dying man, seen by one or more persons; and also with the *emotional and motor* cases, where the impression, although powerful, is not definitely sensory in character. And various cases also have been published where the message has consisted of definite words, not always externalised as an auditory hallucination, but sometimes automatically *uttered* or automatically *written* by the percipient himself, as in the case communicated by Dr. Liébeault (see section **866**), where a girl writes the message announcing her friend's death at the time when that friend is, in fact, dying in a distant city.

706. (V.) And now I maintain that in these post-mortem cases also we find the same general classes persisting, and in somewhat the same proportion. Most conspicuous are the actual *apparitions*, with which, indeed, the following pages will mainly deal. It is very rare to find an apparition which seems to impart any verbal message; but a case of this kind has been given in **429 E**. As a rule, however, the apparition is of the apparently automatic, purposeless character, already so fully described. We have also the *emotional and motor* class of post-mortem cases (as Mr. Cameron Grant's, given in **736 B**); and these may, perhaps, be more numerous in proportion than our collection would indicate; for it is obvious that impressions which are so much less definite than a visual hallucination (although they may be even more impressive to the percipient himself) can rarely be used as evidence of communication with the departed.

But now I wish to point out that, besides these two classes of post-mortem manifestations, we have our *third* class also still persisting; we have definite verbal messages which at least purport, and sometimes, I think, with strong probability, to come from the departed.

I have, indeed, for the reader's convenience, postponed these motor cases to a subsequent chapter, so that the evidence here and now presented for survival will be very incomplete. Yet, at any rate, we are gradually getting before us a fairly definite task. We have in this chapter to record and analyse such sensory experiences of living men

as seem referable to the action of some human individuality persisting after death. We have also obtained some preliminary notion as to the kind of phenomena for which we can hope, especially as to what their probable limitations must be, considering how great a gulf between psychical states any communication must overpass.

707. Let us now press the actual evidential question somewhat closer. Let us consider, for it is by no means evident at first sight, what conditions a visual or auditory phantasm is bound to fulfil before it can be regarded as indicating *primâ facie* the influence of a discarnate mind. The discussion may be best introduced by quoting the words in which Edmund Gurney opened it in 1888.[1] The main evidential lines as there laid down retain their validity, although the years which have since passed have greatly augmented the testimony, and in so doing have illustrated yet other tests of true post-mortem communication,—to which we shall presently come.

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 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

[1] *Proceedings* S.P.R., vol. v. pp. 403–408.

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 manifestation[1] 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 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 two hundred and thirty-one hallucinations representing recognised human beings, twenty-eight, 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 repre-

[1] I 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."

senting 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

[1] In 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.

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 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 twelve 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 ordinary[2] 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 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.

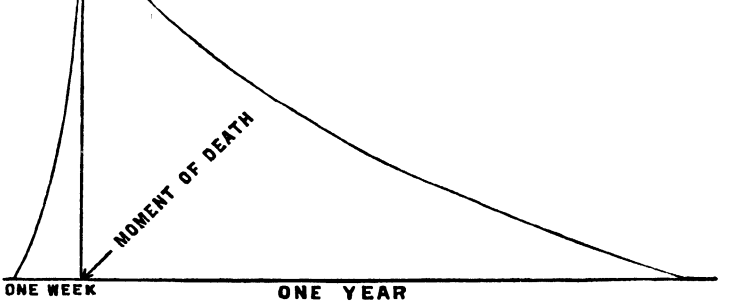
[1] See, for instance, case 500, *Phantasms of the Living*, vol. ii. p. 462.

[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.

708. This, as I conceive, is a sound method of proceeding from ground made secure in *Phantasms of the Living*—and retraversed in my own just previous chapter—to cases closely analogous, save for that little difference in *time-relations*, that occurrence in the hours which follow, instead of the hours which precede, bodily dissolution, which counts for so much in our insight into cosmic law.[1]

The hypothesis of *latency* which thus meets us *in limine* in this inquiry, will soon be found inadequate to cover the facts. Yet it will be well to dwell somewhat more fully upon its possible range.

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 ys after death, then more slowly; and after about a year's time they come so sporadic that we can no longer include them in a steadily scending line.

[1] Certain statistics as to these time-relations are given by Edmund Gurney as follows (*Proceedings* S.P.R., vol. v. p. 408): "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

Yet one more point must be touched on, to avoid misconception of the phrase cited above, that "the moment of death is the centre of a cluster of abnormal experiences, of which some precede, while others follow the death." 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 farmhouse, 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 evidence obtained in the Census of Hallucinations, however, tended to show that cases of this sort are too few to suggest even *primâ facie* a causal connection between the death and the apparition (see *Proceedings* S.P.R., vol. x. p. 331).

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. I 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

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 twenty-four hours of the death. Of the 40 cases where the percipient's experience followed the death, all followed within an interval of twenty-four hours, and in only one (included by mistake) was the twelve hours' interval certainly exceeded, though there are one or two others where it is possible that it was slightly exceeded."

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 (which I quote below, in **747**) 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 collective ones in *Phantasms of the Living*, Gurney expressly stated (vol. ii. pp. 190–92) 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 may or may not have proceeded from the deceased person. But if we are finding reason to suppose that the deceased person'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]

709. 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 some one 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[2]) 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.

[1] The *Proceedings* of the American Society for Psychical Research (vol. i. 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 three 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.

[2] The references in this and the two following sections are to *Phantasms of the Living*.

An uncle, a tall man, dies about that moment, and it is remarked that although Mr. Hill knew his uncle to 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 *primâ 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.

710. 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, recurs.

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 deceased person 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 Gurney, vol. ii. p. 237, note) in the cases of Major Moncrieff (i. p. 415); 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 was *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.

711. 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 Archdeacon 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 Mrs. Wheatcroft (i. p. 420), or of Mrs. Evens (ii. p. 690), or Mr. Wingfield (quoted in **429 C**), or Sister Bertha (quoted below in **743 A**), 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 (given in section **427**), 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 deceased person'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 below (in **744**) of the gardener Bard and Mrs. de Fréville 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 in **664** where a lady sees the body of a well-known London physician —about ten hours after death—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 deceased person's part to cause the percipient to share the picture which might at that moment be occupying his own mind.

712. It will be seen that these phenomena are not of so simple a type as to admit of our considering them from the point of view of *time-relations* alone. Whatever else, indeed, a "ghost" may be, it is probably one of the most complex phenomena in nature. It is a function of two unknown variables—the incarnate spirit's sensitivity and the discarnate spirit's capacity of self-manifestation. Our attempt, therefore, to study such intercourse may begin at either end of the communication—with the percipient or with the agent. We shall have to ask, How does the incarnate mind receive the message? and we shall have to ask also, How does the discarnate mind originate and convey it?

Now it is by pressing the *former* of these two questions that we have, I think, the best chance at present of gaining fresh light. So long as we are considering the incarnate mind we are, to some extent at least, on known ground; and we may hope to discern analogies in some other among that mind's operations to that possibly most perplexing of all its operations which consists in taking cognisance of messages from unembodied minds, and from an unseen world. I think, therefore, that "the surest way, though most about," as Bacon would say, to the comprehension of this sudden and startling phenomenon lies in the study of other rare mental phenomena which can be observed more at leisure, just as "the surest way, though most about," to the comprehension of some blazing inaccessible star has lain in the patient study of the spectra of the incandescence of terrestrial substances which lie about our feet. I am in hopes that by the study of various forms of subliminal consciousness, subliminal faculty, subliminal perception, we may ultimately obtain a

conception of our own total being and operation which may show us the incarnate mind's perception of the discarnate mind's message as no isolated anomaly, but an orderly exercise of natural and innate powers, frequently observed in action in somewhat similar ways.

It is, I say, from this human or terrene side that I should prefer, were it possible, to study in the first instance all our cases. Could we not only share but interpret the percipient's subjective feelings, could we compare those feelings with the feelings evoked by ordinary vision or telepathy among living men, we might get at a more intimate knowledge of what is happening than any observation from outside of the details of an apparition can supply. But this, of course, is not possible in any systematic way; occasional glimpses, inferences, comparisons, are all that we can attain to as yet. On the other hand, it is comparatively easy to arrange the whole group of our cases in some series depending on their observed external character and details. They can, indeed, be arranged in more than one series of this kind—the difficulty is in selecting the most instructive. That which I shall here select is in some points arbitrary, but it has the advantage of bringing out the wide range of variation in the clearness and content of these apparitional communications, here arranged mainly in a descending series, beginning with those cases where fullest knowledge or purpose is shown, and ending with those where the indication of intelligence becomes feeblest, dying away at last into vague sounds and sights without recognisable significance.

713. But I shall begin (see **713 A**) with a small group of cases, which I admit to be anomalous and non-evidential—for we cannot prove that they were more than subjective experiences—yet which certainly should not be lost, filling as they do, in all their grotesqueness, a niche in our series otherwise as yet vacant. If man's spirit is separated at death from his organism, there must needs be cases where that separation, although apparently, is not really complete. There must be subjective sensations corresponding to the objective external facts of apparent death and subsequent resuscitation. Nor need it surprise those who may have followed my general argument, if those subjective sensations should prove to be dreamlike and fantastic. Here, as so often in our inquiries, the very oddity and unexpectedness of the details—the absence of that solemnity which one would think the dying man's own mind would have infused into the occasion—may point to the existence of some reality beneath the grotesque symbolism of the transitional dream.

The transitional dream, I call it, for it seems to me not improbable—remote though such a view may be from current notions—that the passage from one state to another may sometimes be accompanied with some temporary lack of adjustment between experiences taking place in such different environments—between the systems of symbolism belonging to the one and to the other state. But the reason why I refer to the cases in this place is that here we have perhaps our nearest possible

approach—in M. Bertrand's case the account, but for remoteness, might have been evidential enough—to the sensations of the spirit which is endeavouring to manifest itself;—an inside view of a would-be apparition. The narratives suggest, moreover, that spirits recently freed from the body may enjoy a fuller perception of earthly scenes than it is afterwards possible to retain, and that thus the predominance of apparitions of the *recently* dead may be to some extent explained.

714. We have, indeed, very few cases where actual apparitions give evidence of any *continuity* in the knowledge possessed by a spirit of friends on earth. Such evidence is, naturally enough, more often furnished by automatic script or utterance. But there is one case where a spirit is recorded as appearing repeatedly—in guardian angel fashion—and especially as foreseeing and sympathising with the survivor's future marriage.

The account of this case, given by Mr. E. Mamtchitch, is taken from the "Report on the Census of Hallucinations" in the *Proceedings* S. P. R., vol. x. pp. 387–91.

ST. PETERSBURG, *April 29th*, 1891.

Comme il s'agira des apparitions de Palladia, je dois dire auparavant quelques mots sur sa personne. Elle était la fille d'un riche propriétaire russe, mort un mois avant sa naissance. Sa mère, dans son désespoir, voua son enfant futur au couvent. De là son nom, usité parmi les religieuses. Deux ans après, sa mère mourut, et l'orpheline, jusqu'à l'âge de 14 ans, fut élevée dans un couvent de Moscou par sa tante, qui en était la supérieure.

En 1870, étant encore étudiant à l'université de Moscou, je fis la connaissance du frère de Palladia, étudiant comme moi, et il fut souvent question entre nous de rendre à la société la nonne malgrè soi; mais ce plan ne fut réalisé qu'en 1872. J'étais venu en été à Moscou, pour voir l'exposition, et j'y rencontrai par hasard le frère de Palladia. J'appris qu'il était en train de l'envoyer en Crimée pour cause de santé, et je le secondai de mon mieux. C'est alors que je vis Palladia pour la première fois; elle avait 14 ans; quoique haute de taille, elle était fort chétive et déjà poitrinaire. A la prière de son frère, j'accompagnai Palladia et sa sœur, Mme. P. S., en Crimée, où elles restèrent pour passer l'hiver, et moi, deux semaines après, je revins à Kieff.

En été 1873 je rencontrai par hasard Palladia et sa sœur à Odessa, où elles étaient venues pour consulter les médecins, quoique Palladia avait l'air de se porter assez bien. Le 27 Août, pendant que je faisais la lecture aux deux dames, Palladia mourut subitement d'un anévrisme, à l'âge de 15 ans.

Deux ans après la mort de Palladia, en 1875, me trouvant à Kieff, il m'arriva, par une soirée du mois de Décembre, d'assister pour la première fois à une séance spiritique; j'entendis des coups dans la table; cela ne m'étonna nullement, car j'était sûr que c'était une plaisanterie. De retour chez moi, je voulus voir si les mêmes coups se produiraient chez moi; je me mis dans la même pose, les mains sur la table. Bientôt des coups se firent entendre. Imitant le procédé dont j'avais été le temoin, je commençai à réciter l'alphabet; le nom de Palladia me fut indiqué. Je fus étonné, presque effrayé; ne pouvant me tranquilliser, je me mis de nouveau à la table, et je demandai à Palladia, qu'avait-elle à me dire? La réponse fut: "*Replacer l'ange, il tombe.*" Je ne

compris pas de suite de quoi il s'agissait. Le fait est qu'elle est enterrée à Kieff, et j'avais entendu dire qu'on voulait mettre un monument sur sa tombe, mais je n'y avais jamais été, et je ne savais pas de quel genre était le monument. Après cette réponse, je ne me couchai plus, et dès que le jour parut je me rendis au cimetière. Non sans peine, avec l'aide du gardien, je découvris enfin la tombe enfouie sous la neige. Je m'arrêtai stupéfié : la statue en marbre de l'ange avec une croix était tout à fait de côté.

Depuis ce moment, il me fut prouvé à l'évidence qu'il y a un autre monde avec lequel, je ne sais comment, nous pouvons entrer en rapport, et dont les habitants peuvent nous donner de telles preuves de leur existence qu'elles désarment le scepticisme le plus tenace.

En Octobre, 1876, je me trouvais à Kieff, et j'étais en train de m'installer dans un nouveau logement (rue Prorésnaya) avec mon camarade de service au Ministère de la Justice, M. Potolof. On venait de m'apporter un pianino. Il fut placé dans la salle, et je me mis à jouer ; il était à peu près 8 h. du soir ; la salle où je jouais était éclairée par une lampe pendue au mur. A côté se trouvait mon cabinet de travail, éclairé aussi par une lampe. Je me rappelle très bien que j'étais de fort bonne humeur. Mon camarade, M. Potolof, était occupé à sa table, à l'autre bout du logis. Toutes les portes étaient ouvertes, et de sa place il pouvait voir très bien le cabinet et la salle où je jouais.[1] Jetant un regard vers la porte de mon cabinet de travail, je vis tout à coup Palladia. Elle se tenait au milieu de la porte. un peu de côté, avec le visage tourné vers moi. Elle me regardait tranquillement Elle avait la même robe foncée qu'elle portait lorsqu'elle mourut en ma présence. Sa main droite pendait librement Je voyais distinctement ses épaules et sa taille, mais ne me rappelle pas du bas de son habit, et avais-je vu les pieds ?—peut-être, parce que tout le temps je lui regardais dans les yeux. En la voyant, j'avais tout à fait oublié que je voyais devant moi non une personne vivante, mais morte, tellement je la voyais distinctement ; elle était éclairée de deux côtés ; et d'autant plus j'ai la vue très bonne. Ma première sensation fut un frisson dans le dos. Je fus comme pétrifié et ma respiration fut suspendue ; mais ce n'était pas un effet causé par la frayeur ou l'excitation,—c'était quelque chose d'autre. Je puis comparer cela à la sensation que j'éprouve quand je regarde en bas d'une grande hauteur ; je sens alors une terrible anxiété et en même temps je ne puis me retenir de regarder, quelque chose m'attire invinciblement. Combien de temps Palladia resta devant moi, je ne saurais le dire, mais je me rappelle qu'elle fit un mouvement à droite et disparut derrière la porte du cabinet du travail. Je me précipitai vers elle, mais dans la porte je m'arrêtai, car alors seulement je me rappelai qu'elle était déjà morte, et je craignai d'entrer, étant sûr de la revoir. Dans ce moment mon camarade vint à moi et me demanda qu'est-ce que j'avais ? Je lui dis ce qui venait de se passer ; alors nous entrâmes au cabinet, où nous ne trouvâmes personne. Mon camarade, ayant entendu la brusque interruption de mon jeu, avait levé la tête et, tant que je me rappelle, disait avoir vu aussi quelqu'un passer devant la porte de mon cabinet, mais, voyant mon excitation, il me dit, pour me tranquilliser, que probablement c'était Nikita, mon domestique, qui était venu arranger la lampe. Nous allâmes immédiatement dans sa chambre, il n'y était pas ; il était en bas, dans la cuisine, où il

[1] A plan enclosed shows a suite of four rooms, M. Potolof's study, the ante-room, the drawing-room, and M. Mamtchitch's study, all opening into one another, the three doors between them being in one straight line.

préparait le samovar. Voilà comment je vis Palladia pour la première fois, trois ans après sa mort.

Après la première apparition de Palladia, en Octobre, 1876, et jusqu'à présent, je la vois souvent. Il arrive que je la vois trois fois par semaine, ou deux fois le même jour, ou bien un mois se passe sans la voir. En résumé, voilà les traits principaux de ces apparitions.

(1) Palladia apparait toujours d'une façon inattendue, me prenant comme par surprise, juste au moment quand j'y pense le moins.

(2) Quand je veux la voir moi-même, j'ai beau y penser ou le vouloir—elle n'apparait pas.

(3) A de rares exceptions, son apparition n'a aucun rapport avec le courant de ma vie, comme présage ou avertissement de quelqu' événement insolite.

(4) Jamais je ne la vois en songe.

(5) Je la vois également quand je suis seul, ou en grande compagnie.

(6) Elle m'apparait toujours avec la même expression sereine des yeux; quelques fois avec un faible sourire. Elle ne m'a jamais parlé, à l'exception de deux fois, que je vais raconter plus loin.

(7) Je la vois toujours dans la robe foncée qu'elle portait lorsqu'elle mourut sous mes yeux. Je vois distinctement son visage, sa tête, les épaules et les bras, mais je ne vois pas ses pieds, ou plutôt je n'ai pas le temps de le examiner.

(8) Chaque fois, en voyant Palladia inopinément, je perds la parole, je sens du froid dans le dos, je pâlis, je m'écrie faiblement, et ma respiration s'arrête (c'est ce que me disent ceux qui par hasard m'ont observé pendant ce moment).

(9) L'apparition de Palladia se prolonge une, deux, trois minutes, puis graduellement elle s'efface et se dissout dans l'espace.

A présent je vais décrire trois cas d'apparitions de Palladia dont je me souviens bien.

(1) En 1879, à la fin de Novembre, à Kieff, j'étais assis à mon bureau à écrire un acte d'accusation; il était 8¼ du soir, la montre était devant moi sur la table. Je me hâtais de finir mon travail, car à 9 h. je devais me rendre à une soirée. Tout à coup, en face de moi, assise sur un fauteuil, je vis Palladia; elle avait le coude du bras droit sur la table et la tête appuyée sur la main. M'étant remis de mon saisissement, je regardai la montre et je suivis le mouvement de l'aiguille à seconde, puis je relevai les yeux sur Palladia; je vis qu'elle n'avait pas changé de pose et son coude se dessinait clairement sur la table. Ses yeux me regardaient avec joie et sérénité; alors pour la première fois je me décidai de lui parler: "Que sentez-vous à présent?" lui demandai-je. Son visage resta impassible, ses lèvres, tant que je me rappelle, restèrent immobiles mais j'entendis distinctement sa voix prononcer le mot "Quiétude" "Je comprends," lui répondis-je, et effectivement, en ce moment, je comprenais toute la signification qu'elle avait mise dans ce mot. Encore une fois, pour être sûr que je ne rêvai pas, je regardai de nouveau la montre et je suivis les mouvements de l'aiguille à seconde; je voyais clairement comme elle se mouvait Ayant rapporté mon regard sur Palladia, je remarquai qu'elle commençait déjà à s'effacer et disparaître. Si je m'étais avisé de noter immédiatement la signification du mot "Quiétude," ma mémoire aurait retenu tout ce qu'il y avait de nouveau et d'étrange. Mais à peine avais-je quitté la table pour monter en haut, chez mon camarade Apouktine, avec lequel nous devions aller ensemble, que je ne pus lui dire autre chose que ce que je viens d'écrire.

(2) En 1885, je demeurais chez mes parents, à une campagne du gouverne-

ment de Poltava. Une dame de notre connaissance était venue passer chez nous quelques jours avec ses deux demoiselles. Quelque temps après leur arrivée, m'étant réveillé à l'aube du jour, je vis Palladia (je dormais dans une aîle séparée où j'étais tout seul). Elle se tenait devant moi, à cinq pas à peu près, et me regardait avec un sourire joyeux. S'étant approchée de moi, elle me dit deux mots: "J'ai été, j'ai vû," et tout en souriant disparut. Que voulaient dire ces mots, je ne pus le comprendre. Dans ma chambre dormait avec moi mon setter. Dès que j'aperçus Palladia, le chien hérissa le poil et avec glapissement sauta sur mon lit; se pressant vers moi, il regardait dans la direction où je voyais Palladia. Le chien n'aboyait pas, tandis que, ordinairement, il ne laissait personne entrer dans la chambre sans aboyer et grogner. Et toutes les fois, quand mon chien voyait Palladia, il se pressait auprès de moi, comme cherchant un refuge. Quand Palladia disparut et je vins dans la maison, je ne dis rien à personne de cette incident. Le soir du même jour, la fille aînée de la dame qui se trouvait chez nous me raconta qu'une chose étrange lui était arrivée ce matin: "M'étant réveillée de grand matin," me dit-elle, "j'ai senti comme si quelqu'un se tenait au chevet de mon lit, et j'entendis distinctement une voix me disant: 'Ne me crains pas, je suis bonne et aimante.' Je tournai la tête, mais je ne vis rien; ma mère et ma sœur dormaient tranquillement; cela m'a fort étonnée, car jamais rien de pareil ne m'est arrivé." Sur quoi je répondis que bien des choses inexplicables nous arrivent; mais je ne lui dit rien de ce que j'avais vu le matin. Seulement un an plus tard, quand j'étais déjà son fiancé, je lui fis part de l'apparition et des paroles de Palladia le même jour. N'était-ce pas elle qui était venue la voir aussi? Je dois ajouter que j'avais vu alors cette demoiselle pour la première fois et que je ne pensais pas du tout que j'allais l'épouser.

(3) En Octobre, 1890, je me trouvais avec ma femme et mon fils, âgé de deux ans, chez mes anciens amis, les Strijewsky, à leur campagne du gouvernement de Woronèje. Un jour, vers les 7 h. du soir, rentrant de la chasse, je passai dans l'aile que nous habitions pour changer de toilette; j'étais assis dans une chambre éclairée par une grande lampe. La porte s'ouvrit et mon fils Olég accourut; il se tenait auprès de mon fauteuil, quand Palladia apparut tout à coup devant moi. Jetant sur lui un coup d'œil, je remarquai qu'il ne détachait pas les yeux de Palladia; se tournant vers moi et montrant Palladia du doigt, il prononça: "La tante." Je le pris sur les genoux et jetai un regard sur Palladia, mais elle n'était plus. Le visage d'Olég était tout à fait tranquil et joyeux; il commençait seulement à parler, ce qui explique la dénomination qu'il donna à Palladia. EUGÈNE MAMTCHITCH.

Mrs. Mamtchitch writes:—

5 *Mai*, 1891.

Je me rappelle très bien que le 10 Juillet 1885, lorsque nous étions en visite chez les parents de M. E. Mamtchitch, je m'étais réveillée à l'aube du jour, car il avait été convenu entre moi et ma sœur que nous irions faire une promenade matinale. M'étant soulevée sur le lit, je vis que maman et ma sœur dormaient, et en ce moment je sentis comme si quelqu'un se tenait à mon chevet. M'étant tournée à demi—car je craignais de bien regarder—je ne vis personne; m'étant recouchée, j'entendis immédiatement, derrière et au dessus de ma tête, une voix de femme me disant doucement, mais distinctement: "Ne me crains pas, je suis bonne et aimante," et encore toute une phrase que j'oubliai à l'instant même. Immédiatement après je m'habillai et j'allai me promener. C'est

étrange que ces paroles ne m'effrayèrent pas du tout. De retour, je n'en dis rien ni à ma mère, ni à ma sœur, car elles n'aimaient pas de telles choses et n'y croyaient pas ; mais le soir du même jour, comme la conversation tourna sur le spiritisme, je racontai à M. M. ce qui venait de m'arriver le matin ; il ne me répondit rien de particulier.

Je n'ai jamais eu aucune hallucination, ni avant, ni après cet incident, à l'exception d'un cas tout récent, quand je me suis vue moi-même, de quoi je parlerai une autre fois. SOPHIE MAMTCHITCH.

Mr. Potolof writes to the collector, Mr. Aksakoff :—

RUE SCHPALERNAYA, 26. S. PÉTERSBOURG, *le* 10 *Mai*, 1891.

MONSIEUR,—En réponse à votre lettre du 8 Mai et les questions que vous me posez relativement à l'incident avec M. E. Mamtchitch, lorsque dans les années 1876-77 nous habitions ensemble Kieff, rue Proresnaya, maison Barsky, je puis vous communiquer ce qui suit. Effectivement, je fus alors témoin comme M. M., pendant qu'il jouait un soir du piano quelque air mélancolique, s'interrompit brusquement (comme si après avoir fortement attaqué le clavier, ses mains s'étaient subitement affaissées), et lorsque je vins lui demander ce qui lui était arrivé, il me répondit qu'il venait de voir apparaître le fantôme de Palladia, se tenant derrière la draperie de la porte de la chambre contigue à celle où se trouvait le piano. Je dois ajouter que notre appartement commun formait une enfilade de trois chambres, sans compter celle de l'entrée, qui occupait le milieu ; je travaillais dans ma chambre, qui était à droite de celle de l'entrée, et je pouvais voir toute l'enfilade bien éclairée. Ce qui me regarde personnellement, je ne vis en ce moment aucune figure humaine passer par les chambres de M. M., mais je ne nie pas que pour le tranquilliser j'essayai d'expliquer cet incident par l'entrée de notre domestique Nikita; il se peut aussi que, ne l'ayant pas trouvé dans nos appartements, nous allâmes le chercher en bas, dans la cuisine. Voilà tout ce que je puis vous dire relativement à cet incident W. POTOLOF.

Note by the collector :—

S. PÉTERSBOURG, *Le* 16/28 *Mai*, 1891.

Traduit des manuscrits russes de M. et Madame Mamtchitch, et de M. Potolof. La première partie du manuscrit de M. Mamtchitch, jusqu'à la première apparition de Palladia, est abrégée.

J'avais rencontré M. Mamtchitch plusieurs fois, mais je n'avais aucune idée de ces apparitions constantes de Palladia. M. Mamtchitch a vu aussi d'autres figures que celle de Palladia, mais je n'ai pas eu le temps d'en faire ur mémorandum circonstantiel. A. AKSAKOFF.

Among repeated apparitions this case at present stands almost alone ; its parallels will be found when we come to deal with the persistent "controls," or alleged communicating spirits, which influence trance-utterance or automatic script.

A case bearing some resemblance to Palladia's is given in *Proceedings* S.P.R., vol. viii. p. 233, the main difference being that the repeated communications are there made in *dream*. I add in **714 A** another case, where the deceased person seems to make repeated efforts to impress on survivors a wish prompted by continued affection.

715. Less uncommon are the cases where an apparition, occurring singly and not repeated, indicates a continued knowledge of the affairs of earth. That knowledge, indeed, runs mainly, as we shall presently see, in two directions. There is often knowledge of some circumstance connected with the deceased person's own death, as the appearance of his body after dissolution, or the place of its temporary deposit or final burial. And there is often knowledge of the impending or actual death of some friend of the deceased person's. On the view here taken of the gradual passage from the one environment into the other, both these kinds of knowledge seem probable enough. I think it likely that some part of the consciousness after death may for some time be dreamily occupied with the physical scene. And similarly, when some surviving friend is gradually verging towards the same dissolution, the fact may be readily perceptible in the spiritual world. When the friend has actually died, the knowledge which his predecessor may have of his transition is knowledge appertaining to events of the next world as much as of this.

716. But apart from this information, acquired perhaps on the borderland between two states, apparitions do sometimes imply a perception of more definitely terrene events, such as the moral crises (as marriage, grave quarrels, or impending crimes) of friends left behind on earth. I quote in **716 A** a specimen of this class,—a case of impressive warning, in which the phantom was seen by two persons, one of whom had already had a less evidential experience.

A word as to the light thrown on each other by these two successive experiences of the same percipient. The *latter* experience, as will have been seen, is strongly evidential. The nature of the warning given is such that the case would hardly have been communicated to us, even for anonymous publication, except under a grave sense of its importance. The *former* experience lacks, by its nature, coincidental proof. The daughter knew of her father's death; she hoped, although uncertainly, that all was well with him; and the vision announcing his bliss might thus have been the creation of her own mind. It was a "vision of consolation" of a frequent type—a type excluded from our evidential reckonings. Yet I can hardly suppose that of the two visions thus similar the one was really due to spiritual agency and the other was not. I regard each as corroborating and lending weight to the other.

I add in **716 B** another case of similar type, the message in which, while felt by the percipient to be convincing and satisfactory, was held too private to be communicated in detail. It is plain that just in the cases where the message is most intimately veracious, the greatest difficulty is likely to be felt as to making it known to strangers.

I have already given a case (in **714**) where a departed spirit seems to show a sympathetic anticipation of a marriage some time before it is contemplated. In another case, given in **716 C**, the percipient, Mrs. V., describes a vision of a mother's form suspended, as it were, in a church

where her son is undergoing the rite of confirmation. That vision, indeed, might have been purely subjective, as Mrs. V. was familiar with the departed mother's aspect; though value is given to it by the fact that Mrs. V. has had other experiences which included evidential coincidences.

717. From these instances of knowledge shown by the departed of events which seem wholly terrene, I pass to knowledge of events which seem in some sense more nearly concerned with the spirit-world. We have, as already hinted, a considerable group of cases where a spirit seems to be aware of the *impending death* of a survivor. In some few of those cases the foreknowledge is entirely inexplicable by any such foresight as we mortals can imagine. But those cases I shall not cite here; deferring them until the whole question of the limits of spiritual precognition comes to be discussed in a later chapter. In the cases to which I shall now allude the degree of foresight seems not greater than that of ordinary spectators, except in the case to be first given, where, though the family did not foresee the death, a physician might, for aught we know, have been able to anticipate it. However explained, the case is one of the best-attested, and in itself one of the most remarkable, that we possess.

The account, which I quote from *Proceedings* S.P.R., vol. vi. p. 17, was sent in 1887 to the American Society for Psychical Research by Mr. F. G., of Boston. Professor Royce and Dr. Hodgson vouch for the high character and good position of the informants; and it will be seen that, besides the percipient himself, his father and brother are first-hand witnesses as regards the most important point,—the effect produced by a certain symbolic item in the phantom's aspect. Mr. G. writes:—

January 11th, 1888.

SIR,—Replying to the recently published request of your Society for actual occurrences of psychical phenomena, I respectfully submit the following remarkable occurrence to the consideration of your distinguished Society, with the assurance that the event made a more powerful impression on my mind than the combined incidents of my whole life. I have never mentioned it outside of my family and a few intimate friends, knowing well that few would believe it, or else ascribe it to some disordered state of my mind at the time; but I well know I never was in better health or possessed a clearer head and mind than at the time it occurred.

In 1867 my only sister, a young lady of eighteen years, died suddenly of cholera in St. Louis, Mo. My attachment for her was very strong, and the blow a severe one to me. A year or so after her death the writer became a commercial traveller, and it was in 1876, while on one of my Western trips, that the event occurred.

I had "drummed" the city of St. Joseph, Mo., and had gone to my room at the Pacific House to send in my orders, which were unusually large ones, so that I was in a very happy frame of mind indeed. My thoughts, of course, were about these orders, knowing how pleased my house would be at my success. I had not been thinking of my late sister, or in any manner reflecting

on the past. The hour was high noon, and the sun was shining cheerfully into my room. While busily smoking a cigar and writing out my orders, I suddenly became conscious that some one was sitting on my left, with one arm resting on the table. Quick as a flash I turned and distinctly saw the form of my dead sister, and for a brief second or so looked her squarely in the face; and so sure was I that it was she, that I sprang forward in delight, calling her by name, and, as I did so, the apparition instantly vanished. Naturally I was startled and dumbfounded, almost doubting my senses; but the cigar in my mouth, and pen in hand, with the ink still moist on my letter, I satisfied myself I had not been dreaming and was wide awake. I was near enough to touch her, had it been a physical possibility, and noted her features, expression, and details of dress, &c. She appeared as if alive. Her eyes looked kindly and perfectly natural into mine. Her skin was so life-like that I could see the glow or moisture on its surface, and, on the whole, there was no change in her appearance, otherwise than when alive.

Now comes the most remarkable *confirmation* of my statement, which cannot be doubted by those who know what I state actually occurred. This visitation, or whatever you may call it, so impressed me that I took the next train home, and in the presence of my parents and others I related what had occurred. My father, a man of rare good sense and very practical, was inclined to ridicule me, as he saw how earnestly I believed what I stated; but he, too, was amazed when later on I told them of a bright red line or *scratch* on the right-hand side of my sister's face, which I distinctly had seen. When I mentioned this my mother rose trembling to her feet and nearly fainted away, and as soon as she sufficiently recovered her self-possession, with tears streaming down her face, she exclaimed that I had indeed seen my sister, as no living mortal but herself was aware of that scratch, which she had accidentally made while doing some little act of kindness after my sister's death. She said she well remembered how pained she was to think she should have, unintentionally, marred the features of her dead daughter, and that unknown to all, how she had carefully obliterated all traces of the slight scratch with the aid of powder, &c., and that she had never mentioned it to a human being from that day to this. In proof, neither my father nor any of our family had detected it, and positively were unaware of the incident, yet *I saw the scratch as bright as if just made*. So strangely impressed was my mother, that even after she had retired to rest she got up and dressed, came to me and told me *she knew* at least that I had seen my sister. A few weeks later my mother died, happy in her belief she would rejoin her favourite daughter in a better world.

In a further letter Mr. F. G. adds:—

There was nothing of a spiritual or ghostly nature in either the form or dress of my sister, she appearing perfectly natural, and dressed in clothing that she usually wore in life, and which was familiar to me. From her position at the table, I could only see her *from the waist up*, and her appearance and everything she wore is indelibly photographed in my mind. I even had time to notice the collar and little breastpin she wore, as well as the comb in her hair, after the style then worn by young ladies. The dress had no particular association for me or my mother, no more so than others she was in the habit of wearing; but *to-day, while I have forgotten all her other dresses, pins, and combs*. I could go to her trunk (which we have just as she left it) and pick out

the very dress and ornaments she wore when she appeared to me, so well do I remember it.

You are correct in understanding that I returned home earlier than I had intended, as it had such an effect on me that I could hardly think of any other matter; in fact, I abandoned a trip that I had barely commenced, and, ordinarily, would have remained on the road a month longer.

Mr. F. G. again writes to Dr. Hodgson, January 23rd, 1888:—

As per your request, I enclose a letter from my father which is indorsed by my brother, confirming the statement I made to them of the apparition I had seen. I will add that my father is one of the oldest and most respected citizens of St. Louis, Mo., a retired merchant, whose winter residence is at——, Ills., a few miles out by rail. He is now seventy years of age, but a remarkably well-preserved gentleman in body and mind, and a very learned man as well. As I informed you, he is slow to believe things that reason cannot explain. My brother, who indorses the statement, has resided in Boston for twelve years, doing business on —— Street, as per letter-head above, and the last man in the world to take stock in statements without good proof. The others who were present (including my mother) are now dead, or were then so young as to now have but a dim remembrance of the matter.

You will note that my father refers to the "scratch," and it was this that puzzled all, even himself, and which we have never been able to account for, further than that in some mysterious way I had actually seen my sister *nine years after death*, and had particularly noticed and described to my parents and family this bright red scratch, and which, beyond all doubt in our minds, was unknown to a soul save my mother, who had accidentally caused it.

When I made my statement, all, of course, listened and were interested; but the matter would probably have passed with comments that it was a freak of memory had not I asked about the scratch, and the instant I mentioned it my mother was aroused as if she had received an electric shock, as she had kept it secret from all, and *she alone* was able to explain it. My mother was a sincere Christian lady, who was for twenty-five years superintendent of a large infant class in her church, the Southern Methodist, and a directress in many charitable institutions, and was highly educated. No lady at the time stood higher in the city of St. Louis, and she was, besides, a woman of rare good sense.

I mention these points to give you an insight into the character and standing of those whose testimony, in such a case, is necessary.

(Signed) F. G.

From Mr. H. G.:—

——, ILLS., *January 20th*, 1888.

DEAR F.,—Yours of 16th inst. is received. In reply to your questions relating to your having seen our Annie, while at St. Joseph, Mo., I will state that I well remember the statement you made to family on your return home. I remember your stating how she looked in ordinary home dress, and particularly about the scratch (or red spot) on her face, which you could not account for, but which was fully explained by your mother. The spot was made while adjusting something about her head while in the casket, and covered with powder. All who heard you relate the phenomenal sight thought it was

true. You well know how sceptical I am about things which reason cannot explain.

(Signed) H. G. (father).

I was present at the time and indorse the above.

(Signed) K. G. (brother).

The apparent *redness* of the scratch on the face of the apparition goes naturally enough with the look of life in the face. The phantom did not appear as a corpse, but as a blooming girl, and the scratch showed as it would have shown if made during life.

Dr. Hodgson visited Mr. F. G. later, and sent us the following notes of his interview:—

ST. LOUIS, MO., *April 16th*, 1890.

In conversation with Mr. F. G., now forty-three years of age, he says that there was a very special sympathy between his mother, sister, and himself.

When he saw the apparition he was seated at a small table, about two feet in diameter, and had his left elbow on the table. The scratch which he saw was on the right side of his sister's nose, about three-fourths of an inch long, and was a somewhat ragged mark. His home at the time of the incident was in St. Louis. His mother died within two weeks after the incident. His sister's face was hardly a foot away from his own. The sun was shining upon it through the open window. The figure disappeared like an instantaneous evaporation.

Mr. G. has had another experience, but of a somewhat different character. Last fall the impression persisted for some time of a lady friend of his, and he could not rid himself for some time of thoughts of her. He found afterwards that she died at the time of the curious persistence of his impression.

Mr. G. appears to be a first-class witness.

R. HODGSON.

I have ranked this case *primâ facie* as a perception by the spirit of her mother's approaching death. That coincidence is too marked to be explained away: the son is brought home in time to see his mother once more by perhaps the only means which would have succeeded; and the mother herself is sustained by the knowledge that her daughter loves and awaits her. Mr. Podmore [1] has suggested, on the other hand, that the daughter's figure was a mere projection from the mother's mind: a conception which has scarcely any analogy to support it; for the one ancient case of Wesermann's projection of a female figure to a distance (already recounted in **668 G**) remains, I think, the sole instance where an agent has generated a hallucinatory figure or group of figures which did not, at any rate, *include* his own. I mean that he may spontaneously project a picture of himself as he is or dreams himself to be situated, perhaps with other figures round him, but not, so far as our evidence goes, the single figure of some one other than himself. Whilst not assuming that this rule can have no exceptions, I see no reason for supposing that it has been transgressed in the present case. Nay, I think that the very fact that the

[1] See "Phantasms of the Dead from another point of view," *Proceedings* S.P.R., vol. vi. p. 291.

figure was not that of the corpse with the dull mark on which the mother's regretful thoughts might dwell, but was that of the girl in health and happiness, with the symbolic *red* mark worn simply as a test of identity goes far to show that it was not the *mother's* mind from whence that image came. As to the spirit's own knowledge of the fate of the body after death, a subsequent group of cases will, I think, show that this specific form of *post-mortem* perception is not unusual (see **730** and **731 A**).

I add in Appendices three other cases where the impending death of a survivor seems to be indicated.[1] In one of them—the apparition of a floating female figure to two officers (**717 C**)—the identification of that figure as the wife of the dying man is very imperfect. But the appearance of the figure to two persons collectively is well attested, and this is, at any rate, the explanation most in accordance with analogy.

718. I place next by themselves a small group of cases which have the interest of uniting the group just recounted, where the spirit anticipates the friend's departure, with the group next to be considered, where the spirit welcomes the friend already departed from earth. This class forms at the same time a natural extension of the clairvoyance of the dying exemplified in some "reciprocal" cases (*e.g.* in the case of Miss W., where a dying aunt has a vision of her little niece who sees an apparition of her at the same time; see *Phantasms of the Living*, vol. ii. p. 253). Just as the approaching severance of spirit from body there aided the spirit to project its observation among incarnate spirits at a distance upon this earth, so here does that same approaching severance enable the dying person to see spirits who are already in the next world. It is not very uncommon for dying persons to say, or to indicate when beyond speech, that they see spirit friends apparently near them. But, of course, such vision becomes evidential only when the dying person is unaware that the friend whose spirit he sees has actually departed, or is just about to depart, from earth. Such a conjuncture must plainly be rare; it is even rather surprising that these "Peak in Darien" cases, as Miss Cobbe has termed them in a small collection which she made some years ago, should be found at all. We can add to Miss Cobbe's cases two of fair attestation, which I give in **718 A** and **B**.

719. From this last group, then, there is scarcely a noticeable transition to the group where departed spirits manifest their knowledge that some friend who survived them has now passed on into their world. That such recognition and welcome does in fact take place, later evidence, drawn especially from trance-utterances, will give good ground to believe. Only rarely, however, will such welcome—taking place as it does in the spiritual world—be reflected by apparitions in *this*. When so reflected, it may take different forms, from an actual utterance of sympathy, as from a known departed friend, down to a mere silent presence, perhaps inex-

[1] For some curious parallels to these modern cases from savage beliefs, see Mr. Andrew Lang's *Myth, Ritual, and Religion*, vol. i. pp. 105–6.

plicable except to those who happen to have known some long predeceased friend of the decedent's.

I quote in full one of the most complete cases of this type, which was brought to us by the Census of Hallucinations (*Proceedings* S.P.R., vol. x. pp. 380–82).

From Miss L. Dodson:—

September 14th, 1891.

On June 5th, 1887, a Sunday evening,[1] between eleven and twelve at night, being awake, my name was called three times. I answered twice, thinking it was my uncle, "Come in, Uncle George, I am awake," but the third time I recognised the voice as that of my mother, who had been dead sixteen years. I said, "Mamma!" She then came round a screen near my bedside with two children in her arms, and placed them in my arms and put the bedclothes over them and said, "Lucy, promise me to take care of them, for their mother is just dead." I said, "Yes, mamma." She repeated, "*Promise* me to take care of them." I replied, "Yes, I promise you;" and I added, "Oh, mamma, stay and speak to me, I am so wretched." She replied, "Not yet, my child," then she seemed to go round the screen again, and I remained, feeling the children to be still in my arms, and fell asleep. When I awoke there was nothing. Tuesday morning, June 7th, I received the news of my sister-in-law's death. She had given birth to a child three weeks before, which I did not know till after her death.

I was in bed, but not asleep, and the room was lighted by a gaslight in the street outside. I was out of health, and in anxiety about family troubles My age was forty-two. I was quite alone. I mentioned the circumstance to my uncle the next morning. He thought I was sickening for brain fever. [I have had other experiences, but] only to the extent of having felt a hand laid on my head, and sometimes on my hands, at times of great trouble

LUCY DODSON.

The collector, Mr. C. H. Cope, writes in answer to our questions:—

BRUSSELS, *October 17th*, 1891.

I have received replies from Miss Dodson to your inquiries.

(1) "Yes [I was] perfectly awake [at the time]."

(2) "Was she in anxiety about her sister-in-law?" "None whatever; I did not know a second baby had been born; in fact, had not the remotest idea of my sister-in-law's illness."

(3) "Did she think at the time that the words about the children's mother having just died referred to her sister-in-law? Had she two children?" "No, I was at a total loss to imagine whose children they were."

(4) "I was living in Albany Street, Regent's Park, at the time. My sister-in-law, as I heard afterwards, was confined at St. André (near Bruges), and removed to Bruges three days prior to her death. (*N.B.*—She had two children including the new-born baby.)"

(5) "My late uncle only saw business connections, and having no relations or personal friends in London, save myself, would not have been likely to mention the occurrence to any one."

[1] We have ascertained that this date was a Sunday.

Mr. Cope also sent us a copy of the printed announcement of the death, which Miss Dodson had received. It was dated, "Bruges, June 7th, 1887," and gave the date of death as June 5th. He quotes from Miss Dodson's letter to him, enclosing it, as follows:—"[My friend], Mrs. Grange, tells me she saw [my sister-in-law] a couple of hours prior to her death, which took place about nine o'clock on the evening of June 5th, and it was between eleven and twelve o'clock the same night my mother brought me the two little children."

Professor Sidgwick writes:—

November 23rd, 1892.

I have just had an interesting conversation with Miss Dodson and her friend, Mrs. Grange.

Miss Dodson told me that she was not thinking of her brother or his wife at this time, as her mind was absorbed by certain other matters. But the brother was an object of special concern to her, as her mother on her death-bed, in 1871, had specially charged her—and she had promised—to take care of the other children, especially this brother, who was then five years old. He had married in April 1885, and she had not seen him since, though she had heard of the birth of his first child, a little girl, in January 1886; and she had never seen his wife nor heard of the birth of the second child.

She is as sure as she can be that she was awake at the time of the experience. She knew the time by a clock in the room and also a clock outside. She heard this latter strike twelve afterwards, and the apparition must have occurred after eleven, because lights were out in front of the public-house. The children seemed to be with her a long time; indeed, they seemed to be still with her when the clock struck twelve. The room was usually light enough to see things in—*e.g.* to get a glass of water, &c.—owing to the lamp in the street, but the distinctness with which the vision was seen is not explicable by the real light. The children were of ages corresponding to those of her sister-in-law's children, *i.e.* they seemed to be a little girl and a baby newly born; the sex was not distinguished. She was not at all alarmed.

She heard from Mrs. Grange by letter, and afterwards orally from her brother, that her sister-in-law died between eight and nine the same night.

She never had any experience of the kind, or any hallucination at all before: but *since* she has occasionally felt a hand on her head in trouble.

Mrs. Grange told me that she was with the sister-in-law about an hour and a half before her death. She left her about seven o'clock, without any particular alarm about her; though she was suffering from inflammation after childbirth, and Mrs. Grange did not quite like her look; still her state was not considered alarming by those who were attending on her. Then about 8.30 news came to Mrs. Grange in her own house that something had happened at the sister-in-law's. As it was only in the next street, Mrs. Grange put on her bonnet and went round to the house, and found she was dead. She then wrote and told Miss Dodson.

I quote further cases more or less analogous to this in the Appendices to this section. In the first (**719 A**) the apparition of a dying mother brings the news of her own death and that her baby is living. In the second (**719 B**) a mother sees a vision of her son being drowned and also an apparition of her own dead mother, who tells her of the drowning.

In this case, the question may be raised as to whether the second figure seen may not have been, so to say, *substitutive*—a symbol in which the percipient's own mind clothed a telepathic impression of the actual decedent's passage from earth. Such a view might perhaps be supported by some anomalous cases where news of the death is brought by the apparition of a person still living, who, nevertheless, is not by any normal means aware of the death. (See the case of Mrs. T., already given in Chapter IV., **428**; and that of Miss Hawkins-Dempster in **719 C.**)

720. I will quote here one case, at any rate, where such an explanation would be impossible, since both the deceased person and the phantasmal figure were previously unknown to the percipient. This case—the last which Edmund Gurney published—comes from an excellent witness. The psychical incident which it seems to imply, while very remote from popular notions, would be quite in accordance with the rest of our present series. A lady dies; her husband in the spirit-world is moved by her arrival; and the direction thus given to his thought projects a picture of him, clothed as in the days when he lived with her, into visibility in the house where her body is lying. We have thus a dream-like recurrence to earthly memories, prompted by a revival of those memories which had taken place in the spiritual world. The case is midway between a case of *welcome* and a case of *haunting*.

From *Proceedings* S.P.R., vol. v. pp. 422–26. The account is given by 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 her into the bedroom at the back." I was very uncomfortable and frightened; I had never been in a house with any one 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 some one 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 any one 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.

Statements were also obtained from Mrs. Berkeley and Mrs. Brandling, nieces of Mrs. Bacchus, confirming her recollection that she had described the details of the apparition to them the next morning, and that it closely resembled Dr. R., as they remembered him. These statements are printed in full in the *Proceedings*.

Mr. R. died (as Mrs. Bacchus ascertained for us), August 30th, 1865.

721. I now come to a considerable group of cases where the departed spirit shows a definite knowledge of some fact connected with his own earth-life, his death, or subsequent events connected with that death. The knowledge of subsequent events, as of the spread of the news of his death, or as to the place of his burial, is, of course, a greater achievement (so to term it) than a mere recollection of facts known to him in life, and ought strictly, on the plan of this series, to be first illustrated. But it will be seen that all these stages of knowledge cohere together; and their connection can better be shown if I begin at the lower stage,—of mere earth-memory. Now here again, as so often already, we shall have to wait for automatic script and the like to illustrate the full extent of the deceased person's possible memory. Readers of the utterances, for instance, of "George Pelham" (see Chapter IX.), will know how full and accurate may be these recollections from beyond the grave. Mere apparitions, such as those with which we are now dealing, can rarely give more than one brief message, probably felt by the deceased to be of urgent importance.

I will quote at length a well-attested case where the information communicated in a vision proved to be definite, accurate, and important to the survivors. (From *Proceedings* S.P.R., vol. viii. pp. 200–205.) [1]

[1] Some of the correspondence about the case given in the *Proceedings* is omitted here for want of space.

The first report of the case appeared in *The Herald* (Dubúque, Iowa), February 11th, 1891, as follows:—

It will be remembered that on February 2nd, Michael Conley, a farmer living near Ionia, Chickasaw County, was found dead in an outhouse at the Jefferson house. He was carried to Coroner Hoffmann's morgue, where, after the inquest, his body was prepared for shipment to his late home. The old clothes which he wore were covered with filth from the place where he was found, and they were thrown outside the morgue on the ground.

His son came from Ionia, and took the corpse home. When he reached there, and one of the daughters was told that her father was dead, she fell into a swoon, in which she remained for several hours. When at last she was brought from the swoon, she said, "Where are father's old clothes? He has just appeared to me dressed in a white shirt, black clothes, and felt [mis-reported for *satin*] slippers, and told me that after leaving home he sewed a large roll of bills inside his grey shirt with a piece of my red dress, and the money is still there." In a short time she fell into another swoon, and when out of it demanded that somebody go to Dubuque and get the clothes. She was deathly sick, and is so yet.

The entire family considered it only a hallucination, but the physician advised them to get the clothes, as it might set her mind at rest. The son telephoned Coroner Hoffmann, asking if the clothes were still in his possession. He looked and found them in the backyard, although he had supposed they were thrown in the vault, as he had intended. He answered that he still had them, and on being told that the son would come to get them, they were wrapped in a bundle.

The young man arrived last Monday afternoon, and told Coroner Hoffmann what his sister had said. Mr. Hoffmann admitted that the lady had described the identical burial garb in which her father was clad, even to the slippers, although she never saw him after death, and none of the family had seen more than his face through the coffin lid. Curiosity being fully aroused, they took the grey shirt from the bundle, and within the bosom found a large roll of bills sewed with a piece of red cloth. The young man said his sister had a red dress exactly like it. The stitches were large and irregular, and looked to be those of a man. The son wrapped up the garments and took them home with him yesterday morning, filled with wonder at the supernatural revelation made to his sister, who is at present lingering between life and death.

Dr. Hodgson communicated with the proprietors of *The Herald*, and both they and their reporter who had written the account stated that it was strictly accurate. The coroner, Mr. Hoffmann, wrote to Dr. Hodgson on March 18th, 1891, as follows:—

In regard to the statement in the Dubuque *Herald*, about February 19th, about the Conley matter is more than true by my investigation. I laughed and did not believe in the matter when I first heard of it, until I satisfied myself by investigating and seeing what I did.

M. M. HOFFMANN, County Coroner.

Further evidence was obtained through Mr. Amos Crum, pastor of a church at Dubuque. The following statement was made by Mr. Brown,

whom Mr. Crum described as "an intelligent and reliable farmer, residing about one mile from the Conleys."

IONIA, *July 20th*, 1891.

Elizabeth Conley, the subject of so much comment in the various papers, was born in Chickasaw township, Chickasaw County, Iowa, in March 1863. Her mother died the same year. Is of Irish parentage; brought up, and is, a Roman Catholic; has been keeping house for her father for ten years.

On the 1st day of February 1891 her father went to Dubuque, Iowa, for medical treatment, and died on the 3rd of the same month very suddenly. His son was notified by telegraph the same day, and he and I started the next morning after the remains, which we found in charge of Coroner Hoffmann.

He had 9 dollars 75 cents, which he had taken from his pocket-book. I think it was about two days after our return she had the dream or vision. She claimed her father had appeared to her, and told her there was a sum of money in an inside pocket of his undershirt. Her brother started for Dubuque a few days afterwards, and found the clothes as we had left them, and in the pocket referred to found 30 dollars in currency. These are the facts of the matter as near as I can give them. GEORGE BROWN.

Mr. Crum wrote later:—

DUBUQUE, IOWA, *August 15th*, 1891.

DEAR MR. HODGSON,—I send you in another cover a detailed account of interview with the Conleys. I could not get the doctor.

I have had a long talk with Mr. Hoffmann about the Conley incident, and think you have all the facts—and they are *facts*.

The girl Lizzie Conley swooned. She saw her dead father; she heard from him of the money left in his old shirt; she returned to bodily consciousness; she described her father's burial dress, robe, shirt, and slippers exactly, though she had never seen them. She described the pocket in the shirt that had been left for days in the shed at the undertaker's. It was a ragged-edged piece of red cloth clumsily sewn, and in this pocket was found a roll of bills—35 dollars in amount—as taken out by Mr. Hoffmann in presence of Pat Conley, son of the deceased, and brother of the Lizzie Conley whose remarkable dream or vision is the subject of inquiry. AMOS CRUM, Past. Univ. Ch.

. . . I herewith transcribe my questions addressed to Miss Elizabeth Conley and her replies to the same concerning her alleged dream or vision . . . .

On July 17th, about noon, I called at the Conley home near Ionia, Chickasaw County, Iowa, and inquired for Elizabeth Conley. She was present and engaged in her domestic labours. When I stated the object of my call, she seemed quite reluctant for a moment to engage in conversation. Then she directed a lad who was present to leave the room. She said she would converse with me upon the matter pertaining to her father.

Q. What is your age? A. Twenty-eight.

Q. What is the state of your health? A. Not good since my father's death.

Q. What was the state of your health previous to his death? A. It was good. I was a healthy girl.

Q. Did you have dreams, visions, or swoons previous to your father's death? A. Why, I had *dreams*. Everybody has dreams.

Q. Have you ever made discoveries or received other information during your dreams or visions previous to your father's death? A. No

Q. Had there been anything unusual in your dreams or visions previous to your father's death? A. No, not that I know of

Q. Was your father in the habit of carrying considerable sums of money about his person? A. Not that I knew of.

Q. Did you know *before his death* of the pocket in the breast of the shirt worn by him to Dubuque? A. No.

Q. Did you wash or prepare that shirt for him to wear on his trip to Dubuque? A. No. It was a heavy woollen undershirt, and the pocket was stitched inside of the breast of it.

Q. Will you recite the circumstances connected with the recovery of money from clothing worn by your father at the time of his death? A. (after some hesitation) When they told me that father was dead I felt very sick and bad; I did not know anything. Then father came to me. He had on a white shirt and black clothes and slippers. When I came to, I told Pat [her brother] I had seen father. I asked him (Pat) if he had brought back father's old clothes. He said, "No," and asked me why I wanted them .I told him father said to me he had sewed a roll of bills inside of his grey shirt, in a pocket made of a piece of my old red dress I went to sleep, and father came to me again. When I awoke I told Pat he must go and get the clothes.

Q. While in these swoons did you hear the ordinary conversations or noises in the house about you? A. No.

Q. Did you see your father's body after it was placed in its coffin? A. No; I did not see him after he left the house to go to Dubuque.

Q. Have you an education? A. No.

Q. Can you read and write? A. Oh yes, I can read and write; but I've not been to school much.

Q. Are you willing to write out what you have told me of this strange affair? A. Why, I've told you all I know about it.

She was averse to writing or to signing a written statement. During the conversation she was quite emotional, and manifested much effort to suppress her feelings. She is a little more than medium size, of Irish parentage, of Catholic faith, and shows by her conversation that her education is limited.

Her brother, Pat Conley, corroborates all that she has recited. He is a sincere and substantial man, and has no theory upon which to account for the strange facts that have come to his knowledge. In his presence Coroner Hoffmann, in Dubuque, found the shirt with its pocket of red cloth stitched on the inside with long, straggling, and awkward stitches, just as a dim-sighted old man or an awkward boy might sew it there. The pocket was about 7 [seven] inches deep, and in the pocket of that dirty old shirt that had lain in Hoffmann's back room was a roll of bills amounting to 35 dollars. When the shirt was found with the pocket, as described by his sister after her swoon, and the money as told her by the old man *after his death*, Pat Conley seemed dazed and overcome by the mystery. Hoffmann says the girl, after her swoon, described exactly the burial suit, shirt, coat or robe, and satin slippers in which the body was prepared for burial. She even described minutely the slippers, which were of a new pattern that had not been in the market here, and which the girl could never have seen a sample of; and she had not seen, and never

saw, the body of her father after it was placed in the coffin, and if she had seen it she could not have seen his feet "in the nice black satin slippers" which she described . . . AMOS CRUM, Pastor Univ. Church.

If we may accept the details of this narrative, which seems to have been carefully and promptly investigated, we find that the phantasm communicates two sets of facts: one of them known only to strangers (the dress in which he was buried), and one of them known only to himself (the existence of the inside pocket and the money therein). In discussing from what mind these images orignate it is, of course, important to note whether any living minds, known or unknown to the percipient, were aware of the facts thus conveyed.

There are few cases where the communication between the percipient and the deceased seems to have been more direct than here. The hard, prosaic reality of the details of the message need not, of course, surprise us. On the contrary, the father's sudden death in the midst of earthly business would at once retain his attention on money matters and facilitate his impressing them on the daughter's mind. One wishes that more could be learned of the daughter's condition when receiving the message. It seems to have resembled trance rather than dream.

722. A dream in which a message of somewhat the same kind is given is here added in **722 A**, after which will also be found (in **722 B**) one of the few *old* cases whose lineage is sufficiently respectable to allow its entrance here. The preoccupation in each case turns on the fulfilment of a small duty. One other case in this group I must quote at length. It illustrates the fact that the cases of deepest interest are often the hardest for the inquirer to get hold of.

From the *Proceedings* S.P.R., vol. x. pp. 385–86.

The account of the percipient, Baron B. von Driesen, was written in November 1890, and has been translated from the Russian by Mr. M. Petrovo-Solovovo, who sent us the case.

[Baron von Driesen begins by saying that he has never believed and does not believe in the supernatural, and that he is more inclined to attribute the apparition he saw to his "excited fancy" than to anything else. After these preliminary remarks he proceeds as follows.—]

I must tell you that my father-in-law, M. N. J. Ponomareff, died in the country. This did not happen at once, but after a long and painful illness, whose sharp phases had obliged my wife and myself to join him long before his death. I had not been on good terms with M. Ponomareff. Different circumstances, which are out of place in this narrative, had estranged us from each other, and these relations did not change until his death. He died very quietly, after having given his blessing to all his family, including myself. A liturgy for the rest of his soul was to be celebrated on the ninth day. I remember very well how I went to bed between one and two o'clock on the eve of that day, and how I read the Gospel before falling asleep. My wife was sleeping in the same room. It was perfectly quiet. I had just put out the candle when footsteps were heard in the adjacent room—a sound of slippers

shuffling, I might say—which ceased before the door of our bedroom. I called out, "Who is there?" No answer. I struck one match, then another, and when after the stifling smell of the sulphur the fire had lighted up the room, I saw M. Ponomareff standing before the closed door. Yes, it was he, in his blue dressing-gown, lined with squirrel furs and only half-buttoned, so that I could see his white waistcoat and his black trousers. It was he undoubtedly. I was not frightened. They say that, as a rule, one is *not* frightened when seeing a ghost, as ghosts possess the quality of paralysing fear.

"What do you want?" I asked my father-in-law. M. Ponomareff made two steps forward, stopped before my bed, and said, "Basil Feodorovitch, I have acted wrongly towards you. Forgive me! Without this I do not feel at rest there." He was pointing to the ceiling with his left hand whilst holding out his right to me. I seized this hand, which was long and cold, shook it, and answered, "Nicholas Ivanovitch, God is my witness that I have never had anything against you."

[The ghost of] my father-in-law bowed [or bent down], moved away, and went through the opposite door into the billiard-room, where he disappeared. I looked after him for a moment, crossed myself, put out the candle, and fell asleep with the sense of joy which a man who has done his duty must feel. The morning came. My wife's brothers, as well as our neighbours and the peasants, assembled, and the liturgy was celebrated by our confessor, the Rev. Father Basil. But when all was over, the same Father Basil led me aside, and said to me mysteriously, "Basil Feodorovitch, I have got something to say to you in private." My wife having come near us at this moment, the clergyman repeated his wish. I answered, "Father Basil, I have no secrets from my wife; please tell us what you wished to tell me alone."

Then Father Basil, who is living till now in the Koi parish of the district of Kashin [Gov. of Tver], said to me in a rather solemn voice, "This night at three o'clock Nicholas Ivanovitch [Ponomareff] appeared to me and begged of me to reconcile him to you." (Signed) BARON BASIL DRIESEN.

Mr. Solovovo adds:—

The Baroness von Driesen is now dead, so that her evidence cannot be obtained . . .

I also saw Baron Basil von Driesen himself, and spoke with him about M. Ponomareff's ghost. He stated to me that if he were going to die to-morrow, he should still be ready to swear to the fact of his having seen the apparition, or something to this effect. I asked him to obtain for me the clergyman's account, to whom I had already written before seeing Baron von Driesen (though not knowing him), but without receiving an answer—which is but natural, after all. Baron von Driesen kindly promised to procure for me the account in question, as it was then his intention to visit different estates in Central Russia, including the one that had belonged to M. Ponomareff.

Baron Nicholas von Driesen—Baron Basil's son—called on me a few days ago. He stated, with regard to the case in question, that it was necessary to see the clergyman in order to induce him to write an account of what had happened to him.

Baron N. von Driesen afterwards sent a note to Mr. Solovovo, stating that his grandfather (M. Ponomareff) died on November 21st, 1860; and

the testimony of the priest was obtained later. Mr. Solovovo, who had already ascertained independently that the Rev. Basil Bajenoff had been a priest at Koi in the year 1861, and was there still, writes :—

The following is the translation of the Rev. Basil Bajenoff's statement :—

"Koi, *July 23rd* [*August 4th*], 1891.

"To the account I heard from Baron B. F. Driesen in the presence of his wife's brothers, MM. N. N., A. N., and I. N. Ponomareff, as to how M. Nicholas I. Ponomareff appeared to him in the night of November 29–30th, 1860, having died nine days before, and begged of the Baron to be reconciled to him, I may add that to me also did he appear *at the same time* and with the same request, which fact, before hearing the Baron's narrative, I communicated to all those present at the liturgy for the rest of the soul of the late M. N. I. Ponomareff.

"(Signed) BASIL BAJENOFF,
"Priest of Trinity Church, at Koi, District of Kashin,
Government of Tver."

723. In this connection I may refer again to Mrs. Storie's dream of the death of her brother in a railway accident, given in Chapter IV. (**427**). While I think that Gurney was right—in the state of the evidence at the time *Phantasms of the Living* was written—in doing his best to bring this incident under the head of telepathic clairvoyance, I yet feel that the knowledge since gained makes it impossible for me to adhere to that view. I cannot regard the visionary scene as wholly reflected from the mind of the dying man. I cannot think, in the first place, that the vision of Mr. Johnstone,—interpolated with seeming irrelevance among the details of the disaster,—did only by accident coincide with the fact that that gentleman really *was* in the train, and with the further fact that it was *he* who communicated the fact of Mr. Hunter's death to Mr. and Mrs. Storie. I must suppose that the communicating intelligence was aware of Mr. Johnstone's presence, and at least guessed that upon him (as a clergyman) that task would naturally fall. Nor can I pass over as purely symbolic so important a part of the vision as the *second figure*, and the scrap of conversation, which seemed to be half heard. I therefore consider that the case falls among those where a friend recently departed appears in company of some other friend, dead some time before.

724. We have thus seen the spirit occupied shortly after death with various duties or engagements, small or great, which it has incurred during life on earth. Such ties seem to prompt or aid its action upon its old surroundings. And here an important reflection occurs. Can we *prepare* such a tie for the departing spirit? Can we create for it some welcome and helpful train of association which may facilitate the self-manifestation which many souls appear to desire? I believe that we can to some extent do this. At an early stage of our collection, Edmund Gurney was struck by the unexpectedly large proportion of cases where the percipient informed us that there had been a *compact* between himself and the deceased person that whichever passed away first should try to appear to the other.

"Considering," he adds, "what an extremely small number of persons make such a compact, compared with those who do not, it is difficult to resist the conclusion that its existence has a certain efficacy."

The cases recorded in *Phantasms of the Living* are such as fell, or may have fallen, within twelve hours of the death; otherwise they would not have been introduced into that work. It will, of course, occur to the reader that since the especial object of that compact is to assure the surviving friend that the deceased person has safely traversed the gate of death, its fulfilment affords some presumption that he is not merely approaching that gate, but feels that he has passed it. On the other hand, Gurney remarks, that "considering how often spontaneous telepathy acts without any conscious set of the distant mind towards the person impressed, it is safer to refer the phenomenon to the same sort of blind movements as seem sometimes at supreme crises to evoke a response out of memories and affinities that have long lapsed from consciousness; on which view the efficacy of the compact may quite as readily be conceived to depend on its latent place in the percipient's mind as in the agent's."

Since these words were written the general trend of the evidence has somewhat changed; and it may be well briefly to refer to the compact-cases in *Phantasms of the Living*, considering how far they seem to indicate *ante-mortem* or *post-mortem* communication.

725. Taking the cases as they follow each other in that work, the *first* (vol. i. p. 395) is the well-known incident recorded by Lord Brougham—his vision, while taking a warm bath in Sweden, of a school friend from whom he had parted many years before, but with whom he had long ago "committed the folly of drawing up an agreement written with our blood, to the effect that whichever of us died first should appear to the other, and thus solve any doubts we had entertained of the life after death." This incident happened about 2 A.M. apparently on December 19th (possibly on December 20th), 1799. G. died in India on December 19th, 1799—place and hour not stated. The time in any part of India is, of course, several hours ahead of the time in Sweden. In this case the time-coincidence cannot be clearly determined.

The *second* compact-case in *Phantasms of the Living* (vol. i. p. 419) tells definitely against the assumption that the apparent fulfilment of a compact must needs indicate actual death. Captain P. was washed overboard at sea; but though in extreme danger, did not lose consciousness, caught hold of a rope, and was saved. On the same night, perhaps at the same moment, a lady with whom Captain P. had made a death-compact, saw his phantasm in her room. This seems precisely the kind of incident which Gurney's last-quoted sentences have in view.

The *third* case (vol. i. p. 427) is remarkable inasmuch as the phantasmal figure appeared not only to the partner in the compact, but also to a child unacquainted with the decedent, but who chanced to be sleeping in a room near to that occupied by the said partner. It is not known which

of the two appearances came first; but to the child the figure appeared as though groping its way. The death occurred on the same night, but the time-coincidence is not more precisely known.

In the *fourth* case[1] (vol. i. p. 506) the coincidence is said to have been very close: the mother dying at five minutes to three, and the son seeing the figure just before the clock struck three. It is, of course, impossible to say whether the phantasm preceeded or followed actual death.

The *fifth* case, again, given in Chapter VI. (**667 A**), shows us the phantasm, which had been promised at death, appearing when the agent was still alive, but had been stunned by a fall from a coach, which left for some time much mental confusion. The case is interesting as showing what may be called a ready dissociability of spirit and organism, coincident with complete obscuration of the supraliminal consciousness.

The *sixth* case is that of Captain Colt of Gartsherrie. I quote this at length in **725 A**, since it is probable—though not certain—that the agent had been dead for some hours at the time of the apparition. Allowing for difference of time, he had probably been shot in the temple some fourteen hours before. He had apparently not moved after he was shot. He had been previously wounded in several places, and no surgical aid was attainable. There is here a curious analogy with the narrative of the *red scratch* already given. Captain Colt says, "I saw . . . a wound on the right temple with a red stream from it. His face was of a waxy pale tint," &c. The "red stream"—the aspect of the body just after death—seems to have been made prominent for an evidential purpose. On the dead man's body was found a letter from his brother, the percipient, which begged him, if killed in battle, to manifest himself in the very room in which his phantasm did actually appear.

The *seventh* case (vol. i. p. 531) is that of a half-caste Indian, called "Mountain Jim," over whom the well-known traveller, Mrs. Bishop (then Miss Bird), had established a great influence. At their last parting he vowed that he would see her again when he died; and, in fact, some hours either before or after his death in Colorado she, being in Switzerland, saw his phantasm, and heard the words, "I have come, as I promised."

In the *eighth* case—Chevalier Fenzi's (vol. ii. p. 63)—the percipient had a sudden fit of deep depression, and went out to walk on the sea-shore in the midst of a violent thunderstorm. There he thought he saw his brother—who was really at Florence, seventy miles off—walking a little way off over some rocks, behind one of which the figure disappeared. The brother died at the time. He had not only promised to try to appear after death, but had at the same time predicted to Chevalier Fenzi that

[1] Gurney did not give this case an "evidential number," regarding it as "ambiguous" on account of the anxiety subsisting in the percipient's mind. For the present purpose, however, it plainly ought to be taken into consideration.

he would die within three months. The prediction was fulfilled. It may, of course, have had some influence in producing Chevalier Fenzi's experience.

In the *ninth* case (vol. ii. p. 253), already referred to above (in **718**), the decedent was still living, but her strong desire had been for a sight of the percipient *before* her own death; and this she appears to have attained.

In the *tenth* case (which is given at second-hand in vol. ii. p. 477) two girl friends exchanged rings, with the promise that the friend who died first would restore the ring to the survivor. At about the time when the first friend died the surviving friend saw her standing by her bedside, and holding out the ring.

In the *eleventh* case (in vol. ii. p. 489, which is again at second-hand, and very remote) there were three parties to the compact, and two of these successively are said to have appeared at about the time of death to the last survivor.

The *twelfth* case (vol. ii. p. 496) although second-hand and remote, was written down apparently within a year of its occurrence. The time-coincidence cannot be exactly known, as the decedent was shipwrecked. His appearance was that of a drowned man.

726. In three of these twelve cases of fulfilment of compact, then, the agent whose phantasm appeared was certainly still alive. In most of the other cases the exact time-relation is obscure; in a few of them there is strong probability that the agent was already dead. The inference will be that the existence of a promise or compact may act effectively both on the subliminal self before death and also probably on the spirit after death.

This conclusion is confirmed by the following cases, of which two must be quoted at length in the text, as specially instructive. I first give one in which the deceased person's impulse has been the fulfilment of an immediate engagement.

From *Proceedings* S.P.R., vol. viii. p. 214. The following letter was addressed to the late Professor Adams, Cambridge:—

ST. LUKE'S CHURCH, CER VAN NESS AVENUE, AND CLAY STREET,
SAN FRANCISCO, CALIFORNIA, *September 11th*, 1890.

. . . [A few weeks ago] my choir-trainer, a man in robust health and with a predisposition *against* anything "Spiritualistic," saw plainly the apparition of one of his choir, a man of fifty years old. It happened thus:—

Mr. R[ussell], the bass-singer of the choir, fell in an apoplectic fit upon the street at 10 o'clock on a certain Friday; he died at 11 o'clock at his house. My wife, learning of his death, sent my brother-in-law down to the house of the choirmaster [Mr. Reeves] to ask him about music for the funeral. The messenger reached the house of the choirmaster about 1.30 P.M. He was told that the choirmaster was upstairs, busy looking over some music. He

accordingly sat down in the drawing-room, and, while waiting, began to tell the ladies (sister and niece of the choirmaster) about Mr. R.'s death. While they were talking they heard an exclamation in the hall-way. Some one said, "My God!" They rushed out, and half-way down, sitting on the stairs, saw the choirmaster in his shirt-sleeves, showing signs of great fright and confusion. As soon as he saw them he exclaimed, "I have just seen R.!" The niece at once said, "Why, R is dead!" At this the choirmaster without a word turned back upstairs and went to his room. My brother-in-law followed him and found him in complete prostration, his face white, &c. He then told my brother-in-law what he had experienced.

He had been looking over some music; had just selected a "Te Deum" for the morning service. This "Te Deum" closed with a quartette setting for two bass and two tenor voices. He was wondering where he could get a second tenor. Finally, he went to the door on his way downstairs to look up another "Te Deum." At the door he saw Mr. R., who stood with one hand on his brow, and one hand extended, holding a sheet of music. The choirmaster advanced, extended his hand, and was going to speak, when the figure vanished. Then it was that he gave the exclamation mentioned above.

You must remember that he knew nothing of R.'s death until he heard his niece speak of it as detailed above.

This is the best authenticated ghost story I ever heard. I know all the parties well, and can vouch for their truthfulness. I have no doubt that the choirmaster saw something, either subjectively or objectively. Whatever it was, the experience was so vivid that it made him sick for days, though he is a man of exceptional physique.

At first I tried to explain this on natural grounds. I thought possibly he had been in the room overhead, and had overheard, unconsciously, the story of R.'s death, and by a process of unconscious cerebration summoned up the image of the dead man. But this is impossible, because the house is very large, the rooms widely apart, &c.

My present conviction is this: Mr. R. was a man of the utmost regularity and faithfulness in fulfilling his duties. He has sung for us without pay for many years. His first thought (or one of the first), after his stroke of apoplexy, must have been: "How shall I get word to the choirmaster that I cannot go to rehearsal to-morrow night?" In an hour he died, without ever having recovered consciousness. My notion is that in some way he was enabled to make himself appear to the choirmaster. If you refer to the attitude in which he appeared, you will see that it answers to my supposition. It indicates his illness (a pain in the head), and his desire to give up, so to speak, his duty as singer. . . .

WM. W. DAVIS, Rector.

Mr. Reeves' own account is reported in the San Francisco *Chronicle* (quoted in *Light*, September 27th, 1890), as follows:—

Early on Friday morning Edwin Russell, an Englishman, well known as a real estate agent, was walking near the corner of Sutter and Mason Streets when he sustained an apoplectic stroke, from the effects of which he died shortly before noon. He had resided in the city ten years, and was well and favourably known in the commercial world here.

Mr. Russell was a member of the Protestant Episcopal Church, and also the possessor of a rich bass voice. This made him a welcome addition to the choir of St. Luke's Church, and brought him in immediate contact with the Rev. W. W. Davis, vicar of the church, and with Harry E. Reeves, the recently appointed choir leader. Mr. Reeves is a nephew of the distinguished English tenor of the name, and conducted the musical services at the funeral of President Chester A. Arthur.

It was to Mr. Reeves that the very sensational and startling revelation now to be recorded was vouchsafed. Mr. Reeves was found at the residence of his sister, Mrs. Cavanagh, 2121 California Street, by a *Chronicle* reporter. He became evidently agitated when asked if it were true that he had seen the apparition of Russell before hearing of the latter's death. [Mr. Reeves stated that he was not a Spiritualist, and proceeded]:—

"I last saw Russell alive on the Saturday night previous to his death. Russell came to the choir rehearsal. I said to him: 'Do you know where I can get a good cigar?' and he recommended a place. I went there with him, and then took such a fancy to him that I invited him to come to my house, or rather my sister's house. We agreed to postpone his visit till the following Saturday, and he said: 'Well, I'll call on you next week anyhow.' The matter passed from my mind until Friday afternoon, about three o'clock. I always make it a point to look over my music for Sunday a day or two before, and on this occasion I was sitting in the parlour and took up two *Te Deums* to make a choice. One was Starkweather's in G, the other a composition of Kroell's. Just as I had taken one in my hand and was going upstairs to my room to look over it I heard the front door bell ring, and recognised that some visitor whom I did not then know had called. I afterwards learned that it was young Mr. Sprague, who can tell you his story when you ask him.

"I went into my room. I lay down on the lounge for a moment, then by an impulse I cannot account for, I walked to the door. The head of the stairway was somewhat dimly lighted, as you see it now, but not so dimly but what I could at once see what appeared to be the figure of Russell. It was so real, so lifelike, that I at once stepped forward and stretched out my hand, and was about to speak some words of welcome.

"The figure seemed to have a roll of music in one hand and the other over its face, but it was Russell's image. I am quite sure of that. As I advanced to the head of the stairway the figure seemed to turn, as if about to descend, and faded into the air.

"I remember trying to speak to the figure, but the tongue clung to the roof of my mouth. Then I fell against the wall and gasped out. 'Ah! My God!' just like that. My sister and niece, with the other folks, came up. My niece said, 'Uncle Harry, what's the matter?' I went on to explain what it was, but was so scared I could hardly speak. My niece said, 'Don't you know Russell is dead?' Well, that flabbergasted me; it only made matters worse, and I nearly fainted. Then they told me that the Rev. Mr. Davis had sent Mr. Sprague to tell me of the sad news. I was terribly startled by the affair, and feel shaky even now, but I am not given to superstitious fears, and I suppose it can be explained. Mr. Sprague had been waiting nearly half-an-hour before I saw him and obtained corroboration of the news of Russell's death. It is very strange; very strange, indeed. I saw that man Russell after he must have been dead three hours at least, as plainly as I see you in that chair."

Mr. Reeves confirms this account in a letter to Dr. Hodgson as follows:—

SAN FRANCISCO, *September 15th*, 1890.

DEAR SIR,—With reference to your favour of the 5th inst., just received, the full particulars were given in city papers; some things not just exactly as stated, especially the word "flabbergasted," which is foreign to me.

Apart from what you read, there is nothing more to be given.

H. E. REEVES.

Dr. Hodgson received the following independent and corroborative account from Mr. Sprague:—

GRAND FORKS, DAK., *November 29th*, 1890.

. . . You probably know all about Mr. Russell's death and connection with St. Luke's Church, so I shall only give you the facts as they came to my knowledge.

On Friday noon, August 22nd, a young lady friend of the Russells came to my brother-in-law's (Mr. Davis') house and asked to see Mr. Davis. As Mr. Davis was out, his wife (my sister) saw this young lady. I was not present at the interview, but my sister told me shortly afterwards the facts of Mr. Russell's death, &c., and said that this young lady had come to ask Mr. Davis if the church choir would be willing to sing at Mr. Russell's funeral, as Mr. R.'s family were of limited means and could not afford to pay the choir.

As I was going to Mr. Reeves' house that afternoon my sister asked me to tell Mr. Reeves about Russell's death and ask him about the singing. I called at 1221 California Street about three o'clock that afternoon, and had been in the parlour some twenty minutes talking with Miss Kavanagh (Mr. Reeves' niece), when we heard Mr. Reeves' exclamation on the stairs, and I followed Miss Kavanagh to see what the trouble was. We found Mr. R. sitting on the stairs in his shirt sleeves and evidently very much frightened. Miss K. brought him a glass of wine, also a glass of water, but I think he did not touch either. After a couple of minutes Mr. R. went up to his room, and Miss Kavanagh asked me to go up and see if he was all right, as she was afraid to go. I went up and found Mr. Reeves sitting down on a chair near the window with his legs crossed. He had no coat or vest, collar or necktie on, and the perspiration seemed to roll off him. He seemed greatly agitated, but in a few minutes he told me his story, and I left him. In about five minutes he came downstairs and began to talk about it, and continually said, "It is the strangest thing; I can't understand it." GOLDWIN S. SPRAGUE.

727. The next case is even more remarkable. It is a *deflected* fulfilment, occurring two days before death, and probably during sleep; the agent has made a promise to one friend, but is only perceptible to another person who happens to be in that friend's company. We may compare a case quoted in our last chapter, where a brother, presumably wishing to appear to his sister, is perceived only by the sister's black nurse (see section **651**). The following is quoted from the "Report on the Census of Hallucinations" in *Proceedings* S.P.R., vol. x. p. 284.

From Countess Eugénie Kapnist.

June 24th, 1891.

A Talta, en Février, 1889, nous fîmes la connaissance de M. P. et de sa femme, passant la soirée chez des amis communs qui avaient tenu à nous réunir. A cette époque, M. P. souffrait déjà d'une phthisie assez avancée; il venait de perdre, à Pétersbourg, son frère, atteint de la même maladie. On pria ma sœur de faire un peu de musique, et elle choisit au hasard le Prélude de Mendelssohn. A mon étonnement je vis M. P., que nous ne connaissions, que de ce soir, aller, très émotionné, prendre place auprès du piano, et suivre avec une espèce d'anxiété le jeu de ma sœur. Lorsqu'elle eut fini, il dit que pour quelques instants elle venait de faire ressusciter son frère, exécutant absolument de la même manière ce morceau, qu'il jouait fréquemment. Depuis, en voyant ma sœur, il aimait particulièrement à causer avec elle. Je puis certifier ainsi qu'elle une conversation que nous eûmes à une soirée, au mois de Mars. Nous parlions de la mort, chose fréquente à Talta, toujours peuplée de malades:—"Savez-vous," disait-il à ma sœur, "il me semble toujours que mon esprit est très proche du vôtre; j'ai la certitude de vous avoir déjà connue; nous avons dans la réalité une preuve que ce n'est pas en ce monde—ce sera que je vous aurais vue durant quelqu'autre vie précédente" (il était un peu spirite) "Ainsi donc, si je meurs avant vous, ce qui est bien probable, vu ma maladie, je reviendrai vers vous, si cela m'est possible, et je vous apparaîtrai de façon à ne pas vous effrayer désagréablement." Ma sœur lui répondit, prenant la chose très au sérieux, qu'elle lui rendrait la pareille si elle mourait la première, et j'étais témoin de cette promesse mutuelle.

Néanmoins nous fîmes à peine connaissance de maison; nous nous rencontrions parfois chez des amis communs, et nous le voyions souvent se promener sur le quai dans un paletot couleur noisette qui excitait notre hilarité et qui nous resta dans la mémoire je ne sais plus pourquoi. Au mois de Mai, nous partions de Talta, et depuis nous eûmes tant d'impressions diverses, nous vîmes tant de monde, que jusqu'à l'hiver suivant nous oubliâmes complétement M. P. et sa femme, qui représentaient pour nous des connaissances comme on en a par centaines dans la vie.

Nous étions à Pétersbourg. Le 11 Mars, c'était un lundi de Carême en 1890, nous allâmes au théâtre voir une représentation de la troupe des Meiningner. Je crois qu'on donnait *Le Marchand de Venise*. Mlle. B. était avec nous, venue de Tsarskoé à cette occasion. La pièce terminée, nous n'eûmes que le temps de rentrer à la maison changer de toilette, après quoi nous accompagnâmes Mlle. B à la gare. Elle partait avec le dernier train, qui quitte pour Tsarskoé Sélo à 1 heure de la nuit. Nous l'installâmes en wagon, et ne l'y laissâmes qu'après la seconde cloche de départ.

Notre domestique allait bien en avant de nous, afin de retrouver notre voiture, de manière que, gagnant le perron, nous la trouvâmes avancée qui nous attendait. Ma sœur s'assit la première; moi je la fis attendre, descendant plus doucement les marches de l'escalier; le domestique tenait la portière du landau ouverte. Je montai à demi, sur le marchepied, et soudain je m'arrêtai dans cette pose, tellement surprise que je ne compris plus ce qui m'arrivait. Il faisait sombre dans la voiture, et pourtant en face de ma sœur, la regardant, je vis dans un petit jour gris qu'on eût dit factice, s'éclaircissant vers le point qui attachait le plus mes yeux, une figure à la silhouette émoussée diaphane, plutôt qu'indécise. Cette vision dura un instant, pendant lequel,

pourtant, mes yeux prirent connaissance des moindres détails de ce visage, qui me sembla connu: des traits assez pointus, une raie un peu de côté, un nez prononcé, un menton très maigre à barbe rare et d'un blond foncé. Ce qui me frappe, lorsque j'y pense à présent, c'est d'avoir vu les différentes couleurs, malgré que la lueur grisâtre, qui éclairait à peine l'inconnu, eût été insuffisante pour les distinguer dans un cas normal. Il était sans chapeau, et en même temps dans un paletot comme on en porte au sud—de couleur plutôt claire—noisette. Toute sa personne avait un cachet de grande fatigue et de maigreur.

Le domestique, très étonné de ne pas me voir monter, arrêtée ainsi sur le marchepied, crut que j'avais marché dans ma robe et m'aida à m'asseoir, pendant que je demandais à ma sœur, en prenant place à côté d'elle, si c'était bien notre voiture? A tel point j'avais perdu la tête, ayant senti un vrai engourdissement de cerveau en voyant cet étranger installé en face d'elle, je ne m'étais pas rendu compte que, dans le cas d'une présence réelle d'un semblable vis-à-vis, ni ma sœur, ni le valet de pied ne resteraient si calmement à l'envisager. Lorsque je fus assise. je ne vis plus rien, et je demandais à ma sœur:—"N'as-tu rien vu en face de toi?" "Rien du tout, et quelle idée as-tu eue de demander, en entrant dans la voiture, si c'était bien la nôtre?" répondit-elle en riant. Alors, je lui racontais tout ce qui précéde, décrivant minutieusement ma vision. "Quelle figure connue," disait-elle, "et à paletot noisette, cette raie de côté, où donc l'avons nous vue? Pourtant nul ne ressemble ici à ta description;" et nous nous creusions la tête sans rien trouver. Rentrées à la maison, nous racontâmes ce fait â notre mère; ma description la fit aussi souvenir vaguement d'un visage analogue. Le lendemain soir (12 Mars) un jeune homme de notre connaissance, M. M. S, vint nous voir. Je lui répétais aussi l'incident qui nous était arrivé. Nous en parlâmes beaucoup, mais inutilement; je ne pouvais toujours pas appliquer le nom voulu à la personnalité de ma vision, tout en me souvenant fort bien avoir vu un visage tout pareil parmi mes nombreuses connaissances; mais où et à quelle époque? Je ne me souvenais de rien, avec ma mauvaise mémoire qui me fait souvent défaut, à ce sujet. Quelques jours plus tard, nous étions chez la grandmère de M M. S :—"Savez vous," nous dit-elle, "quelle triste nouvelle je viens de recevoir de Talta? M. P. vient de mourir, mais on ne me donne pas de détails." Ma sœur et moi, nous nous regardâmes. A ce nom, la figure pointue et le paletot noisette retrouvèrent leur possesseur. Ma sœur reconnut en même temps que moi, grace à ma description précise. Lorsque M. M. S. entra, je le priai de chercher dans les vieux journaux la date exacte de cette mort. Le décès était marqué au 14 du mois de Mars, donc, deux jours *après* la vision que j'avais eue J'écrivis à Talta pour avoir des renseignements. On me répondit qu'il gardait le lit depuis le 24 Novembre et qu'il avait été depuis dans un état de faiblesse extrême, mais le sommeil ne l'avait point quitté; il dormait si longtemps et si profondément, même durant les dernières nuits de son existence, que cela faisait espérer une amélioration. Nous nous étonnions de ce que j'aie vu M. P., malgré sa promesse de se montrer à ma sœur. Mais je dois ajouter ici qu'avant le fait décrit ci-dessus, j'avais été voyante un certain nombre de fois, mais cette vision est bien celle que j'ai distinguée le plus nettement, avec des détails minutieux, et avec les teintes diverses du visage humain, et même du vêtement.

COMTESSE EUGÉNIE KAPNIST.
COMTESSE INA KAPNIST.

The second signature is that of the sister who was present at the time. Mr. Michael Petrovo-Solovovo, who sent us the case, writes :—

I have much pleasure in certifying that the fact of Countess Kapnist's vision was mentioned, among others, to myself before the news of Mr. P.'s death came to Petersburg. I well remember seeing an announcement of his demise in the papers.

This case suggests an important practical reflection. When a compact to appear, if possible, after death is made, it should be understood that the appearance need not be to the special partner in the compact, but to any one whom the agent can succeed in impressing. It is likely enough that many such attempts, which have failed on account of the surviving friend's lack of appropriate sensitivity, might have succeeded if the agent had tried to influence some one already known to be capable of receiving these impressions. I add in **727 A** and **B** two other cases which may be regarded as deflected fulfilments. See also a case given in *Proceedings* S.P.R., vol. v. p. 440, in which a lady, having made a compact with her husband and also with a friend, her phantom is seen after her death by her husband and daughter and the latter's nurse, collectively; but not by the friend, who was living elsewhere.

728. Again, we cannot tell how long the spirit may continue the effort, or, so to say, renew the experiment. In a case recorded in *Proceedings* S.P.R., vol. x. p. 378, the compact is fulfilled after a space of five years. In another case (given in **728 A**), there had been no formal compact; yet the narrative may find place here. There is an attempt to express gratitude on an anniversary of death; and this implies the same kind of mindful effort as the fulfilment of a definite promise.

I conclude this group by quoting in **728 B** another compact case where the apparition coincides with a funeral, and itself indicates that a funeral is preparing. This forms a transition to the next group.

729. I have now traced certain *post-mortem* manifestations which reveal a recollection of events known at death, and also a persistence of purpose in carrying out intentions formed before death. In this next group I shall trace the knowledge of the departed a little further, and shall discuss some cases where they appear cognisant of the aspect of their bodies after death, or of the scenes in which those bodies are temporarily deposited or finally laid. Such knowledge may appear trivial,—unworthy the attention of spirits transported into a higher world. But it is in accordance with the view of a gradual transference of interests and perceptions,—a period of intermediate confusion, such as may follow especially upon a death of a sudden or violent kind, or perhaps upon a death which interrupts very strong affections.

Thus we have already (in **717**) encountered one striking case of this type,—the *scratch on the cheek*, perceived by the departed daughter, as we may conjecture, by reason of the close sympathy which united her to the mother who was caring for her remains.

There are also two cases closely resembling each other, though from percipients in widely different parts of the world, where a clairvoyant vision seems to be presented of a tranquil death-chamber. One of these has been quoted in Chapter VI., section **664**. In the other (that of Mr. Hector of Valencia, South Australia, see *Phantasms of the Living*, vol. i. p. 353) the percipient sees in a dream his father dying in the room he usually occupied, with a candle burning on a chair by his bed; and the father is found dead in the morning, with a candle by his bedside in the position seen in the dream. Perhaps in neither of these cases is there any sure indication that the dead or dying person was cognisant of his own body's aspect or surroundings. There may have been a clairvoyant excursion on the percipient's part, evoked by some impulse from the agent which did not itself develop into distinctness.

730. But in certain cases of violent death there seems to have been an intention on the deceased person's part to show the condition in which his body is left. Such was Mrs. Storie's dream, or rather series of visions, referred to earlier in this chapter. Such, too, was Mrs. Menneer's dream (**429 A**), where the additional evidence obtained since our first publication of the case brings out a special meaning in the severed *head*, beyond the mere fact of decapitation. Such was an equally striking dream, which I have left for quotation in this place, because it forms a link between this group—where *post-mortem* knowledge of the body's aspect is in question—and the next following group, which will deal with the still stranger phenomenon of *post-mortem* knowledge of dissemination of the news of death. The case is taken from *Proceedings* S.P.R., vol. iii. (1885) p. 95.

Mr. D., the narrator, did not wish his name to be published, but Gurney saw him, and talked over the subject with him. Mr. D. narrates as follows:—

I am the owner of a very old mechanical business in Glasgow, with for twenty years past a branch in London, where I have resided for that period, and in both of which places my professional reputation is of the highest order

Some thirty-five years ago I took into my employment a tender, delicate-looking boy, Robert Mackenzie, who, after some three or four years' service, suddenly left, as I found out afterwards, through the selfish advice of older hands, who practised this frightening away systematically to keep wages from being lowered,—a common device, I believe, among workmen in limited trades. Passing the gate of the great workhouse (*Scottice* poor-house) in the Parliamentary Road, a few years afterwards, my eye was caught by a youth of some eighteen years of age ravenously devouring a piece of dry bread on the public street, and bearing all the appearance of being in a chronic state of starvation. Fancying I knew his features, I asked if his name were not Mackenzie. He at once became much excited, addressed me by name, and informed me that he had no employment; that his father and mother, who formerly supported him, were now both inmates of the "poorhouse," to which he himself had no claim for admission, being young and without any bodily disqualification for work, and that he was literally homeless and starving. The matron, he informed me,

gave him daily a piece of dry bread, but durst not, under the rules, give him regular maintenance. In an agony of grief he deplored his ever leaving me under evil advice, and on my unexpectedly offering to take him back he burst into a transport of thanks, such as I cannot describe. Suffice it to say that he resumed his work, and that, under the circumstances, I did everything in my power to facilitate his progress. All this was mere matter of course; but the distinction between it and the common relations of master and servant was this, that on every occasion of my entering the workshop he never, so far as possible, took off his eyes from following my movements. Let me look towards him at any moment, there was the pale, sympathetic face with the large and wistful eyes, literally yearning towards me, as Smike's did towards Nicholas Nickleby. I seemed to be "the polar star of his existence," and this intensity of gratitude never appeared to lessen in degree through lapse of time. Beyond this he never ventured to express his feelings. His manhood, as it were, his individuality and self-assertion, seemed to have been crushed out of him by privations. I was apparently his sole thought and consideration, saving the more common concerns of daily life.

In 1862 I settled in London, and have never been in Glasgow since. Robert Mackenzie, and my workmen generally, gradually lost their individuality in my recollection. About ten to twelve years ago my employées had their annual soirée and ball. This was always held, year after year, on a Friday evening. Mackenzie, ever shy and distant as usual, refused to mingle in the festivities, and begged of my foreman to be permitted to serve at the buffet. All went off well, and the Saturday was held (*more* workmen) as a succeeding day of festival. All this, however, I only learned after what I am now about to relate. On the Tuesday morning following, immediately before 8 A.M., in my house on Campden Hill, I had the following manifestation—I cannot call it a dream; but let me use the common phraseology. I dreamt, but with no vagueness as in common dreams, no blurring of outline or rapid passages from one thing disconnectedly to another, that I was seated at a desk, engaged in a business conversation with an unknown gentleman, who stood on my right hand. Towards me, in front, advanced Robert Mackenzie, and feeling annoyed, I addressed him with some asperity, asking him if he did not see that I was engaged. He retired a short distance with exceeding reluctance, turned again to approach me, as if most desirous for an immediate colloquy, when I spoke to him still more sharply as to his want of manners. On this, the person with whom I was conversing took his leave, and Mackenzie once more came forward. "What is all this, Robert?" I asked somewhat angrily. "Did you not see I was engaged?" "Yes, sir," he replied; "but I must speak with you at once." "What about?" I said; "what is it that can be so important?" "I wish to tell you, sir," he answered, "that I am accused of doing a thing I did not do, and that I want *you* to know it, and to tell you so, and that you are to forgive me for what I am blamed for, because I am innocent." Then, "I did not do the thing they say I did." I said, "What?" getting same answer. I then naturally asked, "But how can I forgive you if you do not tell me what you are accused of?" I can never forget the emphatic manner of his answer in the Scottish dialect, "Ye'll sune ken" (you'll soon know). This question and the answer were repeated at least twice—I am certain the answer was repeated thrice, in the most fervid tone. On that I awoke, and was in that state of surprise and bewilderment which such a remarkable dream, *quâ* mere dream, might induce, and was wondering what it all meant, when my wife burst into

my bedroom, much excited, and holding an open letter in her hand, exclaimed, "Oh, James, here's a terrible end to the workmen's ball—Robert Mackenzie has committed suicide!" With now a full conviction of the meaning of the vision, I at once quietly and firmly said, "No, he has not committed suicide." "How can you possibly know that?" "Because he has just been here to tell me."

I have purposely not mentioned in its proper place, so as not to break the narrative, that on looking at Mackenzie I was struck by the peculiar appearance of his countenance. It was of an indescribable bluish-pale colour, and on his forehead appeared spots which seemed like blots of sweat. For this I could not account, but by the following post my manager informed me that he was wrong in writing me of suicide. That on Saturday night, Mackenzie, on going home, had lifted a small black bottle containing *aqua fortis* (which he used for staining the wood of birdcages, made for amusement), believing this to be whisky, and pouring out a wine-glassful, had drunk it off at a gulp, dying on the Sunday in great agony. Here then, was the solution of his being innocent of what he was accused of—suicide, seeing that he had inadvertently drunk *aqua fortis*, a deadly poison. Still pondering upon the peculiar colour of his countenance, it struck me to consult some authorities on the symptoms of poisoning by *aqua fortis*, and in Mr. J. H. Walsh's "Domestic Medicine and Surgery," p. 172, I found these words under symptoms of poisoning by sulphuric acid. . . . "The skin covered with a cold sweat; countenance livid and expressive of dreadful suffering." . . . "*Aqua fortis* produces the same effect as sulphuric, the only difference being that the external stains, if any, are yellow instead of brown." This refers to indication of sulphuric acid, "generally outside of the mouth, in the shape of brown spots." Having no desire to accommodate my facts to this scientific description, I give the quotations freely, only at the same time stating that previously to reading the passage in Mr. Walsh's book, I had not the slightest knowledge of these symptoms, and I consider that they agree fairly and sufficiently with what I saw, viz., a livid face covered with a remarkable sweat, and having spots (particularly on the forehead), which, in my dream, I thought great blots of perspiration. It seems not a little striking that I had no previous knowledge of these symptoms, and yet should take note of them.

I have little remark to make beyond this, that in speaking of this matter, to me very affecting and solemn, I have been quite disgusted by sceptics treating it as a hallucination, in so far as that my dream must have been on the Wednesday morning, being that after the receipt of my manager's letter informing me of the supposed suicide. This explanation is too absurd to require a serious answer. My manager first heard of the death on the Monday —wrote me on that day as above—and on the Tuesday wrote again explaining the true facts. The dream was on the Tuesday morning, immediately before the 8 A.M. post delivery, hence the thrice emphatic "Ye'll sune ken." I attribute the whole to Mackenzie's yearning gratitude for being rescued from a deplorable state of starvation, and his earnest desire to stand well in my opinion. I have coloured nothing, and leave my readers to draw their own conclusions.

D

The following is Mrs. D.'s corroboration:—

In regard to the remarkable dream my husband had when Robert Mackenzie's death took place through inadvertently drinking some *aqua fortis*, I beg to inform you of what took place as far as I am concerned.

On the Tuesday morning after the occurrence I was downstairs early, and at 8 o'clock was handed a letter, just received from the postman, and addressed to Mr. D. Seeing it was from our manager in Glasgow, I opened it, and was much grieved to find that it was to tell us that Robert Mackenzie had committed suicide. I ran upstairs to Mr. D.'s bedroom with the letter in my hand, and in much excitement. I found him apparently just coming out of sleep, and hastily cried out to him, exactly as he has described to you. I need not go over the words, which have often been repeated amongst us since, and I can confirm his narrative regarding them, as given to you, in every particular. The whole affair gave us a great shock, and put an end to the workmen's balls for some four or five years. Mr. D.'s dream was a frequent subject of conversation at the time. I knew Mackenzie well He was a pale, large-eyed, and earnest-looking young man, with a great regard for Mr. D., through circumstances. The next day's post brought us the actual facts.

J. D.

731. Here, too, may be placed two cases—those of Dr. Bruce (in Chapter IV., **426 A**) and Miss Hall (see **731 A**)—where there are *successive* pictures of a death and the subsequent arrangement of the body. The *milieux* of the percipients, the nature of the deaths, are here again totally disparate; yet we seem to see the same unknown laws producing effects closely similar.

In Dr. Bruce's case one might interpret the visions as coming to the percipient through the mind of his wife, who was present at the scene of the murder. But this explanation would be impossible in Miss Hall's case. Rather it seems as though some telepathic link, set up between the dying brother and the sister, had been maintained after death until all duties had been fulfilled to the departed. The case reminds one of the old Homeric notions of the restless appeal of unburied comrades.

732. In the case of Mrs. Green, already quoted in Chapter IV., **429 D**, we come across an interesting problem. Two women are drowned under very peculiar circumstances. A friend has apparently a clairvoyant vision of the scene, yet not at the moment when it occurred, but many hours afterwards, and about the time when another person, deeply interested, heard of the death. It is therefore possible to suppose that the apparently clairvoyant scene was in reality impressed telepathically on the percipient by another living mind. I think, however, that both the nature of the vision and certain analogies, which will appear later in our argument, point to a different view, involving an agency both of the dead and of the living. I conjecture that a current of influence may be started by a deceased person, which, however, only becomes strong enough to be perceptible to its object when reinforced by some vivid current of emotion arising in living minds. I do not say that this is yet provable; yet the hint may be of value when the far-reaching interdependencies of telepathy between the two worlds come to be better understood.

733. Two singular cases in this group remain, where the departed

spirit, long after death, seems pre-occupied with the spot where his bones are laid. The first of these cases (see **733 A**) approaches farce; the second (in which the skeleton of a man who had probably been murdered about forty years before was discovered by means of a dream; see *Proceedings* S.P.R., vol. vi. p. 35) stands alone among our narratives in the tragedy which follows on the communication. Mr. Podmore in an article in the same volume (p. 303) suggests other theories to account for this case without invoking the agency of the dead; but to me the least impossible explanation is still the notion that the murdered man's dreams harked back after all those years to his remote unconsecrated grave. I may refer further to another case (in *Proceedings* S.P.R., vol. iv. p. 155, footnote) where feelings of horror and depression were constantly experienced in a room over which a baby's body was afterwards found. This case makes, perhaps, for another explanation—depending not so much on any *continued* influence of the departed spirit as on some *persistent* influence inhering in the bones themselves—deposited under circumstances of terror or anguish, and possibly in some way still radiating a malignant memory. Bizarre as this interpretation looks, we shall find some confirmation of such a possibility in our chapter on Possession. Yet another case belonging to the same group, and given in **733 B**, supplies a variant on this view; suggesting, as Edward Gurney has remarked, the local imprintation of a tragic picture, by *whom* and upon *what* we cannot tell.

I think it well to suggest even these wild conjectures; so long as they are understood to be conjectures and nothing more. I hold it probable that those communications, of which telepathy from one spirit to another forms the most easily traceable variety, are in reality infinitely varied and complex, and show themselves from time to time in forms which must for long remain quite beyond our comprehension.

734. The next class of cases in this series well illustrates this unexpectedness. It has only been as the result of a gradual accumulation of concordant cases that I have come to believe there is some reality in the bizarre supposition that the departed spirit is sometimes specially aware of the time at which news of his death is about to reach some given friend. Proof of such knowledge on his part is rendered harder by the alternative possibility that the friend may by clairvoyance become aware of a letter in his own proximity. As was shown in *Phantasms of the Living*, there is some evidence for such clairvoyance even in cases where the letter seen is quite unimportant (see also **421 H** and **J** and **656 B**). May there be here also some conjuncture of the spheres of knowledge of the departed and the incarnate spirits, so that a glimpse obtained by the one in some way reinforces a glimpse obtained by the other?

I quote a typically difficult instance of this coincidence of an apparition with the arrival of the news of a death.

From *Proceedings* S.P.R., vol. v. p. 409. The case was sent to us by the Bishop of Carlisle, the percipient being the Rev. G. M. Tandy, vicar

of West Ward, near Wigton, Cumberland, formerly of Loweswater, who writes :—[1]

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 the face of an old friend whom I had known well at Cambridge, but had not seen for ten 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![2]

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, ghastly pale, but with the features so marked and so distinct that I recognised it 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 (ten or eleven at the very least). Almost immediately after, fully 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 outlive 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 ten and eleven P.M., the night dark, and 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.

735. This incident, taken alone and without any apparent connection with other forms of action of the departed, seems almost too quaint to be included in a more or less coherent series like the present. But a hint

[1] The narrative is undated, but the first part of it was printed in the *Journal* S.P.R. for January 1885.

[2] As we do not know what newspaper this was, it is not possible to ascertain the precise interval which had elapsed since the death.

towards its comprehension is given by certain other cases where the percipient states that a cloud of unreasonable depression fell upon him about the time of his friend's death at a distance, and continued until the actual news arrived; when, instead of becoming intensified, it lifted suddenly. In one or two such cases there was an actual presence or apparition, which seemed to hang about until the news arrived, and then disappeared. Or, on the other hand, there is sometimes a happy vision of the departed preluding the news, as though to prepare the percipient's mind for the shock (**735 A**). The suggested inference is that in such cases the spirit's attention is more or less continuously directed to the survivor until the news reaches him. This does not, of course, explain how the spirit learns as to the arrival of the news; yet it makes that piece of knowledge seem a less isolated thing.

736. And here I will quote a case so divergent from accepted types that the ordinary retailer of ghost stories might well be tempted to pass it over in silence as incomprehensibly absurd. As will presently be seen, however, it fits with singular appropriateness into just this place in my series.

The case was sent to Professor James, and I quote it from *Proceedings* S.P.R., vol. viii. p. 220.

——, Wis, *September 22nd*, 1890.

A very unusual thing occurred to the writer and one other person—my sister, Miss Mary Q.—at the city of ——, Wisconsin, on the 5th day of November 1885, at 10 o'clock P.M.

Our mother, Mrs. Mary Margaret Q R., died at our home, in said city of ——, Wisconsin, on the above date, at 8.40 P.M., very suddenly, of pneumonia. Our youngest half-brother, Robert B. R., was working at S——, N. Dakota, at that time, about 700 miles distant from ——, Wisconsin. At 9.45 we retired to the guests' chamber, a room over the south parlour, and about the same dimensions as said parlour, having two windows to the south and one to the east. There were two beds in this large room, and I lay on one and my sister on the other, trying to compose our broken hearts, for we loved our mother very dearly. The night was cold and the windows were all closed, except the east was down at the top a few inches, when, lo! we both distinctly heard at the same instant my brother, Robert B. R, singing, "We had better bide a wee," in a clear, deep tenor, accompanied by a high-pitched soprano and an old-fashioned small melodeon accompaniment, and it sounded as though they were up on a level with our windows, about 15 feet from the ground; and I arose and threw up the south-west window, from whence the sounds seemed to proceed, and then they—the singing—moved to the next, or south-east, window, and sang another verse. And I threw that up and saw nothing, but still distinctly heard the *words* as well as the music, and so round to the east window, where *they* sang the last verse, and then the music seemed to float away to the north. But the queer part of this occurrence is the fact that at the *very* time that we heard my brother singing in ——, Wisconsin, he *was* singing the same song before an audience, with the identical accompaniment, an old, tiny melodeon, and a high-pitched soprano young lady—a Miss E., of North Dakota—as we learned two days afterwards, when he came home in response to our telegram announcing the death of our mother

Any verification of the above facts will be cheerfully made.

(Signed) [Miss Q]

——, Wis., *October 11th*, 1890.

Dear Sir,—Yours of the 6th inst. was duly received, and in reply to your request for corroborative testimony relative to the "phenomenal occurrence" on the night of November 5th, 1885, at Janesville, Rock Co., Wisconsin—that is, the hearing music and two human voices, and the words *distinctly* audible—one voice perfectly familiar to us as that of our half-brother, Robert B. R., then of N. Dakota, and the other voice that of a strange lady—soprano, and they, my said brother R. B. R., and Miss Sarah E., of N. Dak., *were* singing the *same* song, "We had better bide a wee," at an entertainment given by a church society of S——, a printed programme of which my brother afterwards sent to us.

I am an exceedingly busy person, but a lover of the truth, and interested in the progress of the race; but my sister, Miss Mary Q., of this city, is very conservative and proud, and when I asked her for an affidavit of her experience on that eventful 5th of November 1885, she replied, "I do not wish the world to think me or you a 'crank' or Spiritualist, and do not wish our names published." I will add that my sister, who is blind, is *very* intuitive and clairvoyant, and there is *much* in her experience to deeply interest the psychical student. It seems to me that the loss of her sight has been compensated by another sense—a super-intuition.

I have written to my brother, R. B. R., to reply to your request, and also to obtain a programme of the church entertainments at S——, N. Dak., on November 5th, 1885, at which he and Miss Sarah E. sang, "We had better bide a wee," and also to state the exact hour when they were called in the programme, for as Robert stated to us when he arrived on that sad occasion—the death of our good mother—he informed us that the telegram was brought to him, and was *held* by the operator so as not to spoil the entertainment by telling him *before* he sang, and we—my sister Mary Q. and I—both *heard* every note and word of that song sung about seven hundred miles away, while our mother's remains were in the parlour under our bedroom.—Cordially yours, (Signed) [Miss Q.]

Miss Mary Q. writes to Dr. Hodgson as follows:—

——, Wis., *November 15th*, 1890.

Dear Sir,—[In reply to] your kind note of inquiry, relative to my experiences on the night of November 5th, 1885, they were such as have been described by my sister [Miss Q.], who is a lover of scientific research, and is not so timid as I and my brother; the latter is very much *opposed* to either of us making known our experience on that night, and has *urged* me not to tell any one of the occurrences of that eventful time, and he refuses to furnish the printed programme of the entertainment, at which he and Miss E. were singing, "We had better bide a wee," insisting that people will believe us all "luny" if we make known all the facts; and so in deference to his prejudices I must respectfully decline to make any further disclosures at present.—Respectfully yours, [Miss Mary Q.]

Dr. Hodgson adds:—

December 19th.—A letter of inquiry sent to Mr. Robert B. "R.," and an envelope, with official stamp of our Society on the cover, has been returned to me, unopened, by Mr. Robert B. "R.," so that further corroboration is lacking, at least for the present.—R. H.

It will be observed that Miss Mary Q.'s letter is virtually a confirmation of Miss Q.'s account; and that Mr. Q.'s action is in harmony with his sister's belief that he cannot deny, but does not wish to confirm, the truth of this singular narrative.

Now here the two minds aware of the mother's death were the mother's own mind and the telegraphist's. The telegraphist was certainly aware that, when the song came to an end, he should have to communicate to the singer a painful shock. But, on the other hand, the telegraphist did not know the senders of the telegram; had no means of picturing them or their surroundings. I think, therefore, that it will be more in accordance with analogy to suppose that the mother's mind was aware of the impending communication, and transmitted, perhaps scarce consciously, to her daughters the sensation of the trivial and tiresome cause of delay. I give in **736 A** an incident equally grotesque, where also the indication is of *impatience* on the part of the deceased person, who perceives the news of his death kept back by vexatious accidents. And I add thereto Mr. Cameron Grant's case (**736 B**), where the date of arrival of the news of Lord Z.'s death was specially difficult to calculate by ordinary means —Mr. Grant being in a wild part of Brazil. Mr. Grant's impulse to *draw* what turned out to be Lord Z.'s death-scene might place this case among motor automatisms. There is naturally no clear line between seeing a scene in one's mind's eye and feeling an impulse to draw it on paper. Finally, I quote in **736 C** a case where a phantasmal appearance became visible while the percipient actually held in her hand an unopened letter, announcing, not the decedent's death, but her dangerous illness. And on the strength of all these cases, and of some less striking, I repeat my suggestion that in our ignorance as to the degree of knowledge of earthly affairs possessed by the departed, and of the causes which permit or stimulate their apparition, this possibility of their following the diffusion of news of their own death may be well worth our continued attention.

737. Having thus discussed a number of cases where the apparition shows varying degrees of knowledge or memory, I pass on to the somewhat commoner type, where the apparition lacks the power or the impulse to communicate any message much more definite than that all-important one—of his own continued life and love. These cases, nevertheless, might be subdivided on many lines. Each apparition, even though it be momentary, is a phenomenon complex in more ways than our minds can follow. We must look for some broad line of demarcation, which may apply to a great many different incidents, while continuing to some extent the series which we have already been descending—from knowledge and purpose on the deceased person's part down to vagueness and apparent automatism.

Such a division—gradual, indeed, but for that very reason the more instructive—exists between *personal* and *local* apparitions; between mani-

festations plainly intended to impress the minds of certain definite survivors and manifestations in accustomed haunts, some of which, indeed, may be destined to impress survivors, but which degenerate and disintegrate into sights and sounds too meaningless to prove either purpose or intelligence.

738. Let us look, then, for these characteristics, not expecting, of course, that our series will be logically simple; for it must often happen that the personal and local impulses will be indistinguishable, as when the desired percipient is inhabiting the familiar home. But we may begin with some cases where the apparition has shown itself in some scene altogether strange to the deceased person.

We have had, of course, a good many cases of this type already. Such was the case of the apparition with the *red scratch* (**717**); such was the apparition in the Countess Kapnist's carriage (**727**), and the apparition to Mrs. B. at Fiesole (**728 B**). Such cases, indeed, occur most frequently —and this fact is itself significant—among the higher and more developed forms of manifestation. Among the briefer, less-developed apparitions with which we have now to deal, these invasions by the phantasm of quite unknown territory are relatively few. I will begin by referring to a curious case, where the impression given is that of a spiritual presence which seeks and finds the percipient, but is itself too confused for coherent communication (Mrs. Lightfoot's case, **429 B**). It will be seen that this narrative is thoroughly in accordance with previous indications of a state of posthumous *bewilderment* supervening before the spirit has adjusted its perceptions to the new environment.

739. In cases like Mrs. Lightfoot's, where the percipient's surroundings are unknown to the deceased person, and especially in cases where the intimation of a death reaches the percipient when *at sea* (as in **739 A**), there is plainly nothing except the percipient's own personality to guide the spirit in his search. We have several narratives of this type. In one of these—Archdeacon Farler's, already referred to in **710**—the apparition appears *twice*, the second appearance at least being subsequent to the death. It is plain that if in such a case the *second* apparition conveys no fresh intelligence, we cannot prove that it is more than a subjective recrudescence of the *first*. Yet analogy is in favour of its veridical character, since we have cases (like Miss Hall's, cited in **713 A**) where successive manifestations *do* bring fresh knowledge, and seem to show a continued effort to communicate. In this connection I may refer to an experience of a witness who has had many experiences, Mr. Keulemans (see **662 A**, &c.), where his little son appeared to him both about the time of death and again after death (**739 C**). In that case the child, it would appear, sought his father first in familiar, then in unfamiliar surroundings.

Then, again, there are *auditory* cases where the phantasmal peech has occurred in places not known to the deceased person. One such case is that of Mr. Wambey (see **735 A**). In **739 B** I give a case in which an

apparition was seen several weeks after death, the death being unknown to the percipient.

740. One specially impressive characteristic of apparitions (as has been already remarked) is their occasional *collectivity*—the fact that more percipients than one sometimes see or hear the phantasmal figure or voice simultaneously. When one is considering the gradual decline in definiteness and apparent purpose from one group of apparitions to another, it is natural to ask whether this characteristic—in my view so important—is found to accompany especially the higher, more intelligent manifestations.

I cannot find that this is so. On the contrary, it is, I think, in cases of mere *haunting* that we oftenest find that the figure is seen by several persons at once, or else (a cognate phenomenon) by several persons successively. I know not how to explain this apparent tendency. Could we admit the underlying assumptions, it would suit the view that the "haunting" spirits are "earthbound," and thus somehow nearer to matter than spirits more exalted. Yet instances of collectivity are scattered through all classes of apparitions; and the irregular appearance of a characteristic which seems to us so fundamental affords another lesson how great may be the variety of inward mechanism in cases which to us might seem constructed on much the same type.[1]

741. I pass on to a group of cases which are both personal and local; although the personal element in most of them—the desire to manifest to the friend—may seem more important than the local element—the impulse to revisit some accustomed haunt.

In the first case which I shall cite the deceased person's image is seen simultaneously by several members of his own household, in his own house. Note the analogy to a collective crystal vision.

The account is taken from *Phantasms of the Living*, vol. ii. p. 213. It is given by Mr. Charles A. W. Lett, of the Military and Royal Naval Club, Albemarle Street, W.

December 3rd, 1885.

On the 5th April 1873 my wife's father, Captain Towns, died at his residence, Cranbrook, Rose Bay, near Sydney, N. S. Wales. About six weeks after his death my wife had occasion, one evening about nine o'clock, to go to one of the bedrooms in the house She was accompanied by a young lady, Miss Berthon, and as they entered the room—the gas was burning all the time —they were amazed to see, reflected as it were on the polished surface of the wardrobe, the image of Captain Towns. It was barely half figure, the head, shoulders, and part of the arms only showing—in fact, it was like an ordinary medallion portrait, but life-size. The face appeared wan and pale, as it did before his death, and he wore a kind of grey flannel jacket, in which he had been accustomed to sleep Surprised and half alarmed at what they saw, their first idea was that a portrait had been hung in the room, and that what they saw was its reflection; but there was no picture of the kind

[1] Certain appearances, collectively seen, in the actual death-chamber, are discussed in **740 A.**

Whilst they were looking and wondering, my wife's sister, Miss Towns, came into the room, and before either of the others had time to speak she exclaimed, "Good gracious! Do you see papa?" One of the housemaids happened to be passing downstairs at the moment, and she was called in, and asked if she saw anything, and her reply was, "Oh, miss! the master." Graham—Captain Towns' old body servant—was then sent for, and he also immediately exclaimed, "Oh, Lord save us! Mrs. Lett, it's the Captain!" The butler was called, and then Mrs. Crane, my wife's nurse, and they both said what they saw. Finally, Mrs. Towns was sent for, and, seeing the apparition, she advanced towards it with her arm extended as if to touch it, and as she passed her hand over the panel of the wardrobe the figure gradually faded away, and never again appeared, though the room was regularly occupied for a long time after.

These are the simple facts of the case, and they admit of no doubt; no kind of intimation was given to any of the witnesses; the same question was put to each one as they came into the room, and the reply was given without hesitation by each. It was by the merest accident that I did not see the apparition. I was in the house at the time, but did not hear when I was called. C. A. W. LETT.

We, the undersigned, having read the above statement, certify that it is strictly accurate, as we both were witnesses of the apparition.

SARA LETT.

SIBBIE SMYTH (*née* TOWNS).

Gurney writes:—

Mrs. Lett assures me that neither she nor her sister ever experienced a hallucination of the senses on any other occasion She is positive that the recognition of the appearance on the part of each of the later witnesses was *independent*, and not due to any suggestion from the persons already in the room.

I add in **741 A** another collective case noticeable from the fact that the departed spirit appears to influence two persons at a distance from each other in a concordant way, so that one of them becomes conscious of the appearance to the other. Compare with this the incident given at the end of **751 A**, when Miss Campbell has a vision of her friend seeing an apparition at a time when this is actually occurring.

742. In the case which I shall next quote, the evidence, though coming from a young boy, is clear and good, and the incident itself is thoroughly characteristic. The decedent was satisfying both a local and a personal attraction.

We owe this case (which I quote from *Proceedings* S.P.R., vol. viii. p. 173) to the kindness of Lady Gore Booth, from whom I first heard the account by word of mouth. Her son (then a schoolboy aged 10) was the percipient, and her youngest daughter, then aged 15, also gives a first-hand account of the incident as follows:—

LISSADELL, SLIGO, *February* 1891.

On the 10th of April 1889, at about half-past nine o'clock A.M., my youngest brother and I were going down a short flight of stairs leading to the kitchen, to

fetch food for my chickens, as usual. We were about half-way down, my brother a few steps in advance of me, when he suddenly said—"Why, there's John Blaney, I didn't know he was in the house!" John Blaney was a boy who lived not far from us, and he had been employed in the house as hall-boy not long before. I said that I was sure it was not he (for I knew he had left some months previously on account of ill-health), and looked down into the passage, but saw no one. The passage was a long one, with a rather sharp turn in it, so we ran quickly down the last few steps, and looked round the corner, but nobody was there, and the only door he could have gone through was shut. As we went upstairs my brother said, "How pale and ill John looked, and why did he stare so?" I asked what he was doing. My brother answered that he had his sleeves turned up, and was wearing a large green apron, such as the footmen always wear at their work. An hour or two afterwards I asked my maid how long John Blaney had been back in the house? She seemed much surprised, and said, "Didn't you hear, miss, that he died this morning?" On inquiry we found he had died about two hours before my brother saw him. My mother did not wish that my brother should be told this, but he heard of it somehow, and at once declared that he must have seen his ghost.

MABEL OLIVE GORE BOOTH.

The actual percipient's independent account is as follows:—

March 1891

We were going downstairs to get food for Mabel's fowl, when I saw John Blaney walking round the corner. I said to Mabel, "That's John Blaney!" but she could not see him. When we came up afterwards we found he was dead. He seemed to me to look rather ill. He looked yellow; his eyes looked hollow, and he had a green apron on.

MORDAUNT GORE BOOTH

We have received the following confirmation of the date of death:—

THE PRESBYTERY, BALLINGAL, SLIGO,
10*th February* 1891.

I certify from the parish register of deaths that John Blaney (Dunfore) was interred on the 12th day of April 1889, having died on the 10th day of April 1889.

P. J. SHEMAGHS, C. C.

Lady Gore Booth writes:—

May 31*st*, 1890

When my little boy came upstairs and told us he had seen John Blaney, we thought nothing of it till some hours after, when we heard that he was dead. Then for fear of frightening the children, I avoided any allusion to what he had told us, and asked every one else to do the same. Probably by now he has forgotten all about it, but it certainly was very remarkable, especially as only one child saw him, and they were standing together. The place where he seems to have appeared was in the passage outside the pantry door, where John Blaney's work always took him. My boy is a very matter-of-fact sort of boy, and I never heard of his having any other hallucination.

G. GORE BOOTH.

Now this apparition—unless we explain it as a telepathic impression projected at the moment of death and remaining latent for some hours before it attained externalisation—may possibly be taken as showing something of continued *memory* in the departed boy. Something of him

or from him, it may be said, reverted to well-known haunts, and was discerned in habitual surroundings. But even of this there is no sure indication. If it be suggested that the dead boy waited to manifest until his young master reached a suitable spot, it may be replied that the living boy's presence in that spot merely enabled him to discern some influence which might have been discernible in that spot possibly at any moment during some hours, if the fitting percipient had been at hand. Or else, and perhaps more simply, we may suppose that there was a mere influence transmitted from the departed mind to the living mind, which influence the living mind discerned when in surroundings in which its own recollection of the decedent might most readily be evoked.

I add in **742 A** a somewhat similar case. The figure of the grandmother looking at the clock resembles the figure of the pantry-boy seen in the offices, but was seen by both persons in a position to see it, instead of by one only. See also an account given in *Proceedings* S.P.R., vol. iii. p. 93, by the Rev. G. Lewis of his seeing an apparition of a young man who—unknown to him—had died three days before. The young man had much wished to see Mr. Lewis before he died, but Mr. Lewis, not having heard of his illness, had not been to visit him. This narrative, if interpreted in the way which the percipient suggests, might have been placed among cases where the figure communicates a *message*; the reproachful expression implying a recollected sense of injury. It is, at any rate, an example of the class now under discussion.

743. The case given in **743 A**—which comes from excellent informants—is one of those which correspond most nearly to what one would *desire* in a posthumous message. I may refer also to General Campbell's case (in *Proceedings* S.P.R., vol. v. p. 476) in which a long-continued series of unaccountable noises and an apparition twice seen by a child in the house suggested to the narrator the agency of his dead wife. The case, which depends for its evidential force on a great mass of detail, is too long for me to quote; but it is worth study, as is any case where there seems evidence of persistent effort to manifest, meeting with one knows not what difficulty. It may be that in such a story there is nothing but strange coincidence, or it may be that from records of partially successful effort, renewed often and in ambiguous ways, we shall hereafter learn something of the nature of that curtain of obstruction which now seems so arbitrary in its sudden lifting, its sudden fall.

744. I will conclude this group with three cases closely similar, all well attested, and all of them capable of explanation either on local or personal grounds. In the first (see **744 A**) an apparition is seen by two persons in a house in Edinburgh, a few hours before the death of a lady who had lived there, and whose body was to be brought back to it. In the second (see **744 B**) the dead librarian haunts his library, but in the library are members of his old staff. In the third, the dead wife loiters round her husband's tomb, but near it passes a gardener who had been

in her employ. This last—the case of Mrs. de Fréville and the gardener Bard—I must insert in the text. As often happens when (as I do here) one knows the percipient and his *milieu*, even the very plot of ground on which he dodged about to watch the phantom, one feels a reality in the incident which the most satisfactory depositions from a distance will not always bring. The case is quoted from *Phantasms of the Living*, vol. i. p. 212. Gurney there remarks of it:—

The next case again exhibits the slight *deferment* of the percipient's experience which I have already mentioned. But its chief interest is as illustrating what may be called a *local*, as distinct from a *personal*, *rapport* between the parties concerned. The percipient, at the moment of his impression, was contemplating a spot with which the agent was specially connected, and which may even have had a very distinct place in her dying thoughts; and it is natural to find in this fact a main condition why he, of all people, should have been the one impressed.

The first account of it was sent to us by the Rev. C. T. Forster, Vicar of Hinxton, Saffron Walden, as follows:—

August 6th, 1885.

My late parishioner, Mrs. de Fréville, was a somewhat eccentric lady, who was specially morbid on the subject of tombs, &c.

About two days after her death, which took place in London, May 8th, in the afternoon, I heard that she had been seen that very night by Alfred Bard. I sent for him, and he gave me a very clear and circumstantial account of what he had seen.

He is a man of great observation, being a self-taught naturalist, and I am quite satisfied that he desires to speak the truth without any exaggeration.

I must add that I am absolutely certain that the news of Mrs. de Fréville's death did not reach Hinxton till the next morning, May 9th. She was found dead at 7.30 P.M. She had been left alone in her room, being poorly, but not considered seriously or dangerously ill. C. T. FORSTER.

The following is the percipient's own account:—

July 21st, 1885.

I am a gardener in employment at Sawston. I always go through Hinxton churchyard on my return home from work. On Friday, May 8th, 1885, I was walking back as usual. On entering the churchyard, I looked rather carefully at the ground, in order to see a cow and donkey which used to lie just inside the gate. In so doing, I looked straight at the square stone vault in which the late Mr. de Fréville was at one time buried. I then saw Mrs. de Fréville leaning on the rails, dressed much as I had usually seen her, in a coal-scuttle bonnet, black jacket with deep crape, and black dress. She was looking full at me. Her face was very white, much whiter than usual. I knew her well, having at one time been in her employ. I at once supposed that she had come, as she sometimes did, to the mausoleum in her own park, in order to have it opened and go in. I supposed that Mr. Wiles, the mason from Cambridge, was in the tomb doing something. I walked round the tomb, looking carefully at it, in order to see if the gate was open, keeping my eye on her, and never more than five or six yards from her. Her face turned and followed me. I passed between the church and the tomb (there are about four yards between

the two), and peered forward to see whether the tomb was open, as she hid the part of the tomb which opened. I slightly stumbled on a hassock of grass, and looked at my feet for a moment only. When I looked up she was gone. She could not possibly have got out of the churchyard, as in order to reach any of the exits she must have passed me.[1] So I took for granted that she had quickly gone into the tomb. I went up to the door, which I expected to find open, but to my surprise it was shut and had not been opened, as there was no key in the lock. I rather hoped to have a look into the tomb myself, so I went back again and shook the gate to make sure, but there was no sign of any one's having been there. I was then much startled and looked at the clock, which marked 9.20. When I got home I half thought it must have been my fancy, but I told my wife that I had seen Mrs. de Fréville.

Next day, when my little boy told me that she was dead, I gave a start, which my companion noticed, I was so much taken aback.

I have never had any other hallucination whatever.

ALFRED BARD.

Mrs. Bard's testimony is as follows:—

July 8th, 1885.

When Mr. Bard came home, he said, "I have seen Mrs. de Fréville to-night, leaning with her elbow on the palisade, looking at me. I turned again to look at her and she was gone. She had cloak and bonnet on." He got home as usual between nine and ten. It was on the 8th of May 1885.

SARAH BARD.

The *Times* obituary confirms the date of the death.

From information more recently received (see *Proceedings* S.P.R., vol. v. p. 415) we learn that the lady was found dead at 2 P.M.—not 7.30 P.M. as stated above—so that the apparition was seen about seven and a half hours after the death. This, as Gurney remarked, makes it still more difficult to regard the case as a telepathic impression transmitted at the moment of death, and remaining latent in the mind of the percipient. The incident suggests rather that Bard had come upon Mrs. de Fréville's spirit, so to say, unawares. One cannot imagine that she specially wished him to see her, and to see her engaged in what seems so needless and undignified a retracing of currents of earthly thought. Rather this seems a rudimentary *haunting*—an incipient lapse into those aimless, perhaps unconscious, reappearances in familiar spots which may persist (as it would seem) for many years after death.

A somewhat similar case is that of Colonel Crealock (in *Proceedings* S.P.R., vol. v. p. 432) where a soldier who had been dead some hours was seen by his superior officer in camp at night rolling up and taking away his bed.

745. It is, indeed, mainly by dwelling on these intermediate cases,

[1] I was conducted over Hinxton churchyard by Mr. Forster, and can attest the substantial accuracy of Mr. Bard's description of the relative position of the church, the tomb, and the exits. The words "must have passed me," however, give a slightly erroneous impression; "must have come very near me," would be the more correct description.—F. W H. M.

between a message-bringing apparition and a purposeless haunt, that we have most hope of understanding the typical haunt which, while it has been in a sense the most popular of all our phenomena, is yet to the careful inquirer one of the least satisfactory. One main evidential difficulty generally lies in identifying the haunting figure, in finding anything to connect the history of the house with the vague and often various sights and sounds which perplex or terrify its flesh and blood inhabitants. We must, at any rate, rid ourselves of the notion that some great crime or catastrophe is always to be sought as the groundwork of a haunt of this kind. To that negative conclusion the cases now to be described, and the cases which have just been described, do concordantly point us. Mrs. de Fréville was concerned in no tragedy; she was merely an elderly lady with a fancy for sepulchres. And as to the cases to which I now proceed—although in Sir Arthur Becher's case, for example (see **745 A**), there was at least a rumour of some crime,[1] and in Mrs. M.'s case (**745 B**) of past troubles, in which the percipients, of course, were in no way concerned—yet in Mr. Husbands' and Mrs. Clerke's cases (**745 C** and **D**), and Mrs. Lewin's case (*Proceedings* S.P.R., vol. v. p. 462), there was nothing, so far as we know, which could trouble the departed spirit with importunate memories of his earthly home. Again, Mr. Husbands' case, Mrs. Lewin's, Mrs. Clerke's, have much in common. In each case the apparition is seen by a stranger, several months after the death, with no apparent reason for its appearance at that special time. This last point is of interest in considering the question whether the hallucinatory picture could have been projected from any still incarnate mind. In another case—the vision of the Bishop of St. Brieuc (given in *Proceedings* S.P.R., vol. v. p. 460), there *was* such a special reason;—the Bishop's body, unknown to the percipient, was at that moment being buried at the distance of a few miles. Mr. Podmore suggests (*op. cit.*, vol. vi. p. 301) that it was from the minds of the living mourners that the Bishop's phantasm was generated. That hypothesis may have its portion of truth, the surrounding emotion may have been one of the factors which made the apparition possible. But the assumption that it was the only admissible factor—that the departed Bishop's own possible agency must be set aside altogether—lands us, I think, in difficulties greater than those which we should thus escape. The reader who tries to apply it to the apparitions quoted in my earlier groups will find himself in a labyrinth of complexity. Still more will this be the case in dealing with the far fuller and more explicit *motor* communications, by automatic writing or speech, which we shall have to discuss in the two next chapters. Unless the actual evidence be disallowed in a wholesale manner, we shall be forced, I think, to admit the continued action of the departed as a main element in these apparitions.

I do not say as the *only* element. I myself hold, as already implied,

[1] See also the case of Mrs. Pennée in *Proceedings* S. P. R., vol. vi. p. 60.

that the thought and emotion of living persons does largely intervene, as aiding or conditioning the independent action of the departed. I even believe that it is possible that, say, an intense fixation of my own mind on a departed spirit may aid that spirit to manifest at a special moment—and not even to me, but to a percipient more sensitive than myself. In the boundless ocean of mind innumerable currents and tides shift with the shifting emotion of each several soul.

746. But now we are confronted by another possible element in these vaguer classes of apparitions, harder to evaluate even than the possible action of incarnate minds. I mean the possible *results* of past mental action, which, for ought we know, may persist in some perceptible manner, without fresh reinforcement, just as the results of past bodily action persist. This question leads to the still wider question of *retrocognition*, and of the relation of psychical phenomena to *time* generally—a problem whose discussion cannot be attempted in this chapter. Yet we must remember that such possibilities exist; they may explain certain phenomena into which little of fresh intelligence seems to enter, as, for instance, the alleged persistence, perhaps for years, of meaningless sounds in a particular room or house.

747. And since we are coming now to cases into which this element of meaningless sound will enter largely, it seems right to begin their discussion with a small group of cases where there is evidence for the definite agency of some dying or deceased person in connection with inarticulate sounds, or I should rather say of the *connection* of some deceased person with the sounds; since the best explanation may perhaps be that they are *sounds of welcome*—before or after actual death—corresponding to those *apparitions of welcome* of which we have already had specimens. I give one of these cases in full in the text, and a second in **747 A.** A third has already been cited in the "Peak in Darien" group (**718 A**). The following is taken from *Phantasms of the Living*, vol. ii. p. 639.

A gentleman who is a master at Eton College wrote to us, on February 3rd, 1884:—

I enclose a copy of a memorandum made a few days after the event referred to. My memorandum has been copied for me by Miss H., whose name occurs in it. She is my matron—a sensible, middle-aged, active, and experienced woman. None of the people concerned were young, flighty, or fanciful. I have the doctor's letter; his name is G., and he still resides here. Miss H. only wishes to add that it must have occurred from twenty minutes to perhaps thirty after dissolution, and she says that she has never heard anything like the extreme sweetness of the sound. H. E. L.

The memorandum is as follows:—

ETON COLLEGE, *August 6th*, 1881.

I wish to write down, before there is time for confusion, the following fact, occurring on Thursday morning, July 28th, 1881, when my dear mother died,

whom God rest! After all was over, Miss E. I., Eliza W., Dr. G., and myself being in the room, Miss I. heard a sound of "very low, soft music, exceedingly sweet, as if of three girls' voices passing by the house." She described further the sound as if girls were going home singing, only strangely low and sweet; it seemed to come from the street, past the house towards the College buildings (the road ends there in a *cul-de-sac*), and so passed away. She looked to call my attention, and thought I perceived it. She noticed that the doctor heard it, and that he went to the window to look out. The window faces S.E. Eliza W. being in the room at the same time heard a sound of a very low, sweet singing. She recognised the tune and words of the hymn, "The strife is o'er, the battle done." Miss I. recognised no tune, but felt "that the music sounded, as it were, familiar." As a very accomplished musician, especially remarkable for her quick memory of music, had words or air been those of a well-known hymn, she would almost certainly have remembered it. These two spoke to each other when alone about what they had heard. Miss I. gives the time at about ten minutes after my dear mother expired. They were then unaware of this additional circumstance. Miss H. had left the room, and had summoned Charlotte C., with whom she had procured something required for laying out the body. As the two returned upstairs they heard a sound of music, and both stopped. Charlotte said to Miss H., "What is this?" After a pause she said, "It must be Miss I. singing to comfort master." They afterwards entered the room, of which the door had been shut all along. Charlotte further described the sound as very sweet and low, seeming to pass by them. She felt as if, had she only been able to listen, she could have distinguished the words. It did not occur to her that her description was most incongruous. She could not listen attentively, but felt "as if rapture were all around her." It was not until afterwards, when she mentioned to Eliza having heard Miss I. singing, and how strangely it sounded, that they found that each had heard the sound. Miss H. described the sound as very peculiar and sweet, seeming to pass by them and pass away, as they both stopped on the stairs All the staircase windows give north-west. I heard nothing, and I should have given no weight to a sound heard or described by these women in the room after communicating with each other, or by these women out of the room respectively; but the coincidence of each party hearing it separately and independently without previous communication, as well as the matter-of-fact explanation suggested for it by one of them, seeming to imply that their thoughts were not dwelling on the supernatural, added so much weight to this account that I wrote to the doctor, who answers:—"I quite remember hearing the singing you mention; it was so peculiar that I went to the window and looked out, but although quite light I could see no one, and cannot therefore account for it." The time must have been about 2 A.M. on July 28th, 1881.

Miss I. writes:—

13 PARK STREET, WINDSOR, *February 22nd*, 1884.

I will copy the memorandum which I made in my diary just after the death of my dear friend and connection, Mrs. L.

"*July 28th*, 1881.

"Just after dear Mrs. L.'s death between two and three A.M., I heard a most sweet and singular strain of singing outside the windows; it died away after passing the house. All in the room heard it, and the medical attendant, who

was still with us, went to the window as I did, and looked out, but there was nobody. It was a bright and beautiful night. It was as if several voices were singing in perfect unison a most sweet melody, which died away in the distance. Two persons had gone from the room to fetch something, and were coming upstairs at the *back* of the house, and heard the singing and stopped, saying, 'What is that singing?' They could not *naturally* have heard any sound outside the windows in the front of the house from where they were. I cannot think that any explanation can be given to this—as I think—supernatural singing; but it would be very interesting to me to know what is said by those who have made such matters a subject of study. E. I."

Dr. G. writes in 1884 :—

ETON, WINDSOR.

I remember the circumstance perfectly. Poor Mrs. L. died on July 28th, 1881 I was sent for at about midnight, and remained until her death at about 2.30 A M. As there was no qualified nurse present, I remained and assisted the friends to "lay out" the body. Four or five of us assisted, and at my request the matron of Mr. L.'s house and a servant went to the kitchen department to find a shutter or flat board upon which to place the body. Soon after their departure, and whilst we were waiting for their return, we distinctly heard a few bars of lovely music—not unlike that from an Æolian harp—which seemed to fill the air for a few seconds. I went to the window and looked out, thinking there must be some one outside, but could see no one, although it was quite light and clear. Strangely enough those who went to the kitchen heard the same sounds as they were coming upstairs, quite at the other side of the door. These are the facts, and I think it right to tell you that I have not the slightest belief in the supernatural, spiritualism, &c., &c. J. W. G.

The fact that Mr. L. did not share the experience is strong evidence that the sounds were not objectively caused by persons singing outside the house; and this is further confirmed by the slight difference which there appears to have been between the impressions received.

I have already discussed (Chapter VI., **643** and **655**) the nature of these phantasmal sounds :—nor is it contrary to our analogies that the person most deeply concerned in the death should in this case fail to hear them. But the point on which I would here lay stress is that phantasmal sounds—even non-articulate sounds—may be as clear a manifestation of personality as phantasmal figures. Among non-articulate noises music is, of course, the most pleasing; but sounds, for instance, which imitate the work of a carpenter's shop, may be equally human and intelligent. In some of the cases of this class we see apparent attempts of various kinds to simulate sounds such as men and women —or manufactured, as opposed to natural, objects—are accustomed to produce To claim this humanity, to indicate this intelligence, seems the only motive of sounds of this kind.[1]

[1] See, however, Mrs. Sidgwick's remarks (*Proceedings* S.P.R., vol. iii. pp. 79–80), as to the rarity of any indication of intelligence in such sounds, and the possibility of reading more intelligence into them than they really possess. There is now, of course, more evidence as to these sounds than there was at the date of Mrs. Sidgwick's paper (1885).

748. These sounds, in their rudimentary attempt at showing intelligence, are about on a level with the exploits of the "Poltergeist," where coals are thrown about, water spilt, and so forth. Physical phenomena of that type will fall to be dealt with in a later chapter; but it is a curious fact that Poltergeist phenomena should so seldom coincide with the ordinary phenomena of a haunt. We have one remarkable case—to be mentioned later—where Poltergeist phenomena coincide with a death (**868 B**); and a few cases where they are supposed to follow on a death; but, as a rule, where figures appear there are no movements; and where there are movements no apparition is seen. If alleged Poltergeist phenomena are always fraudulent, there would be nothing to be surprised at here. If, as I suspect, they are sometimes genuine, their dissociation from visual hallucinations may sometimes afford us a hint of value.

749. But after Poltergeists have been set aside—after a severe line has been drawn excluding all those cases (in themselves singular enough) where the main phenomena observed consist of non-articulate sounds,—there remains a great mass of evidence to haunting,—that is, broadly speaking, to the fact that there are many houses in which more than one person has independently seen phantasmal figures, which usually, though not always, bear at least some resemblance to each other.[1] The facts thus baldly stated are beyond dispute. Their true interpretation is a very difficult matter. Mrs. Sidgwick gives four hypotheses, which I must quote at length as the first serious attempt ever made (so far as I know) to collect and face the difficulties of this problem, so often, but so loosely, discussed through all historical times. (From *Proceedings* S.P.R., vol. iii. pp. 146–8.)

"I will, therefore, proceed briefly to state and discuss the only four theories that have occurred to me.

"The two which I will take first in order assume that the apparitions are due to the agency or presence of the spirits of deceased men.

"There is first the popular view, that the apparition is something belonging to the external world—that, like ordinary matter, it occupies and moves through space, and would be in the room whether the percipient were there to see it or not. This hypothesis involves us in many difficulties, of which one serious one—that of accounting for the clothes of the ghost—has often been urged, and never, I think, satisfactorily answered. Nevertheless, I am bound to admit that there is some little evidence

[1] Thus Mrs. Sidgwick, even as far back as 1885 (*Proceedings* S.P.R., vol. iii. p. 142), writes. "I can only say that having made every effort—as my paper will, I hope, have shown—to exercise a reasonable scepticism, I yet do not feel equal to the degree of unbelief in human testimony necessary to avoid accepting, at least provisionally, the conclusion that there are, in a certain sense, haunted houses, *i.e.* that there are houses in which similar quasi-human apparitions have occurred at different times to different inhabitants, under circumstances which exclude the hypothesis of suggestion or expectation."

tending to suggest this theory. For instance, in the account,[1] of which I have given an abstract, of the weeping lady who has appeared so frequently in a certain house, the following passage occurs:—'They went after it (the figure) together into the drawing-room; it then came out, and went down the aforesaid passage (leading to the kitchen), but was the next minute seen by another Miss [M.] . . . come up the outside steps from the kitchen. On this particular day, Captain [M.'s] married daughter happened to be at an upstairs window . . . and independently saw the figure continue her course across the lawn and into the orchard.' A considerable amount of clear evidence to the appearance of ghosts to independent observers in successive points in space would certainly afford a strong argument for their having a definite relation to space; but in estimating evidence of this kind it would be necessary to know how far the observer's attention had been drawn to the point in question. If it had been a real woman whom the Miss [M.'s] were observing, we should have inferred, with perfect certainty, from our knowledge that she could not be in two places at once, that she had been successively, in a certain order, in the places where she was seen by the three observers. If they had noted the moments at which they saw her, and comparing notes afterwards, found that according to these notes they had all seen her at the same time, or in some other order to that inferred, we should still feel absolute confidence in our inference, and should conclude that there must be something wrong about the watches or the notes. From association of ideas, it would be perfectly natural to make the same inference in the case of a ghost which looks exactly like a woman. But in the case of the ghost the inference would not be legitimate, because, unless the particular theory of ghosts which we are discussing be true, there is no reason, so far as we know, why it should not appear in two or more places at once. Hence, in the case of the ghost, a well-founded assurance that the appearances were successive would require a careful observation of the times, which, so far as I know, has never been made. On the whole, therefore, I must dismiss the popular theory as not having, in my opinion, even a *primâ facie* ground for serious consideration.

"The theory that I will next examine seems to me decidedly more plausible, from its analogy to the conclusion to which I am brought by the examination of the evidence for phantasms of the living. This theory is that the apparition has no real relation to the external world, but is a hallucination caused in some way by some communication, without the intervention of the senses, between the disembodied spirit and the percipient, its form depending on the mind either of the spirit or of the percipient, or of both. In the case of haunted houses, however, a difficulty meets us that we do not encounter, or at least rarely encounter, in applying a similar hypothesis to explain phantasms of the living, or phantasms of the dead other than fixed local ghosts. In these cases we have

[1] This case is given in 751 A.

generally to suppose a simple *rapport* between mind and mind, but in a haunted house we have a *rapport* complicated by its apparent dependence on locality. It seems necessary to make the improbable assumption, that the spirit is interested in an entirely special way in a particular house (though possibly this interest may be of a subconscious kind), and that his interest in it puts him into connection with another mind, occupied with it in the way that that of a living person actually there must consciously or unconsciously be, while he does not get into similar communication with the same, or with other persons elsewhere.

"If, notwithstanding these difficulties, it be true that haunting is due in any way to the agency of deceased persons, and conveys a definite idea of them to the percipients through the resemblance to them of the apparition, then, by patiently continuing our investigations, we may expect, sooner or later, to obtain a sufficient amount of evidence to connect clearly the commencement of hauntings with the death of particular persons, and to establish clearly the likeness of the apparition to those persons. The fact that almost everybody is now photographed ought to be of material assistance in obtaining evidence of this latter kind.

"My third theory dispenses with the agency of disembodied spirits, but involves us in other and perhaps equally great improbabilities. It is that the first appearance is a purely subjective hallucination, and that the subsequent similar appearances, both to the original percipient and to others, are the result of the first appearance; unconscious expectancy causing them in the case of the original percipient, and some sort of telepathic communication from the original percipient in the case of others. In fact, it assumes that a tendency to a particular hallucination is in a way infectious. If this theory be true, I should expect to find that the apparently independent appearances after the first depended on the percipient's having had some sort of intercourse with some one who had seen the ghost before, and that any decided discontinuity of occupancy would stop the haunting. I should also expect to find, as we do in one of the cases I have quoted, that sometimes the supposed ghost would follow the family from one abode to another, appearing to haunt them rather than any particular house.

"The fourth theory that I shall mention is one which I can hardly expect to appear plausible, and which, therefore, I only introduce because I think that it corresponds best to a certain part of the evidence;—and, as I have already said, considering the altogether tentative way in which we are inevitably dealing with this obscure subject, it is as well to express definitely every hypothesis which an impartial consideration of the facts suggests. It is that there is something in the actual building itself—some subtle physical influence—which produces in the brain that effect which, in its turn, becomes the cause of a hallucination. It is certainly difficult on this hypothesis alone to suppose that the hallucinations of different people would be similar, but we might account for this by a combination

of this hypothesis and the last. The idea is suggested by the case, of which I have given an abstract, where the haunting continued through more than one occupancy, but changed its character; and if there be any truth in the theory, I should expect in time to obtain a good deal more evidence of this kind, combined with evidence that the same persons do not as a rule encounter ghosts elsewhere. I should also expect evidence to be forthcoming supporting the popular idea that repairs and alterations of the building sometimes cause the haunting to cease."[1]

750. These hypotheses—none of which, as Mrs. Sidgwick expressly states (*op. cit.*, p. 145), seemed to herself satisfactory—did nevertheless, I think, comprise all the deductions which could reasonably be made from the evidence as it at that time stood. A few modifications, which the experience of subsequent years has led me to introduce, can hardly be said to afford further *explanation*, although they state the difficulties in what now seems to me a more hopeful way.

In the first place then—as already explained in Chapter VI.—I in some sense fuse into one Mrs. Sidgwick's two first hypotheses by my own hypothesis of actual presence, actual spatial changes induced in the metetherial, but not in the material world. I hold that when the phantasm is discerned by more than one person at once (and on some other, but not all other occasions) it is actually effecting a change in that portion of space where it is perceived, although not, as a rule, in the matter which occupies that place. It is, therefore, not optically nor acoustically perceived; perhaps no rays of light are reflected nor waves of air set in motion; but an unknown form of supernormal perception, not necessarily acting through the sensory end-organs, comes into play. In the next place, I am inclined to lay stress on the parallel between these narratives of haunting and those phantasms of the living which I have already classed as *psychorrhagic*. In each case, as it seems to me, there is an involuntary detachment of some element of the spirit, probably with no knowledge thereof at the main centre of consciousness. Those "haunts by the living," as they may be called (see Chapter VI., **649**) where, for instance, a man is seen phantasmally standing before his own fireplace—seem to me to be repeated, perhaps more readily, after the spirit is freed from the flesh.

[1] In an earlier part of this paper, I mentioned cases of haunted houses where the apparitions are various, and might therefore all of them be merely subjective hallucinations, sometimes, perhaps, caused by expectancy. It is, of course, also possible to explain these cases by the hypothesis we are now discussing. Another class of cases is, perhaps, worth mentioning in this connection. We have in the collection two cases of what was believed by the narrators to be a quite peculiar feeling of discomfort, in houses where concealed and long since decomposed bodies were subsequently found. Such feelings are seldom clearly defined enough to have much evidential value, for others, at any rate, than the percipient; even though mentioned beforehand, and definitely connected with the place where the skeleton was. But if there be really any connection between the skeleton and the feeling, it may possibly be a subtle physical influence such as I am suggesting.—E. M. S.

751. Again, I think that the curious question as to the influence of certain *houses* in generating apparitions may be included under the broader heading of Retrocognition. That is to say, we are not here dealing with a special condition of certain houses, but with a branch of the wide problem as to the relation of supernormal phenomena to *time*. Manifestations which occur in haunted houses depend, let us say, on something which has taken place a long time ago. In what way do they depend on that past event? Are they a sequel, or only a residue? Is there fresh operation going on, or only fresh perception of something already accomplished? Or can we in such a case draw any real distinction between a continued action and a continued perception of a past action? The closest parallel, as it seems to me, although not at first sight an obvious one, lies between these phenomena of haunting, these persistent sights and sounds, and certain phenomena of crystal-vision and of automatic script, which also seem to depend somehow upon long-past events,—to be their sequel or their residue. One specimen case I give in an Appendix (**751 A**), where the connection of the haunting apparition with a certain person long deceased may be maintained with more than usual plausibility. From that level the traceable connections get weaker and weaker (see **751 B**), until we come to phantasmal scenes where there is no longer any even apparent claim to the contemporary agency of human spirits. Such a vision, for instance, as that of a line of spectral deer crossing a ford, may indeed, if seen in the same place by several independent observers, be held to be something more than a mere subjective fancy; but what in reality such a picture signifies is a question which brings us at once to theories of the permanence or simultaneity of all phenomena in a timeless Universal Soul.

Such conceptions, however difficult, are among the highest to which our mind can reach. Could we approach them more nearly, they might deeply influence our view, even of our own remote individual destiny. So, perhaps, shall it some day be; at present we may be well satisfied if we can push our knowledge of that destiny one step further than of old, even just behind that veil which has so long hung impenetrably before the eyes of men.

752. Here, then, is a natural place of pause in our inquiry. We have worked as far as we can on the data which we have had under our view. The *sensory automatisms* with which we have dealt in this and the preceding chapter have proved to us, in my view, the connection of definite apparitions with individual men, both during bodily life and after bodily death. They have, in short, proved by logical reasoning the existence and the persistence of a spirit in man.

But great as this achievement is, it opens out more problems than it solves; it leaves us even more eager than at first for a fuller insight into this new dim-lit world. We crave for some wider field of induction, for some more potent engine of analysis. We feel that, important though the facts

of phantasmal appearances may be, they yet are in a sense somewhat jejune and external; we want to get deeper, to reach some psychological discussion not dependent on time-coincidences nor on the details of some evanescent observation. We instinctively seek, in short, just that knowledge which will now be in some measure afforded to us through the study of that wide range of phenomena which I have classed together as *motor automatisms*.

The line of demarcation indeed between sensory and motor automatisms is by no means distinct. Neither class, to begin with, is more veridical, more inspired from without than the other. In neither case have we any clear subjective criterion as to the origin of the message; whether it comes merely from the automatist's own mind, or from minds of the living, or from minds of the departed. Even in mere external form, again, the two groups are often closely mixed. It makes little difference whether one sees words written in a crystal, or writes them oneself with unknowing hand. But nevertheless it must on the whole be admitted that motor automatisms have thus far been, and seem likely to continue, the more instructive of the two classes. The suddenness, the brevity of an apparition may be actually an evidential aid if we are simply establishing, say, a death coincidence. But when we have proceeded to a somewhat further stage—when we are looking for information from the inside as to the nature of spiritual operations—then, as I have said, the power of question and answer, of prolonged scrutiny, becomes all-important. We certainly cannot, I repeat, claim any more universal trustworthiness for motor than for sensory automatisms. The proportion of misleading to veridical written messages is probably even greater than the proportion of merely subjective to veridical apparitions. But while the apparition is gone in a moment, the written or spoken matter may renew itself for years, allowing us to test both its authenticity and its truthfulness—two different matters—with every touchstone which our leisure can devise.

It must be, then, on the study of motor automatisms that our general view of the metetherial world now opening to us must mainly be based. Those longer colloquies of automatic speech and script will introduce us to points of philosophy which fleeting apparitions cannot teach.

753. And yet it is by no means needful, it would be by no means wise, to close even this earlier branch of the inquiry without some few words on its ethical, its religious aspect. If one hopes to influence opinion, one must realise where that opinion at present stands which one would fain lead into further truth. The novelties of this book are intended to work upon preconceptions which are ethical quite as much as intellectual. It would be mere pedantry to avoid all mention of ethical implications, when matters are touched upon which the majority of thinking men are agreed to regard from a point of view which is as yet ethical rather than scientific. If the new facts, of such far-reaching import, are to enter deeply into

the consciousness of our race, they must be seen to be morally, as well as intellectually, coherent and acceptable.

For the most part, indeed, such discussion may be postponed to my concluding chapter. But one point already stands out from the evidence—at once so important and so manifest, that it seems well to call attention to it at once—as a solvent more potent than any Lucretius could apply to human superstition and human fears.

In this long string of narratives, complex and bizarre though their details may be, we yet observe that the character of the appearance varies in a definite manner with their distinctness and individuality. Haunting phantoms, incoherent and unintelligent, may seem restless and unhappy. But as they rise into definiteness, intelligence, individuality, the phantoms rise also into love and joy. I cannot recall one single case of a proved posthumous combination of intelligence with wickedness. Such evil as our evidence will show us,—we have as yet hardly come across it in this book—is scarcely more than monkeyish mischief, childish folly. In dealing with automatic script, for instance, we shall have to wonder whence come the occasional vulgar jokes or silly mystifications. We shall discuss whether they are a kind of dream of the automatist's own, or whether they indicate the existence of unembodied intelligences on the level of the dog or the ape. But, on the other hand, all that world-old conception of Evil Spirits, of malevolent Powers, which has been the basis of so much of actual devil-worship and of so much more of vague supernatural fear;—all this insensibly melts from the mind as we study the evidence before us.

> Hunc igitur terrorem animi tenebrasque necessest
> Non radii solis neque lucida tela diei
> Discutiant, sed naturæ species ratioque.

Here surely is a fact of no little meaning. Our narratives have been collected from men and women of many types, holding all varieties of ordinary opinion. Yet the upshot of all these narratives is to emphasise a point which profoundly differentiates the scientific from the superstitious view of spiritual phenomena. The terror which shaped primitive theologies still tinges for the populace every hint of intercourse with disembodied souls. The transmutation of savage fear into scientific curiosity is of the essence of civilisation. Towards that transmutation each separate fragment of our evidence, with undesigned concordance, indisputably tends. In that faintly opening world of spirit I can find nothing worse than living men; I seem to discern not an intensification but a disintegration of selfishness, malevolence, pride. And is not this a natural result of any cosmic moral evolution? If the selfish man (as Marcus Antoninus has it) "is a kind of boil or imposthume upon the universe," must not his egoistic impulses suffer in that wider world a sure, even if a painful, decay; finding no support or sustenance among those permanent forces which maintain the stream of things?

754. I have thus indicated one point of primary importance on which the undesignedly coincident testimony of hundreds of first-hand narratives supports a conclusion, not yet popularly accepted, but in harmony with the evolutionary conceptions which rule our modern thought. Nor does this point stand alone. I can find, indeed, no guarantee of absolute and idle bliss; no triumph in any exclusive salvation. But the student of these narratives will, I think, discover throughout them uncontradicted indications of the persistence of Love, the growth of Joy, the willing submission to Law.

These indications, no doubt, may seem weak and scattered in comparison with the wholesale, thorough-going assertions of philosophical or religious creeds. Their advantage is that they occur incidentally in the course of our independent and cumulative demonstration of the profoundest cosmical thesis which we can at present conceive as susceptible of any kind of scientific proof. Cosmical questions, indeed, there may be which are in themselves of deeper import than our own survival of bodily death. The nature of the First Cause; the blind or the providential ordering of the sum of things;—these are problems vaster than any which affect only the destinies of men. But to whatever moral certainty we may attain on those mightiest questions, we can devise no way whatever of bringing them to scientific test. They deal with infinity; and our modes of investigation have grasp only on finite things.

But the question of man's survival of death stands in a position uniquely intermediate between matters capable and matters incapable of proof. It is in itself a definite problem, admitting of conceivable proof which, even if not technically rigorous, might amply satisfy the scientific mind. And at the same time the conception which it involves is in itself a kind of avenue and inlet into infinity. Could a proof of our survival be obtained, it would carry us deeper into the true nature of the universe than we should be carried by an even perfect knowledge of the material scheme of things. It would carry us deeper both by achievement and by promise. The discovery that there was a life in man independent of blood and brain would be a cardinal, a dominating fact in all science and in all philosophy. And the prospect thus opened to human knowledge, in this or in other worlds, would be limitless indeed.

I do not venture to suppose that the evidence set forth in these volumes, even when considered in connection with other evidence now accessible in our *Proceedings*, will at once convince the bulk of my readers that the momentous, the epoch-making discovery has been already made. Nay, I cannot even desire that my own belief should at once impose itself upon the world. Let men's minds move in their wonted manner: great convictions are sounder and firmer when they are of gradual growth. But I do think that to the candid student it should by this time become manifest that the world-old problem can now in reality be hopefully attacked; that there is actual and imminent possibility that the all-impor-

tant truth should at last become indisputably known; and, therefore, that it befits all "men of goodwill" to help toward this knowing with what zeal they may.

755. And this leads me to conclude this chapter with one urgent word—at once of gratitude and of appeal. To the informants, to whose care and kindness we owe the evidence collected in this work, I must express the cordial acknowledgment of the whole group of inquirers to whom their indispensable aid has been given. Especial thanks are due to those exceptionally gifted persons who have permitted us to witness and to test their supernormal powers. Viewed from the standpoint of our own personal claim, or absence of claim, upon our informants' time and attention, the amount of collaboration offered to us has been generous indeed.

But another point of view must be considered. The research on which my friends and I are engaged is not the mere hobby of a few enthusiasts. Our opinions, of course, are individual and disputable; but the *facts* presented here and in the S.P.R. *Proceedings* are a very different matter. Neither the religious nor the scientific reader can longer afford to ignore them, to pass them by. They must be met, they must be understood, unless Science and Religion alike are to sink into mere obscurantism. And the one and only way to understand them is to learn more of them; to collect more evidence, to try more experiments, to bring to bear on this study a far more potent effort of the human mind than the small group who have thus far been at work can possibly furnish. Judged by this standard, the needed help has still to come. Never was there a harvest so plenteous with labourers so few.

CHAPTER VIII

MOTOR AUTOMATISM

Μηκέτι μόνον συμπνεῖν τῷ περιέχοντι ἀέρι, ἀλλ' ἤδη καὶ συμφρονειν τῷ περιέχοντι πάντα νοερῷ.
—MARCUS AURELIUS.

800. In the pursuit of the vast and inchoate inquiry to which this work is devoted, we are inevitably driven to push on in several directions in turn, along an irregular line of advance. And it will be well to look back for a moment from this point on the paths by which we have thus far travelled, to realise what we have already achieved, and to make a preliminary survey of the ground which still lies before us.

Our main theme, I repeat once more, is the analysis of human personality, undertaken with the object of showing that in its depths there lie indications of life and faculty not limited to a planetary existence, or to this material world.

In the *first* chapter this thesis was explained, and each chapter that has followed has advanced us a step towards its establishment. In the *second* chapter we found that the old-fashioned conception of human personality as a unitary consciousness known with practical completeness to the waking self needed complete revision. We began by tracing instances in which that consciousness was disintegrated in various ways; and even among those morbid cases we found traces of the action of a profounder self. In the *third* chapter, dealing with the phenomena of so-called *genius*, we found further indications of a deeper self possessing habitually a higher degree of faculty than the superficial self can readily employ. In the *fourth* chapter certain phenomena connected with sleep—manifestations of supernormal faculty both telæsthetic, telepathic, and premonitory—led us on to the conception of a highly evolved subliminal self operating with unknown faculty in an unknown environment. Nay, we have thus been led to think that this subliminal self represents, more fully than the supraliminal self, our central and abiding being, so that, when the slumber of the supraliminal self leaves it comparatively free, it performs two functions of profound importance; in the first place restoring and rejuvenating the bodily organism by drafts upon the energy of the spiritual world with which it is in communion, and in the second place itself

entering into closer connection with that spiritual world, apart from the bodily organism.

Our *fifth* chapter, on Hypnotism, served as an experimental illustration of this view. We there found that we could, by empirical processes, deepen the sleeping phase of personality, and thus increase both the subliminal self's power of renovating the organism, both in familiar and in unfamiliar ways, and also its power of operating in a quasi-independent manner in the spiritual world. In the hypnotic trance, moreover, that hidden self was able to come to the surface, to speak and to answer; to present itself as an independent agent with which we could directly deal. We seemed to see here an opening which might lead us far, if we could learn to intensify the trance, and at the same time to keep the subliminal self sufficiently alert and near to us to be still able to describe its experiences as they occur. If, then, my evidence had ended at this point, I should already have ventured to say, not indeed that my far-reaching theses had received adequate proof, but yet that I had offered an intelligible and coherent hypothesis which would be found to cover a multitude of phenomena which at present stand in the text-books with no adequate explanation, as well as a multitude of phenomena which the text-books altogether ignore.

But the evidence has not in fact ended with my fifth chapter. On the contrary it has from that point taken a fresh start; has become more explicitly and manifestly corroborative of my initial thesis. For we have gone on to find that this subliminal self, whose more remarkable workings had thus far mainly been apparent in the sleeping phase of our personality, is active, at any rate at occasional moments, during waking hours as well. We proceeded in the *sixth* chapter to the study of automatisms, that is to say, of manifestations of submerged mental processes, which do not enter into ordinary consciousness. For convenience' sake I have divided these automatisms into *sensory* and *motor:* on the one hand, the sights and sounds which we see and hear through some subliminal faculty rather than through the ordinary channels of sense; on the other hand, the motions which we perform, the words which we utter, moved in like manner by some unknown impulse from the deeps within.

The *sensory automatisms* with which the sixth chapter dealt might be regarded, then, as *messages* transmitted from the subliminal to the supraliminal self. Many of those sensory messages seemed plainly to have been originated in the automatist's own mind. These illustrated in a new way the coexistence of different series of thought and expressions of thought in the same organism, but did not add to the evidence of supernormal operations. Other sensory messages, however, there were which the agency of a second person also was manifestly needed to explain. Such were the telepathic or coincidental hallucinations for which so much evidence has been adduced. These definitely indicate,—I should rather say that they distinctly *prove*,—a communication between the minds of

living persons, independently of the action of the recognised organs of sense.

But this was not all. In the *seventh* chapter I went on to show that there was no valid reason to suppose that bodily death put a stop to the despatch of telepathic messages. By a long series of narratives I endeavoured to prove that departed spirits, perhaps as frequently as incarnate spirits, have communicated with incarnate spirits,—with living persons,—by telepathic sensory messages of the same general type.

Here then we found a class of evidence—the ghost-story of all ages—which has always hung loosely present in human belief, but which now at last attains to a real cogency, partly by the improvement in its quality as well as in its quantity, but largely also by its juxtaposition with all that other telepathic evidence with which it is in fact of kindred type,—and which shows the old ghostly stories as no supernatural anomaly, but as merely an advanced term in a progressive series of incidents dependent on some coherent, though as yet incomprehensible, law.

At this point, one may broadly say, we reach the end of the phenomena whose existence is vaguely familiar to popular talk. And here, too, I might fairly claim, the evidence for my primary thesis,—namely, that the analysis of man's personality reveals him as a spirit, surviving death,—has attained an amplitude which would justify the reader in accepting that view as the provisional hypothesis which comes nearest to a comprehensive co-ordination of the actual facts. What we have already recounted seems, indeed, impossible to explain except by supposing that our inner vision has widened or deepened its purview so far as to attain some glimpses of a spiritual world in which the individualities of our departed friends still actually subsist.

801. The reader, however, who has followed me thus far must be well aware that a large class of phenomena, of high importance, is still awaiting discussion. *Motor* automatisms,—though less familiar to the general public than the phantasms which I have classed as *sensory* automatisms,—are in fact even commoner, and even more significant.

Motor automatisms, as I define them, are phenomena of very wide range. We have encountered them already many times in this book. We met them in the first place in a highly developed form in connection with multiplex personality in Chapter II. Numerous instances were there given of motor effects, initiated by secondary selves without the knowledge of the primary selves, or sometimes in spite of their actual resistance. All motor action of a secondary self is an automatism in this sense, in relation to the primary self. And of course we might by analogy extend the use of the word still further, and might call not only post-epileptic acts, but also maniacal acts, automatic; since they are performed without the initiation of the presumedly sane primary personality. Those degenerative phenomena, indeed, are not to be discussed in this chapter. Yet it will be well to pause here long enough to make it clear to the reader just

what motor automatisms I am about to discuss as *evolutive* phenomena, and as therefore falling within the scope of this treatise;—and what kind of relation they bear to the dissolutive motor phenomena which occupy so much larger a place in popular knowledge.

802. In order to meet this last question, I must here give more distinct formulation to a thesis which has already suggested itself more than once in dealing with special groups of our phenomena.

It may be expected that supernormal vital phenomena will manifest themselves as far as possible through the same channels as abnormal or morbid vital phenomena, when the same centres or the same synergies are involved.

To illustrate the meaning of this theorem, I may refer to a remark long ago made by Edmund Gurney and myself in dealing with "Phantasms of the Living," or veridical hallucinations, generated (as we maintained), not by a morbid state of the percipient's brain, but by a telepathic impact from an agent at a distance. We observed that if a hallucination —a subjective image—is to be excited by this distant energy, it will probably be most readily excited in somewhat the same manner as the morbid hallucination which follows on a cerebral injury. We urged that this is *likely* to be the case—we showed ground for supposing that it *is* the case—both as regards the mode of evolution of the phantasm in the percipient's brain, and the mode in which it seems to present itself to his senses.

And here I should wish to give a much wider generality to this principle, and to argue that if there be within us a secondary self aiming at manifestation by physiological means, it seems probable that its readiest *path of externalisation*—its readiest outlet of visible action,—may often lie along some track which has already been shown to be a line of low resistance by the disintegrating processes of disease. Or, varying the metaphor, we may anticipate that the partition of the primary and the secondary self will lie along some plane of cleavage which the *morbid* dissociations of our psychical synergies have already shown themselves disposed to follow. If epilepsy, madness, &c., tend to *split up* our faculties in certain ways, automatism is likely to split them up in ways somewhat resembling these.

This argument might be illustrated by various physical analogies. Let us choose as a simple one a musical instrument of limited range. The consummate musician can get effects out of this instrument which the ordinary player cannot rival. But he does this at the risk of evoking occasional sounds such as only the most blundering of beginners is wont to produce.

Savages take epilepsy for inspiration. They are thus far right, that epilepsy is (so to speak) the temporary destruction of the personality in consequence of its own instability, whereas inspiration was assumed to be the temporary subjugation of the personality by invasion from without. The one case (if I may use the metaphor) was a spontaneous combustion; the other an enkindlement by heavenly fire. In less metaphorical language, explosion and exhaustion of the highest nervous centres must have some-

what the same look, whatever may have been the nature of the stimulus which overcame their stability.

803. But in what way then, it will be asked, do you distinguish the supernormal from the merely abnormal? Why assume that in these aberrant states there is anything besides hysteria, besides epilepsy, besides insanity?

The answer to this question has virtually been given in previous chapters of this book. The reader is already accustomed to the point of view which regards all psychical as well as all physiological activities as necessarily either developmental or degenerative, tending to evolution or to dissolution. And now, whilst altogether waiving any teleological speculation, I will ask him hypothetically to suppose that an evolutionary *nisus*, something which we may represent as an effort towards self-development, self-adaptation, self-renewal, is discernible especially on the psychical side of at any rate the higher forms of life. Our question, Supernormal or abnormal?—may then be phrased, Evolutive or dissolutive? And in studying each psychical phenomenon in turn we shall have to inquire whether it indicates a mere degeneration of powers already acquired, or, on the other hand, the "promise and potency," if not the actual possession, of powers as yet unrecognised or unknown.

Thus, for instance, Telepathy is surely a step in *evolution*.[1] To learn the thoughts of other minds without the mediation of the special senses, manifestly indicates the possibility of a vast extension of psychical powers. And any knowledge which we can amass as to the conditions under which telepathic action takes place, will form a valuable starting-point for an inquiry as to the evolutive or dissolutive character of unfamiliar psychical states.[2]

For example, we may learn from our knowledge of telepathy that the superficial aspect of certain stages of psychical evolution, like the super-

[1] To avoid misconception, I may point out that this view in no way negatives the possibility that telepathy (or its correlative telergy) may be in some of its aspects commoner, or more powerful, among savages than among ourselves. Evolutionary processes are not necessarily *continuous*. The acquirement by our lowly-organised ancestors of the sense of *smell* (for instance) was a step in evolution. But the sense of smell probably reached its highest energy in races earlier than man; and it has perceptibly declined even in the short space which separates civilised man from existing savages. Yet if, with some change in our environment, the sense of smell again became useful, and we reacquired it, this would be none the less an evolutionary process because the evolution had been interrupted.

[2] I do not wish to assert that *all* unfamiliar psychical states are necessarily evolutive or dissolutive in any assignable manner. I should prefer to suppose that there are states which may better be styled *allotropic*;—modifications of the arrangements of nervous elements on which our conscious identity depends, but with no more conspicuous *superiority* of the one state over the other than (for instance) charcoal possesses over graphite or graphite over charcoal. But there may also be states in which the (metaphorical) carbon becomes *diamond*;—with so much at least of *advance* on previous states as is involved in the substitution of the crystalline for the amorphous structure.

ficial aspect of certain stages of physiological evolution, may resemble mere *inhibition*, or mere *perturbation*. But the inhibition may involve latent dynamogeny, and the perturbation may mask evolution. The hypnotised subject may pass through a lethargic stage before he wakes into a state in which he has gained *community of sensation* with the operator; somewhat as the silkworm (to use the oldest and the most suggestive of all illustrations) passes through the apparent torpor of the cocoon-stage before evolving into the moth. Again, the automatist's hand (as we shall presently see) is apt to pass through a stage of inco-ordinated movements, which might almost be taken for choreic, before it acquires the power of ready and intelligent writing. Similarly the development, for instance, of a tooth may be preceded by a stage of indefinite aching, which might be ascribed to the formation of an abscess, did not the new tooth ultimately show itself. And still more striking cases of a *perturbation which masks evolution* might be drawn from the history of the human organism as it develops into its own maturity, or prepares for the appearance of the fresh human organism which is to succeed it.

Analogy, therefore, both physiological and psychical, warns us not to conclude that any given psychosis is merely degenerative until we have examined its results closely enough to satisfy ourselves whether they tend to bring about any enlargement of human powers, to open any new inlet to the reception of objective truth. If such there prove to be, then, with whatever morbid activities the psychosis may have been intertwined, it contains indications of an evolutionary *nisus* as well.

804. These remarks, I hope, may have sufficiently cleared the ground to admit of our starting afresh on the consideration of such motor automatisms as are at any rate not morbid in their effect on the organism, and which I now have to show to be *evolutive* in character. I maintain that we have no valid ground for assuming that the movements which are *not* due to our conscious will must be less important, and less significant, than those that *are*. We observe, of course, that in the organic region the movements which are *not* due to conscious will are really the most important of all, though the voluntary movements by which a man seeks food and protects himself against enemies are also of great practical importance—he must first live and multiply if he is to learn and know. But we must guard against confusing importance for immediate practical life with importance for science—on which even practical life ultimately depends. As soon as the task of living and multiplying is no longer all-engrossing, we begin to change our relative estimate of values, and to find that it is not the broad and obvious phenomena, but the residual and elusive phenomena, which are oftenest likely to introduce us to new avenues of knowledge. I wish to persuade my readers that this is quite as truly the case in psychology as in physics.

I may say at once that some of the automatic movements with which we shall have to deal—certain utterances and writings given in a state of

"possession"—must rank, in my view, among the most important phenomena yet observed by man. For their proper study we need far more of introductory matter than in these volumes I can possibly give. I shall at any rate, therefore, make no apology for the *ambages et longa exorsa*—the long and tortuous approach—through which my reader, I fear, must follow me, if he is at last to discover any connection and congruity between those trance-messages and the structure of his own previous knowledge. I shall at any rate not attempt to conceal my own ignorances and uncertainties; but shall grope about, so to say, before my reader's eyes, indicating again and again where our insight at present ends, and repeating again and again, from different points of view, and with fresh illustrations, those imperfect, yet important, fragments of knowledge which I hold that we have in fact attained.

805. As a first step in our analysis, we may 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 alone, 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 cases they probably 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.

806. Can we then (we may next ask) in any way predict the possible *range* of these motor automatisms? Have we any limit assignable *a 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 some accomplished muscle-reader is to take my hand and find the pin by noting my muscular indications.[1] 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

[1] See, for instance, *Proceedings* S.P.R., vol. i. p. 291.

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, although 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.

807. 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, an experiment of Edmund Gurney's (see *Proceedings* S.P.R., vol. iv. p. 319). 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.

808. 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 others[1]) that excitations of almost any kind—whether sudden and 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

[1] *Sensation et Mouvement*, par Ch. Féré. Paris: Alcan, 1887.

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.

809. 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 subliminal self. But it does not follow that the subliminal self will always have such complex methods at its command. We have seen already that it often finds it hard to manage the delicate co-ordinations 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 subliminal self parallels to all these varying modes of communication. But since the subliminal 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 *a 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 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 movable 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 any one 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 *primâ 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.

I am not at present discussing 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 prejudge the question as to their real occurrence; but assuming that such disturbances of the physical order do occur, there is at least no *primâ*

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.

810. Before M. Richet[1] I believe that no writer, outside the Spiritualistic group, so much as showed 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 some object admitting of ready displacement. The ordinary explanation—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. Several of the examples in the Appendices to this chapter 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 any one 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 are familiar with automatic *written* messages, this question as to the unexpectedness of the *tilted* messages will present itself in a new light. If the written messages originate in a source beyond the automatist's supraliminal self, 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.

One piece of evidence which I have cited (in **830 A**) 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 many years, attained the power of eliciting by unconscious pressure tilted responses which do not emanate from my own conscious self. That they do,

[1] *La Suggestion Mentale* (see *Proceedings* S.P.R., vol. ii. pp. 239 *sqq.*).

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, **830 A**), 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. There is something of this difficulty, even in the explanation of messages given when the hands of two persons are 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.

811. 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*. Of automatic drawing I have already said something (Chapter III. **324**). Automatic speech will receive detailed treatment in Chapter IX. At present I shall only briefly indicate the position of each form of movement among cognate automatisms.

Some of my readers may have seen these so-called "spirit-drawings,"—designs, sometimes 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

[1] See the quotations from Mr. Wilkinson's book in **811 A**. But, of course, like other automatic impulses, this impulse to decorative or symbolical drawing is sometimes

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 transitions from direct pictorial symbolism to an abbreviated ideography, mingled in its turn with writing of a fantastic or of an ordinary kind.

812. And here, before we enter on the study of automatic writing, I shall somewhat break the thread of discussion in order to refer at length to two great historic cases of automatism, which may, perhaps, be most fitly introduced here as a kind of prologue to what is to follow. One case, that of Socrates, is a case of monitory *inhibition;* the other, that of Jeanne d'Arc, of monitory *impulse*. Each case, moreover, is instructive as regards the substance of the messages, and also as regards the character and capacity of the percipient. I begin with that great historical instance,—an instance well observed and well attested, although remote in date, which will at once have occurred 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 δαιμόνιον 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 (as we have seen), is best defined—not as "an unlimited capacity

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. See also the Martian landscapes of Hélène Smith, in Professor Flournoy's *Des Indes à la planète Mars*, referred to below, sections **834** *et seq.*

[1] *Du Démon de Socrate*, &c., by L. F. Lélut, Membre de l'Institut. Nouvelle édition, 1856.

of taking pains"—but rather as a mental constitution which allows a man to draw readily into supraliminal life the products of subliminal thought.

813. I have already urged that beneath the superficially conscious stratum 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 δαιμόνιον (monitory voice) 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 δαιμόνιον—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

[1] Xen. *Memorabilia*, i. 1.

that the monition frequently occurred in reference to mere trifles, and had been a habitual phenomenon for Socrates from 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—Ἐιμὶ 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 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.

814. 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 and perhaps telepathic 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." Νῦν δέ, ἦ δ' ὅς, πᾶσα ἐκείνη ἡ ἕξις ἐξερρύηκεν.

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 had 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 subliminal 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 now leave 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 supraliminal mind from subliminal 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.

815. 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 some one with no previously manifested 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 opportunities of education, 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 royne blanche comme ung lys
> Qui chantoit à voix de sereine,
> Berthe au grant pied, Biétris, Allys,
> Haremboures qui tint le Mayne,
> Et Jehanne la bonne Lorraine
> Qu' Anglois bruslêrent à Rouen,
> Où sont-ilz, Vierge souveraine?
> Mais où sont les neiges d'antan?"
> C

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 most 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.[1] 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 twenty 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 thirteen 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.[2]

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 of the Living*, the externalisation has been incomplete. "Vox dixit aliqua, sed non omnia intellexit." (Quicherat, i., p. 62.)

V. The predictions of the voice, so far as stated, were mainly fulfilled;

[1] For other authorities see Mr. Andrew Lang's paper in *Proceedings* S.P.R., vol. xi. pp. 198–212, from which I quote in **815 A.**

[2] On this point, see Mr. Lang in **815 A.**

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, although 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 in itself affording 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.

816. The cases of Socrates and of Joan of Arc, on which I have just dwelt, might (as I have said) with almost equal fitness have been introduced at certain other points of my discussion. At first sight, at any rate, they appear rather like sensory than like motor automatisms,—like hallucinations of hearing rather than like the motor impulses which we are now about to study. Each case, however, approaches motor automatism in a special way.

In the case of Socrates the "sign" seems to have been not so much a definite voice as a sense of *inhibition*. In the case of Joan of Arc the voices were definite enough, but they were accompanied—as such voices sometimes are, but sometimes are *not*—with an overmastering impulse to *act* in obedience to them. These are, I may say, palmary cases of inhibition and of impulse: and inhibition and impulse are at the very root of motor phenomena.

If to this quality we add their historical priority and their intrinsic dignity, ennobling in advance the series of petty incidents of similar type with which we must soon deal, I think that sufficient reason may have been given for the position assigned to them. Furthermore, and partly by reason of that very dignity, they show at once the furthest extent of the claim that can be made for the agency of the subliminal self, apart from any external influence,—apart from telepathy from the living, or possession by the departed.

Each of those other hypotheses will claim its own group of cases; but we must not invoke them until the resources of subliminal wisdom are manifestly overtaxed.

817. These two famous cases, then, have launched us on our subject in the stress of a twofold difficulty in logical arrangement. We cannot always answer these primary questions, Is the subliminal impulse sensory or motor? is it originated in the automatist's own mind, or in some mind external to him?

In the first place, we must reflect that, if the subliminal self really possesses that profound power over the organism with which I have credited it, we may expect that its "messages" will sometimes express themselves in the form of deep organic modifications—of changes in the vaso-motor, the circulatory, the respiratory systems. Such phenomena are likely to be less noted or remembered as *coincidental*, from their very indefiniteness, as compared, for instance, with a phantasmal appearance; but we have

records of various telepathic cases of deep cœnesthetic disturbance, of a profound *malaise* which must, one would think, have involved some unusual condition of the viscera. In Gurney's collection of "emotional and motor effects" (*Phantasms of the Living*, vol. i. chap. vii.), we find such phrases as "a cloud of calamity which was almost a physical feeling," "deep depression," "a dreadful feeling of illness and faintness, and I felt that I was dying," "dreadful trembling with prostration," "trembling, with no apparent cause whatever," "conviction that I should die that night," and so forth. And we have, moreover, the definite vaso-motor phenomenon of sudden *weeping*, which in one case (*op. cit.*, p. 275) is described as "hysterics" by a lady who "never experienced a similar feeling." This attack corresponded exactly with the sudden death of a father at a distance. We must hardly press her phrase as implying more than a sudden, uncontrollable unmotived fit of weeping, though it would, of course, be specially interesting if we could find definite hysterical symptoms originated by a telepathic shock. Another informant (p. 277) speaks of an "extraordinary state of depression and restlessness; . . . a violent fit of weeping, a thing absolutely alien to my character," as coinciding with the sudden illness and delirium of a distant husband.

In other cases, too, where the telepathic impression has ultimately assumed a definite sensory form, as in the narratives included in Chapters VI. and VII., some organic or emotional phenomena have been noted, being perhaps the *first* effects of the telepathic impact, whether from the living or from the dead. In the case of Dr. N., for instance, which I give in **817 A**, we have first an emotion, then a sense of locality, and lastly, an identification with a particular person.

I follow this case with Appendices **817 B** and **C** containing two cases (Mrs. Hadselle's) where the motor effect produced was the important part of the experience, but which show in intimate connection general *malaise*, motor impulse, and auditory hallucination. And I add, in **817 D**, an experience of Lady de Vesci's, who described to me in conversation a similar *malaise*, defining itself into the urgent need of definite action—namely, the despatch of a telegram to a friend who was in fact then dying at the other side of the world. Such an impulse had one only parallel in her experience, which also was telepathic in a similar way.

Similar sensory disturbances are sometimes reported in connection with an important form of motor automatism,—that of "dowsing" or discovering water by means of the movement of a rod held in the hands of the automatist,—already treated of in vol. i., **541 A** and **B**.

818. A small group of cases may naturally be mentioned here. From two different points of view they stand for the most part at the entrance of our subject. I speak of motor inhibitions, prompted at first by subliminal memory, or by subliminal hyperæsthesia, but merging into telæsthesia or telepathy. Inhibitions—sudden arrests or incapacities of action—(more or less of the Socratic type)—form a simple, almost rudi-

mentary, type of motor automatisms. And an inhibition—a sudden check on action of this kind—will be a natural way in which a strong but obscure impression will work itself out. Such an impression, for instance, is that of *alarm*, suggested by some vague sound or odour which is only subliminally perceived. And thus in this series of motor automatisms, just as in our series of dreams, or in our series of sensory automatisms, we shall find ourselves beginning with cases where the subliminal self merely shows some slight extension of memory or of sensory perception,—and shall thence pass insensibly to cases where no "cryptomnesia" will explain the facts known in the past, and no hyperæsthesia will explain the facts discerned in the present.

I will begin with a form of inhibition parallel in its triviality to the pin-finding or muscle-reading experiments already mentioned. We may most of us have observed that if we perform any small action to which there are objections, which we have once known but which have altogether passed from our minds, we are apt to perform it in a hesitating, inefficient way. The observer whose account I subjoin in **818 A**—a lady specially susceptible to subliminal impressions, and specially prompt in self-analysis (Mrs. Verrall)—has observed that the existence of a *forgotten memory* (so to term it) may actually neutralise purposive muscular adjustments.

Parallel to this trivial case of inability to grasp an unneeded envelope is a case of sudden check from throwing into the fire a bundle of bank-notes mistaken for useless papers (**818 B**).

819. Trivial, again, yet so promptly observed that its very triviality has significance, is the following experience of sudden *inhibition* mixed with corresponding *impulse*—the walk unconsciously arrested, the eyes bent on the ground for a reason not at first comprehended by the supra-liminal self. (From *Proceedings* S.P.R., vol. xi. p. 415.)

LECKHAMPTON HOUSE, CAMBRIDGE,
September 14th, 1895.

Yesterday morning (September 13th, 1895), just after breakfast, I was strolling alone along one of the garden paths of Leckhampton House, repeating aloud to myself the verses of a poem. I became temporarily oblivious to my garden surroundings, and regained my consciousness of them suddenly to find myself brought to a stand, in a stooping position, gazing intently at a five-leaved clover. On careful examination I found about a dozen specimens of five-leaved clover as well as several specimens of four-leaved clover, all of which probably came from the same root. Several years ago I was interested in getting extra-leaved clovers, but I have not for years made any active search for them, though occasionally my conscious attention, as I walked along, has been given to appearances of four-leaved clover which proved on examination to be deceptive. The peculiarity of yesterday's "find" was that I discovered myself, with a sort of shock, standing still and stooping down, and afterwards realised that a five-leaved clover was directly under my eyes. I plucked some of the specimens, and showed them at once to Mr. and Mrs. Myers, and

explained how I had happened to find them. Clover plants were thickly clustered in the neighbourhood, but I failed on looking to find any other specimens. The incident naturally suggests the arresting of my subliminal attention.

R. HODGSON.

Compare with this Dr. Grebhard's case (see **819 A**) of sudden perception of a bifid fern, where the careless sweep of the eye seems to have been arrested by a similar subliminal call.

820. Similarly there are cases where some sudden muscular impulse or inhibition has probably depended on a subliminal perception or interpretation of a sound which had not reached the supraliminal attention. For instance, two friends walking together along a street in a storm just evade by sudden movements a falling mass of masonry. Each thinks that he has received some *monition* of the fall; each asserting that he heard no noise whatever to warn him. Here is an instance where subliminal perception may have been slightly quicker and more delicate than supraliminal; and may have warned them just in time.

In the next case[1] (quoted from *Proceedings* S.P.R., vol. xi. p. 416) there may have been some subliminal hyperæsthesia of hearing which dimly warned Mr. Wyman of the approach of the extra train.

Mr. Wm. H. Wyman writes to the Editor of the *Arena* as follows:—

DUNKIRK, N.Y., *June 26th*, 1891.

Some years ago my brother was employed and had charge as conductor and engineer of a working train on the Lake Shore and Michigan Southern Railway, running between Buffalo and Erie, which passes through this city (Dunkirk, N.Y.). I often went with him to the Grave Bank, where he had his headquarters, and returned on his train with him. On one occasion I was with him, and after the train of cars was loaded, we went together to the telegraph office to see if there were any orders, and to find out if the trains were on time, as he had to keep out of the way of all regular trains. After looking over the train reports and finding them all on time, we started for Buffalo As we approached near Westfield Station, running about 12 miles per hour, and when within about one mile of a long curve in the line, my brother all of a sudden shut off the steam, and quickly stepping over to the fireman's side of the engine, he looked out of the cab window, and then to the rear of his train to see if there was anything the matter with either. Not discovering anything wrong, he stopped and put on steam, but almost immediately again shut it off and gave the signal for breaks and stopped. After inspecting the engine and train and finding nothing wrong, he seemed very much excited, and for a short time he acted as if he did not know where he was or what to do. I asked what was the matter. He replied that he did not know, when, after looking at his watch and orders, he said that he felt that there was some trouble on the line of the road. I suggested that he had better run his train to the station and find out. He then ordered his flagman with his flag to go ahead around the curve, which was just ahead of us, and he would follow with the train. The

[1] For a somewhat similar case, possibly due to hyperæsthesia of hearing, see *American Journal of Psychology*, vol. iii. p. 435 (September 1890).

flagman started and had just time to flag an extra express train, with the General Superintendent and others on board, coming full forty miles per hour. The Superintendent inquired what he was doing there, and if he did not receive orders to keep out of the way of the extra. My brother told him that he had not received orders and did not know of any extra train coming; that we had both examined the train reports before leaving the station. The train then backed to the station, where it was found that no orders had been given. The train despatcher was at once discharged from the road, and from that time to this both my brother and myself are unable to account for his stopping the train as he did. I consider it quite a mystery, and cannot give or find any intelligent reason for it. Can you suggest any?

The above is true and correct in every particular.

In subsequent letters to Dr. Hodgson Mr. Wyman writes:—

My brother died some three years ago.

The incident occurred about the year 1873.

I was not connected with the road or train at the time; I was employed on the New York, Lake Erie, and Western R. R., at Dunkirk The flagman is now, or was a short time ago, living in Denver, Colorado; his statement can be obtained if desirable.

The Superintendent died in Germany about two years ago.

In a subsequent letter Mr. Wyman adds: "I traced Mr. James Conway [the flagman] to Colorado, and learned from his son that he died March 16, 1888. [Letter sent herewith.]"

Mrs. Wyman, widow of the percipient, writes:—

JERSEY CITY, *September* 16, 1893.

MR. HODGSON,—SIR,—I received your letter asking me for statements in regard to Mr. Wyman's experience. I don't think I could tell any of the circumstances. I only recollect hearing him say he was singularly and deeply impressed that something was wrong, and he obeyed the impulse and stopped the train just in season of time to prevent an accident, and it left a deep impression on his mind ever after, as he often spoke of it and wondered why and what it was. — Yours respectfully, L. A. WYMAN.

821. Here, again, is an averted railway accident, where smell may possibly have played some part.

(From *Proceedings* S.P.R., vol. xi. p. 419.) The following letter was received by Dr. Hodgson in confirmation of an account in a newspaper, concordant with Mr. Stewart's account given later.

BALTIMORE AND OHIO RAILROAD COMPANY,
August 14, 1893, GARRETT, IND.

Yours of August 10th received. Must say, the story as printed in many of the newspapers of our country, regarding the train being saved by a premonition, or warning, given me, was true as printed. The fireman I then had, since became an engineer, and was killed in an accident on a railroad in Iowa two years since. The conductor who was with me at the time you refer to is running passenger train on the Mackinaw road. I do not know his address,

but his father, a minister of the gospel, and his brother, Dr. Charles Stewart, are residents of this city. A letter addressed to Mr. Joseph Stewart, care of Dr. Charles Stewart, Garrett, Ind., would reach my conductor.

Yes, sir, I have had an experience of similar nature since the occurrence you refer to. Had a warning from the same source, and by obeying it I saved what otherwise, without obeying the warning, must have been a most dreadful accident, and must have resulted in the entire destruction of my train, with the lives of many, if not all the persons on board. I am not a Spiritualist, do not believe in so-called Spiritualism, but do believe that the living are often visited, often warned of danger, and often comforted in times of affliction, by the spirits of departed loved ones. . . . C. W. MOSES.

BATTLE CREEK, MICH., *August* 28, 1893.

RICHARD HODGSON, ESQ.,—DEAR SIR,—Your request received, and will, as far as memory serves, give a correct statement as to the incident referred to.

Train No. 2 of the B. and O. R. R., due in Chicago at 6.20 A.M., Sunday, in the month of August 1883 (have forgotten exact date), was on time, running at about thirty-five miles an hour. On approaching Salt Creek Trestle Work, about forty miles east of Chicago, the engineer, Mr. C. W. Moses, felt that something that he could not define compelled him to stop before attempting to cross over. He applied the air and came to a full stop at the approach. I occupied front seat in smoker, it being the second car from engine The time was about 4.30 A.M. I immediately went forward and joined the engineer where we found thirty feet of the woodwork burned, the rails being held to place by charred stringers. We went across, by climbing down and up the bank on the other side, and woke up the watchman who was employed to look after the bridge, who, on seeing us and the condition of things in general, took to his heels and is running still, as far as I know. I would say that in more than a score of years engaged in railroad work, that was the most narrow escape I ever experienced; for undoubtedly, with a fall of thirty feet and the length of over a hundred, we would not only have been disabled, but burned.

Now you especially ask as to what impelled Mr. Moses in his action. He only stated to me at the time that something especially pressing on him told him he should stop, and he acted on the impulse. There had been fires all along the side of track at other points, but he paid no attention to them.

In conclusion, I see some newspaper man got hold of the incident as late as last June, and attempted to make Mr. Moses say that the spirit of a sainted mother took hold of him. Well, Mr. Moses is an upright and truthful, old, reliable engineer, and owing to his great advance in years at this late date may have intimated as much, but nothing was said about the old lady at the time; that I vouch for. . . .

I. J. STEWART, Conductor C. J. and M. R. R.
[Formerly of the B. and O. R. R.]

In another case again (given in **821 A**) some subliminal sense of smell may be conjectured.

822. In the next case (it comes from a good observer) some warning may have been received from the closer smell of slimy water;—or perhaps

from a vague difference in the look of the darkness, or even in the resistance of the air. (From *Proceedings* S.P.R., vol. xi. p. 422.)

5144 MADISON AVENUE, HYDE PARK, CHICAGO,
October 30th, 1892.

DR. HODGSON,—DEAR SIR,—I send you an account of an incident in which, I think, my life was saved by my obedience to an impulse arising from nothing within my conscious knowledge or perception.

Some years ago, I landed in Stillwater, Minn., from a steamboat on which I had come down the St. Croix River. The boat was a small, local affair, and no conveyances came to meet it. I was, I believe, the only passenger on board when we reached Stillwater, and there I was left to make my way alone to the hotel. We landed at about 9 P.M. of a starless night, and in the shadow of a warehouse which cut off the lights of the town; the hour, the clouded sky, and the shadow of the warehouse, uniting to make the dock extremely dark.

I had been in Stillwater once before, and had a general idea of the topography of the town, although some years had passed since my previous visit, and I am quite certain that I had never passed over this particular locality.

As I left the boat I saw the lights of the bridge at some distance on my left, and knowing the bridge to be at the foot of the principal street, on which stood the hotel where I intended to put up, I naturally commenced to walk along the dock in that direction. I had gone but a very short distance, when I suddenly felt so strong an impulse to turn and go the other way that I instantly obeyed. I saw nothing, heard nothing; I did not even have an impression of danger, though I did have a feeling that it must be in some way better to turn.

I distinctly remember that my reason protested, and berated me for a fool in taking a roundabout way to my destination when the straight way lay before me, with the added prospect of losing myself in the railway yards, with perhaps a ten-feet fence to climb. I laughed aloud, and articulated, or at least, mentally formed the words, "You fool! What are you doing this for?" However, my impulse proved stronger than my reason. I persisted in "going round Robin Hood's barn," reached my hotel, and there the matter passed from my mind.

The next day I casually came to the same place, and discovered that I had turned within a few feet of a spot where the dock was cut away into an incline for hauling freight up into the warehouse. This incline was so steep that a person could have kept his footing on it only by great care. If I had unexpectedly stepped down on to it in the darkness, I should certainly have lost my footing, and should have slipped into the river; and as I am but a feeble swimmer under the most favourable circumstances, and was encumbered with a fall overcoat and a rather heavy satchel, I should just as certainly have been drowned.

The value of the incident lies in the fact, for which you must take my word, that I am not an impulsive and changeable person, but rather logical and persistent. My action was entirely contrary to my nature, and the unavailing protest of my reason against what appeared to me an inconsequent and absurd proceeding convinces me either that I was influenced by some intelligence entirely without, or that my "Subliminal Self" perceived and acted upon what my "Supraliminal Self" could not see.

I have never had any other supernormal experiences.

MARSHALL WAIT.

823. *Tactile sensibility*, again, must be carefully allowed for. The sense of varying resistance in the air, to which I just now alluded, may reach in some seeing persons, as well as in the blind, a high degree of acuteness. It is perhaps possible that even the interposition of a chair in a narrow passage might thus make itself felt. But Mr. W. (a good witness and well known to Dr. Hodgson) has had (as we shall see later on in **873**) other experiences where supernormal influences seemed plainly indicated. (From *Proceedings* S.P.R., vol. xi. p. 423.)

STATE OF NEW YORK, *December 28th*, 1893.

DR. HODGSON,—DEAR SIR,—In compliance with your request to write out an account of my chair experience, which I described to you when here, I submit the following:—

My office consists of three rooms, and the library in the back one is reached by passing through the full length of the other two. The middle room is rather narrow, and well filled on both sides with furniture, leaving a rather narrow passage through the room lengthwise, particularly at a point about the middle of the room, where the passage is only three feet wide. This passage was very naturally kept free from obstructions, but on the occasion of which I am about to speak, some one, probably the janitor when he came in to see to the fires soon after the office was closed for the day, had placed a chair in this narrow passage, so that any one who should attempt to pass through the room would be certain to fall over it, if dark. I think it was about the last days of December 1892. I recollect the days were very short. I had left the office for the day with the passage free. I visit the office occasionally evenings, but not often. On this occasion during the evening, when it was very dark, I visited the office alone. I unlocked the outside door, walked through the first room, stopping at the door that leads to the second or middle room, to get a match from the safe hanging on the door casing with which to light a lamp in the library, where I wished to get something. I was in a very great hurry, and walked very rapidly; after taking the match from the safe, I started at a very rapid pace to go through this narrow passage and into the library. It was very dark, none of the objects in the room were visible, but as I was very familiar with the place, I did not hesitate. I had proceeded six or eight feet in this rapid manner, when suddenly I saw a bright, yellow light lighting up very plainly the back of the chair which was in the passage. The light was confined to the chair, and at the same time I stopped short. The stopping was quite involuntary on my part. The light lasted for but a second, but it had showed me the chair distinctly, especially the carving on the back of the chair.

Immediately it occurred to me to discover the origin of the light, if possible, so, before proceeding to get a light or to leave the room, I approached the chair again in a similar manner, but no light appeared, and I experienced no check. I also looked very carefully for the origin of the light, but could discover none. There was no light anywhere near, and even had there been, I am at a loss to see how it could have shone into the centre of this room, and the difficulty is still further increased by the fact that it shone only in one place, and even there the light was of a somewhat different colour and appearance from ordinary artificial light.

After satisfying myself that there was no light anywhere that could have produced it, I went into the library and got a lamp and made an examination.

The chair was in the passage in the most dangerous part; otherwise the room was in its usual condition. I should also state that at one end of this room there was a coal stove, with a fire in it of hard coal. It was burning very low, and was ashed over. I examined it before I got a lamp, and I am confident that no light of any kind proceeded from it.

As to my sudden stop. The stop and the light were simultaneous. I hardly think the light unaided caused me to stop; it undoubtedly prevented me from starting after I had stopped. I fully believe I should have sustained a heavy fall, but for the light and the stop. W.

P.S.—When I mention that the colour of the light appeared different, I mean that it did not look as a light reflected from or shining from a distance on to a spot would—*it was more like looking directly at a light.*

See also a case given in *Proceedings* S.P.R., vol. viii. p. 345, where a lady hurrying up to the door of a lift, is stopped by seeing the figure of a man standing in front of it, and then finds that the door is open, leaving the well exposed, so that she would probably have fallen down it, if she had not been checked by the apparition.

824. And now I give a case of sudden motor inhibition where no warning can well have been received from hyperæsthetic sensation. We have come, it seems, to telæsthesia or to spirit guardianship.

(From *Proceedings* S.P.R., vol. xi. p. 459.)

Four years ago, I made arrangements with my nephew, John W. Parsons, to go to my office after supper to investigate a case. We walked along together, both fully determined to go up into the office, but just as I stepped upon the door sill of the drug store, in which my office was situated, some invisible influence stopped me instantly. I was much surprised, felt like I was almost dazed, the influence was so strong, almost like a blow, I felt like I could not make another step. I said to my nephew, "John, I do not feel like going into the office now; you go and read Flint and Aitken on the subject." He went, lighted the lamp, took off his hat, and just as he was reaching for a book the report of a large pistol was heard. The ball entered the window near where he was standing, passed near to and over his head, struck the wall and fell to the floor. Had I been standing where he was, I would have been killed, as I am much taller than he. The pistol was fired by a man who had an old grudge against me, and had secreted himself in a vacant house near by to assassinate me.

This impression was unlike any that I ever had before. All my former impressions were slow in their development, grew stronger and stronger, until the maximum was reached. I did not feel that I was in any danger, and could not understand what the strong impression meant. The fellow was drunk, had been drinking for two weeks. If my system had been in a different condition—I had just eaten supper—I think I would have received along with the impression some knowledge of the character of the danger, and would have prevented my nephew from going into the office.

I am fully satisfied that the invisible and unknown intelligence did the best that could have been done, under the circumstances, to save us from harm.

D. J. PARSONS, M.D., Sweet Springs, Mo.

(The above account was received in a letter from Dr. D. J. Parsons, dated *December 15th*, 1891.)

Statement of Dr. J. W. PARSONS.

About four years ago my uncle, Dr. D. J. Parsons, and I were going to supper, when a man halted us and expressed a desire for medical advice. My uncle requested him to call the next morning, and as we walked along he said the case was a bad one and that we would come back after supper and go to the office and examine the authorities on the subject. After supper we returned, walked along together on our way to the office, but just as we reached the door of the drug store he very unexpectedly, to me, stopped suddenly, which caused me to stop too; we stood there together a few seconds, and he remarked to me that he did not feel like going into the office then, or words to that effect, and told me to go and examine Flint and Aitken. I went, lit the lamp, and just as I was getting a book, a pistol was fired into the office, the ball passing close to my head, struck the east wall, then the north, and fell to the floor.

This 5th day of July, 1891.

JOHN W. PARSONS [Ladonia, Texas].

825. In the next group of cases which I shall cite, we reach a class of massive motor impulses which are almost entirely free from any sensory admixture.

In the first of these, Mr. Garrison left a religious meeting in the evening, and walked eighteen miles under the strong impulse to see his mother, and found her dead. The account is taken from the *Journal* S.P.R., vol. viii. p. 125.

Mr. Garrison writes:—

GARDNER & GARRISON, Dealers in Fancy and Family Groceries.

OZARK, MO., *July 29th*, 1896.

MR. RICHARD HODGSON,—DEAR SIR,—Answering your letter of July 15th in regard to my experience connected with the death of my mother, I will make the following statement. My mother, Nancy J Garrison, died on Friday night, October 4th, 1888, at her home three miles north-east of Ozark, Christian County, Missouri. She was fifty-eight years old. I was then living at Fordland, in Webster County, Missouri, about eighteen miles north-east of my mother's home. I had not seen my mother for two months at the time of her death, but had heard from [her] by letter from week to week

On the night of my mother's death there was a meeting in Fordland, and myself and wife attended the preaching. We had then one child, a baby a year old. The meetings had been going on a week or more. About ten o'clock, just before the meeting closed, while the congregation was singing, I felt the first desire to see my mother. The thought of my mother was suggested by the sight of some of the penitents at the altar, who were very warm and sweating. My mother was subject to smothering spells, and while suffering from these attacks she would perspire freely and we had to fan her. In the faces of the mourners I seemed to see my mother's suffering. And then the impulse to go to her became so strong that I gave the baby to a neighbour-woman and left the church without telling my wife. She was in another part of the house.

The train going west which would have taken me [to] Rogersville, seven miles of the distance to my mother's place, was due at 10.30 P.M., but before

I got home and changed my clothes and returned to the depot, the cars had left the station. I still felt that I must see my mother, and started down the railroad track alone, and walked to Rogersville. Here I left the railroad and walked down the waggon way leading from Marshfield to Ozark, Mo. It was about three o'clock A.M. when I reached my mother's house. I knocked at the door two or three times and got no response. Then I kicked the door, but still made no one hear me. At last I opened the door with my knife and walked in and lighted a lamp. Then my sister, Mrs. Billie Gilley, the only person who had been living with my mother, awoke, and I asked her where mother was. She replied that she was in bed, and I said, "She is dead," for by that time I felt that she could not be alive. She had never failed to wake before when I had entered the room at night.

I went to my mother's bed and put my hand on her forehead. It was cold. She had been dead about three hours, the neighbours thought, from the condition of her body. She had gone to bed about ten o'clock at night, feeling better than usual. She and my sister had talked awhile after going to bed. They were aiming to come to Ozark the next morning, and intended to get up early.

The above facts cover my experience as fully as I can tell the story. I have no explanation for the matter. It is as much a mystery to me now as ever. I could not believe such a strange affair if told by any one else, and yet I could swear to every fact stated. . . . THOMAS B. GARRISON.

OZARK, MO., *August 17th*, 1896.

MR. RICHARD HODGSON,—DEAR SIR,—I send you a statement made by my wife about the death of my mother. . . .

I have not yet been able to get my sister's statement. She lives a few miles out of town. I will get her to tell about the death of mother and my coming home that night when I see her.

After finding that mother was dead I went to three neighbour families right away and had the women come and stay with us till morning. Mrs. Green, Mrs. Walker, and Mrs. Gardner were the women who first heard of mother's death from me They still live in that neighbourhood, and would confirm my story so far as it relates to my coming to my mother's that night and finding her dead.

Would you like a statement from these women? I shall be glad to give you all the facts connected with the strange occurrence, for it has been to me a mystery of the greatest perplexity. . . . T. B. GARRISON.

Corroborative statements are as follows:—

OZARK, MO, *August 12th*, 1896.

RICHARD HODGSON,—DEAR SIR,—We received your letter asking for a statement from me in regard to the death of my husband's mother.

I remember the occurrence just as my husband has written it. I was very much surprised to find him gone from the church, and more so when I got home to hear he had started seventeen miles after night without saying a word to me, as he never left home even for a few hours without telling me where he was going. My mother (Mrs. Butcher) was at the house. When he started he left word with her telling me he had gone to see his mother, but I could hardly believe it, it being such a strange time to start such a distance. He did not say anything about going to any one except my mother. He has always said he felt as if he must go. . . . MINNIE GARRISON.

OZARK, MO., *September 14th*, 1896.

MR. R. HODGSON,—Hearing that you were trying to find out the particulars about the remarkable circumstance of Mr. Garrison's experience about the time of his mother's death, I decided to write to you. I was living about 150 yards from Mrs. Garrison at the time, and Mr. Garrison came to our house between three and four that morning to tell us of his mother's death, and we learned the matter then just as it was printed in the newspaper. . . .

MRS. C. C. GREEN.

OZARK, MO., *September 16th*, 1896.

. . . I was living with my son-in-law, Thomas B. Garrison, at the time of his mother's death on October 3rd, 1888.

Garrison and his wife went to church in Fordland, Mo., and I remained at home. About ten o'clock that night T. B. Garrison returned home and said "Ma, I have took a notion to go home, in Christian Co., and see mother." I was surprised at his starting at that hour of the night. I asked him where Minnie was. He said she was at church, and he told me to tell his wife where he was gone when she returned. The above is true. . . .

ELVIRA BUTCHER.

In another case, that of Major Kobbé (given in *Phantasms of the Living*, vol. i. p. 288), the percipient was prompted to visit a distant cemetery, without any conscious reason, and there found his father, who had, in fact, for certain unexpected reasons, sent to his son, Major Kobbé, a request (accidentally *not received*) to meet him at that place and hour.

In a third case, Mr. Skirving (see **825 A**) was irresistibly compelled to leave his work and go home—*why*, he knew not—at the moment when his wife was in fact calling for him in the distress of a serious accident. See also a case given in *Phantasms of the Living*, vol. ii. p. 377, where a bricklayer has a sudden impulse to run home, and arrives just in time to save the life of his little boy, who had set himself on fire.

This special sensibility to the *motor* element in an impulse recalls to us the special susceptibilities to different forms of hallucination or suggestion shown by different hypnotic subjects. Some can be made to see, some to hear, some to act out the conception proposed to them. Dr. Bérillon[1] has even shown that certain subjects who seem at first quite refractory to hypnotisation are nevertheless at once obedient, even in the waking state, to a motor suggestion. This was the case both with a very strong man, with weak men and women, and with at least one subject actually suffering from locomotor ataxy. Thus the loss of supraliminal motor control over certain muscular combinations may actually lead to *motor suggestibility* as regards those combinations; just as the loss of supraliminal sensation in some anæsthetic patch may lead to a special subliminal sensitiveness in the very directions where the superficial sensibility has sunk away. On the other hand, a specially well-developed motor control may predispose in a similar way;—as for instance, the subject who can sing already is

[1] *Revue de l'Hypnotisme*, March 1893, p. 268.

more easily made to sing by suggestion. We must, then, await further observations before we can pretend to say beforehand with which automatist the messages will take a sensory, and with which a motor form.

Still less can we explain the special predisposition of each experimenter to one or more of the common kinds of motor automatism—as automatic speech, automatic writing, table movements, raps, and so forth. These forms of messages may themselves be variously combined; and the contents of a message of any one of these kinds may be purely dream-like and fantastic, or may be veridical in various ways.

Let us enumerate the modes of subliminal motor message as nearly as we can in order of their increasing specialisation.

1. We may place first the massive motor impulses (like Mr. Garrison's) which mark a kind of transition between cœnesthetic affections and motor impulses proper. There was here no impulse to special movement of any limb; but an impulse to reach a certain place by ordinary methods.

2. Next, perhaps, in order of specialisation come the simple subliminal muscular impulses which give rise to table-tilting and similar phenomena.

3. Musical execution, subliminally initiated, might theoretically be placed next; although definite evidence of this is hard to obtain, since the threshold of consciousness with musical performers is notoriously apt to be shifting and indefinite. ("When in doubt, play with your fingers, and not with your head.")

4. Next we may place automatic drawing and painting. This curious group of messages has but seldom a telepathic content, and, as was suggested in Chapter III. (**324**), is more akin to *genius* and similar non-telepathic forms of subliminal faculty.[1]

5. Next comes automatic writing, on which much remains to be said in this chapter.

6. Automatic *speech*, which would not seem to be *per se* a more developed form of motor message than automatic script, is often accompanied by profound changes of memory or of personality which raise the question of "inspiration" or "possession";—for the two words, however different their theological import, mean much the same thing from the standpoint of experimental psychology.

7. I must conclude my list with a class of motor phenomena which I shall here merely record in passing, without attempting any explanation. I allude to raps, and to those telekinetic movements of objects whose real existence is still matter of controversy.

Comparing this list of motor automatisms with the sensory automatisms enumerated in Chapter VI., we shall find a certain general tendency running

[1] When the automatic drawings have any telepathic or other supernormal content, they are usually associated with automatic writing. Compare the case of Mr. Cameron Grant, **736 B**, and two cases in the experience of Mr. Stainton Moses, that connected with "Blanche Abercromby" (see **949**), and the case of the man crushed by a steam-roller (see **948 A**).

through each alike. The sensory automatisms began with vague unspecialised sensations. They then passed through a phase of definition, of specialisation on the lines of the known senses. And finally they reached a stage beyond these habitual forms of specialisation: beyond them, as of wider reach, and including in an apparently unanalysable act of perception a completer truth than any of our specialised forms of perception could by itself convey. With motor messages, too, we begin with something of similar vagueness. They, too, develop from modifications of the percipient's general organic condition, or cœnesthesia; and the first dim telepathic impulse apparently hesitates between several channels of expression. They then pass through various definitely specialised forms; and finally, as we shall see when automatic script is considered, they, too, merge into an unanalysable act of cognition in which the motor element of the message has disappeared.

But these motor messages point also in two other even more perplexing directions. They lead, as I have said above, towards the old idea of *possession*;—using the word no longer in an unfavourable sense, but simply as an expression for some form of temporary manifestation of some veritably distinct and alien personality through the physical organism of some living man or woman. And they appear to lead also to another class of phenomena in which (just as in "possession") the influence at work, instead of becoming more and more identified with the automatist's conscious thought, appears to become more and more markedly distinguished from it. I allude to *telekinesis*, or *hyperboulia*, or whatever name we may decide to give to effects apparently exercised in the automatist's presence, but not through his normal agency, upon the physical world.

These two last-named topics, so-called "possession," and so-called "telekinetic phenomena," although unavoidably mentioned here, must be reserved for fuller description in my next chapter. It will be enough for the present to consider motor messages as running parallel to sensory messages;—as covering much the same ground, and presenting the old problems as to their source and initiation in an instructively different light.

826. The subject of automatic writing, to which our argument next leads us, is a creation of the last few decades, and is at present in so rapidly developing a condition that it is not easy to know at what stage of proof or explanation it is here best to begin. In calling the subject novel I do not indeed mean to deny that this and similar practices are traceable in many lands and in remote antiquity. But among civilised men, in Europe and America, the phenomenon came first into notice as an element in so-called "modern spiritualism," about the middle of the nineteenth century. It then remained for another generation a kind of plaything or drawing-room amusement;—planchette being called upon for answers to such questions as "What young lady am I thinking of?" "What horse is going to win the Derby?"

It was in the United States that these sporadic messages were first

developed and systematised. Through the unlettered mind of Andrew Jackson Davis a kind of system of philosophy was given. Through Judge Edmonds many messages of serious import were given, although, as recorded, they contain little evidence to the agency of an external intelligence. *The Healing of the Nations* was another work of the same general type. But the automatic writings of W. Stainton Moses—about 1870–80—were perhaps the first continuous series of messages given in England which lifted the subject into a higher plane.[1]

These writings marked a new departure of most serious moment. Mr. Moses—a man whose statements could not be lightly set aside—claimed for them that they were the direct utterances of departed persons, some of them lately dead, some dead long ago. Such a claim seemed at first too prodigious for belief; and—as will be seen later—it is in fact still under discussion. But Mr. Moses' writings—however to be explained—strongly impressed Edmund Gurney and myself, and added to our desire to work at the subject in as many ways as we could.

It was plain that these writings—which *might* be of almost immeasurable importance—could not be judged aright without a wide analysis of similar scripts,—without an experimental inquiry into what the human mind, in states of somnambulism or the like, could furnish of written messages, apart from the main stream of consciousness. By his experiments, mentioned in a former chapter, on writing obtained in different stages of hypnotic trance, Gurney acted as the pioneer of a long series of researches which, independently set on foot by Professor Pierre Janet in France, have become of high psychological, and even medical, importance. What is here of prime interest is the indubitable fact that fresh personalities can be artificially and temporarily created, which will write down matter quite alien from the first personality's character, and even matter which the first personality never knew. That matter may consist merely of reminiscences of previous periods when the second personality has been in control. But, nevertheless, if these writings are shown to the primary personality, he will absolutely repudiate their authorship—alleging not only that he has no recollection of writing them, but also that they contain allusions to facts which he never knew. Some of these messages, indeed, although their source is so perfectly well defined—although we know the very moment when the secondary personality which wrote them was called into existence—do certainly look more alien from the automatist in his normal state than many of the messages which claim to come from spirits of lofty type. It is noticeable, moreover, that these manufactured personalities sometimes cling obstinately to their fictitious names, and refuse to admit that they are in reality only aspects or portions

[1] The automatic messages collected by "Allan Kardec" in the *Livre des Esprits* and the *Livre des Médiums*, although in themselves interesting, were not evidential. They seem to have been arbitrarily selected from writings which supplied no proof of supernormal origin.

of the automatist himself. This must be remembered when the persistent *claim* to some spiritual identity—say Napoleon—is urged as an argument for attributing a series of messages to that special source. There is much else which may be learnt from these self-suggested automatisms; and the discussions in my earlier chapters refer to several points which should be familiar to all who would seriously analyse the more advanced, more difficult, motor phenomena.

827. And here it must be strongly asserted that, however important it may be to work to the full that preliminary inquiry, it is still more important to collect the richest possible harvest of those more advanced cases. To such collection Mr. Moses' writings acted as a powerful stimulant; and ever since my first sight of his MSS. I have made it a principal object to get hold of automatic script from trustworthy sources.

During those twenty-seven years I have personally observed at least fifty cases where there was every reason to suppose that the writing was genuinely *automatic;* albeit in most of the cases it was uninteresting and non-evidential.

This number is, at any rate, sufficient to enable me to generalise as to the effects of this practice on healthy persons rather less inadequately than writers who generalise from mere hearsay, or from observation of hospital patients.

In two cases I think that the habit of automatic writing (carried on in spite of my warning, by persons over whom I had no influence), may have done some little harm, owing to the obstinate belief of the writers that the obvious trash which they wrote was necessarily true and authoritative. In the remaining cases no apparent harm was done; nor, so far as I know, was there any ill-health or disturbance in connection with the practice. Several of the writers were persons both physically and mentally above the average level.

My own conclusion is that when the writing is presumptuous or nonsensical, or evades test questions, it should be stopped; since in that case it is presumably the mere externalisation of a kind of dream-state of the automatist's; but that when the writing is coherent and straightforward, and especially when some facts unknown to the writer are given as tests of good faith, the practice of automatic writing is harmless, and may lead at any moment to important truth. The persons, in short, who should avoid this experiment are the self-centred and conceited. It is dangerous only to those who are secretly ready—and many are secretly ready—to regard themselves as superior to the rest of mankind.

828. What has now been said may suffice as regards the varieties of mechanism—the different forms of motor automatism—which the messages employ. I shall pass on to consider the *contents* of the messages, and shall endeavour to classify them according to their apparent sources.

A. In the first place, the message may come from the percipient's own mind; its contents being supplied from the resources of his ordinary

memory, or of his more extensive subliminal memory; while the *dramatisation* of the message—its assumption of some other mind as its source—will resemble the dramatisations of dream or of hypnotic trance.

Of course the absence of facts unknown to the writer is not in itself a proof that the message does not come from some other mind. We cannot be sure that other minds, if they can communicate, will always be at the pains to fill their messages with evidential facts. But, equally of course, a message devoid of such facts must not, on the strength of its mere assertions, be claimed as the product of any but the writer's own mind.

B. Next above the motor messages whose content the automatist's own mental resources might supply, we may place the messages whose content seems to be derived telepathically from the mind of some other person still living on earth; that person being either conscious or unconscious of transmitting the suggestion.

C. Next comes the possibility that the message may emanate from some unembodied intelligence of unknown type—other, at any rate, than the intelligence of the alleged agent. Under this heading come the views which ascribe the messages on the one hand to "elementaries," or even devils, and on the other hand to "guides" or "guardians" of superhuman goodness and wisdom.

D. Finally we have the possibility that the message may be derived, in a more or less direct manner, from the mind of the agent—the departed friend—from whom the communication does actually claim to come.

My main effort has naturally been thus far directed to the proof that there are messages which do *not* fall into the lowest class, *A*—in which class most psychologists would still place them all. And I myself—while reserving a certain small portion of the messages for my other classes—do not only admit but assert that the great majority of such communications represent the subliminal workings of the automatist's mind alone. It does not, however, follow that such messages have for us no interest or novelty. On the contrary, they form an instructive, an indispensable transition from psychological introspection of the old-fashioned kind to the bolder methods on whose validity I am anxious to insist. The mind's subliminal action, as thus revealed, differs from the supraliminal in ways which no one anticipated, and which no one can explain. There seem to be subliminal tendencies setting steadily in certain obscure directions, and bearing as little relation to the individual characteristics of the person to the deeps of whose being we have somehow penetrated as profound ocean-currents bear to waves and winds on the surface of the sea.[1]

[1] See Professor James's *Psychology*, vol. i. p 394: "One curious thing about trance utterances is their generic similarity in different individuals . . It seems exactly as if one author composed more than half of the trance messages, no matter by whom they are

Is this indeed the drift of the *Zeitgeist*—as Professor James suggests—steady beneath the tossings and tumblings of individual man? Or is it something independent of age or season? Is there some pattern in the very fabric of our nature which begins to show whenever we scratch the glaze off the stuff?

All this may be better considered hereafter, apart from the evidential discussions with which this chapter must be mainly concerned.

Another point also, of fundamental importance, connected with the powers of the subliminal self, will be better deferred until a later chapter. I have said that a message containing only facts normally known to the automatist must not, on the strength of its mere assertions, be regarded as proceeding from any mind but his own. This seems evident; but the converse proposition is not equally indisputable. We must not take for granted that a message which *does* contain facts not normally known to the automatist must therefore come from some mind other than his own. If the subliminal self can acquire supernormal knowledge at all, it may obtain such knowledge by means other than telepathic impressions from other minds. It may assimilate its supernormal nutriment also by a directer process—it may devour it not only cooked but raw. Parallel with the possibilities of reception of such knowledge from the influence of other embodied or disembodied minds lies the possibility of its own clairvoyant perception, or active absorption of some kind, of facts lying indefinitely beyond its supraliminal purview.

829. Now, as I have said, the great majority of the nunciative or message-bearing motor automatisms originate in the automatist's own mind, and do not involve the exercise of telepathy or telæsthesia, or any other supernormal faculty; but they illustrate in various ways the co-existence of the subliminal with the supraliminal self, its wider memory, and its independent intelligence.

I need not here multiply instances of the simpler and commoner forms of this type, and I will merely quote in illustration two short cases recounted by Mr. H. Arthur Smith (author of *The Principles of Equity*, and a member of the Council of the Society for Psychical Research) who has had the patience to analyse many communications through "Planchette."

(From *Proceedings* S.P.R., vol. ii. p. 233.) Mr. Smith and his nephew placed their hands on the Planchette, and a purely fantastic name was given as that of the communicating agency.

uttered. Whether all sub-conscious selves are peculiarly susceptible to a certain stratum of the *Zeitgeist*, and get their inspiration from it, I know not." See the account of automatic and impressional script, by Mr. Sidney Dean, which Professor James goes on to quote, and which is closely parallel to (for instance) Miss A.'s case, to be given below, although the one series of messages comes from the hand of a late member of Congress, "all his life a robust and active journalist, author, and man of affairs," and the other from a young lady with so different a history and *entourage*.

Q. "Where did you live?" A. "Wem." This name was quite unknown to any of us. I am sure it was to myself, and as sure of the word of the others as of that of any one I know.

Q. "Is it decided who is to be Archbishop of Canterbury?" A. "Yes."

Q. "Who?" A. "Durham." As none of us remembered his name, we asked.

"What is his name?" A. "Lightfoot." Of course, how far the main statement is correct, I don't know. The curiosity at the time rested in the fact that the name was given which none of us could recall, but was found to be right.

Now, this is just one of the cases which a less wary observer might have brought forward as evidence of spirit agency. An identity, it would be said, manifested itself, and gave an address which none present had ever heard. But I venture to say that there cannot be any real proof that an educated person has never heard of Wem. A permanent recorded fact, like the name of a town which is to be found (for instance) in Bradshaw's Guide, may at any moment have been presented to Mr. Smith's eye, and have found a lodgment in his subliminal memory.

Similarly in the answers "Durham" and "Lightfoot" we are reminded of cases where in a dream we ask a question with vivid curiosity, and are astonished at the reply; which nevertheless proceeds from *ourselves* as undoubtedly as does the inquiry. The prediction in this case was wrong.

In the next case, although it is possible that the lady's mental action may have contributed, as Mr. Smith supposes, to the very result which she so little desired, the word written may have emanated from the subliminal self of the *writer* alone.

April 27th, 1883.

Present—H. A. Smith (A), R. A. H. Bickford-Smith (B), another gentleman (C), and two ladies (D and E)

R. A. H. B.-S. having, on previous occasions, exhibited considerable aptitude for automatic writing with a Planchette, it was designed to apply this instrument as a means of testing the transference of thoughts. No exact record having been made at the time of the whole of the results obtained, it would be of little service now to record isolated instances of success. Sometimes names thought of were correctly reproduced, sometimes not; but the proportion of successes to failures cannot now be accurately stated. The following incident, however, very much struck us at the time, and seems worthy of record.

Our method of procedure at the time was as follows:—C, sitting at one end of the room, wrote down a name of an author, showing it to no one in the room; B had his hands on the Planchette, no one else being in contact with him or it. C fixed his attention on the written name, and our design was to see whether that name would be written through the medium of the Planchette. The ladies were meanwhile sewing in silence, and taking no part in the experiments. It happened that one of the ladies had at the time, owing to some painful family circumstances, the name of a gentleman (not

present) painfully impressed on her mind. The name was not a common one, and though all present knew something of the circumstances, they had not been mentioned during the evening, and no one had mentioned the name in question, which we will call "Bolton." C then wrote "Dickens" on his paper, and was "willing" B with all his might to write this, when, to the surprise of every one, Planchette rapidly wrote "Bolton." This was not only surprising to us, but painful; and no comments were made at the time, the subject being changed as rapidly as possible. It would appear from this that the effect of C's volitional concentration was overmatched by the intensity of the lady's thought, though not directed to the same object.

H. ARTHUR SMITH.

830. I quote in **830 A** a more complex case ("Clelia") furnished by a gentleman whom I there call Mr. A. It is a very good instance of the capricious half-nonsense which has often been referred to the agency of spirits. The indisputable evidence for complex subliminal mentation which this case seems to me to furnish lies in the fact that here Mr. A.'s pen wrote not only unintelligible abbreviations, but absolute anagrams of sentences; anagrams, indeed, of the crudest kind, consisting of mere transpositions of letters, but still *puzzles* which the writer had to set himself to decipher *ab extra*. The chances against drawing a group of letters *at random* which will form several definite words and leave no letters over are, of course, very great.

831. I add another case, precisely parallel with "Clelia," with which the late Professor Sidgwick furnished me, from his own experience with an intimate friend. The account was written in 1885.

(From *Proceedings* S.P.R., vol. iii. p. 25.)

The experiences which I mentioned to you as similar to those described in your paper—so far as the mere effects of unconscious cerebration are concerned—occurred about twenty years ago. An intimate friend of mine who had interested himself somewhat in Spiritualism, and had read Kardec's book, discovered almost by accident that his hand could write, without any conscious volition on his part, words conveying an intelligible meaning—in fact, what purported to be communications of departed spirits. He asked me to come and stay with him, in order to investigate the phenomenon; he had been rather struck by some things in Kardec's book, and was quite disposed to entertain the hypothesis that the writing might be due to something more than unconscious cerebration, if it should turn out that it could give accurate information on facts unknown to him. The experiments, however, that we made in order to test this always failed to show anything in the statements written down that might not have been due to the working of his own brain; and at the end of my visit we were both agreed that there was no ground for attributing the phenomenon to any other cause but unconscious cerebration. At the same time we were continually surprised by evidences of the extent to which his unconscious self was able to puzzle his conscious mind. As a rule, he knew what he was writing, though he wrote involuntarily; but from time to time he used to form words or conjunctions of letters which we were unable to make out at first, though they had a meaning which we ultimately discovered.

Thus one evening, just as we were about to break up, the capital letters KHAIRETE were written; their meaning will not be obscure to you, but it so happened that it did not at first occur to us that K H represented the Greek χ, so that we had no idea what the letters meant, and tried various solutions till the true signification ("Farewell") suddenly flashed upon my mind. On another occasion I asked a question of the supposed communicating intelligence, and requested that the answer might be given in German, a language which my friend was unable to read or write, though he had learnt to speak one or two words while travelling in the country. His hand proceeded to write what was apparently one long word, which seemed to him absolutely without meaning; but when I came to read it I could see that it was composed of a number of German words, though put together without proper grammatical terminations; and that these words *suggested*—though they could hardly be said to *convey*—what would have been a proper and significant answer to my question. The words were all common words, such as he might have heard in conversation; and when I had separated them, and told him their meaning, he seemed faintly to recognise some of them.

Sometimes, again, when we tried to get correct information as to facts unknown to either of us, the result was curious as showing an apparently elaborate attempt on the part of my friend's unconscious self to deceive his conscious self. I remember (*e.g.*) that one night we got written down what purported to be the first sentence in a leading article of the *Times* that had just been written and would appear next morning. The sentence was in the familiar style of Printing House Square; but I need not say that when we came down to breakfast next morning we did not find it in the printed columns. My friend immediately placed his hand on a piece of paper; and there came, involuntarily written in the usual way, a long rigmarole of explanation to the effect that the article originally written, containing the sentence that we had got the night before, had been cancelled at the last moment by the editor in consequence of some unexpected political exigency, and another article hastily substituted. And similarly in other cases when statements involuntarily written were ascertained to be false, explanations were written exhibiting the kind of ingenuity which a fairly inventive hoaxer might show when driven into a corner.

If I had not had absolute reliance on my friend's *bona fides*, I might have supposed that he was mystifying me; but I could not doubt that his curiosity as to the result of the experiments was greater than mine, and that he had no conscious desire to make me believe that the phenomenon was anything more than the result of unconscious cerebration.

I am sorry that the notes I took at the time have been destroyed; but I have no doubt that what I have just written is accurately remembered.

I have said that the writer usually knew what he was writing. This was not the case in his first trials, when the writing came in an abrupt, jerky, and irregular way, and he rarely knew what he had written till he looked at it. But after the first few trials, the flow of unconscious action became even and steady, like that of ordinary conscious handwriting; and then he generally—though not always—knew just before each word was written what it would be; so that when the statements made were entirely contrary to our expectation—as was often the case—his surprise used to come just before the word was actually written.

H. SIDGWICK.

832. The cases of automatic writing thus far given have shown us an independent activity of the subliminal self holding colloquies with the supraliminal; but they have shown us nothing more. Yet we shall find, if we go on accumulating instances of the same general type, that traces of telæsthesia and telepathy begin insensibly to show themselves; not at first with a distinctness or a persistence sufficient for actual proof, but just in the same gradual way in which indications of supernormal faculty stole in amid the disintegration of split personalities; or in which indications of some clairvoyant outlook stole in amid the incoherence of dream. Many of these faint indications, valueless, as I have said, for purely evidential purposes, are nevertheless of much theoretical interest, as showing how near is the subliminal self to that region of supernormal knowledge which for the supraliminal is so definitely closed.

Mr. Schiller's case, given in **832 A**, is a good example of these obscure transitions between normal and supernormal, and introduces us to several phenomena which we shall afterwards find recurring again and again in independent quarters. Dramatisation of fictitious personalities, for instance, which forms so marked a feature in Professor Flournoy's celebrated case (to be cited later, **834–842**) begins in this series of experiments, conducted throughout with a purely scientific aim, and with no sort of belief in the imaginary "Irktomar" and the rest. It seems as though this "objectivation of types" were part of a romance which some inscrutable but childish humorist was bent on making up. The "cryptomnesia" shown in this case through the reproduction of scraps of old French with which the automatist had no conscious acquaintance, reached a point at which (as again in Professor Flournoy's case) one is almost driven to suspect that it was aided by some slight clairvoyance on the part of the subliminal self.

I subjoin in **832 B** a mediæval case where the fictitious personalities—though rampant as alleged devils, in that rougher age—have no more reality than the milder "Heliod" or "Irktomar."

833. The next case which I shall quote combines various motor automatisms in a very unusual way. I give it at length in the text, partly on account of its strangeness and partly in deference to the high scientific authority on which I received it.

The account is taken from an article by Dr. A. T. Myers and myself (already referred to, see **577**) in *Proceedings* S.P.R., vol. ix. p. 182.

The writer of the following narrative is a physician occupying an important scientific post on the Continent of Europe. He is known to us by correspondence and through a common friend—himself a *savant* of European reputation—who has talked the case over with Dr. X. and his wife, and has read the statement which we now translate and abbreviate. We are bound to conceal Dr. X.'s identity, and even his country; nor is this unreasonable, since the *bizarrerie* of the incidents to be recorded would be felt as greatly out of place in his actual scientific surroundings.

The Dr. Z. who here appears in the somewhat dubious character of a mesmerising spirit, was also, as it happens, a *savant* of European repute, and a personal friend of Dr. X.'s.

Mme. X. is a lady healthy in body and mind, well-balanced, of sound judgment, strong common sense, and a calm and firm character; she is charitable without excess; is not susceptible to flattery, nor given to enthusiasm; she detests falsehood and duplicity and abhors injustice. She has never had any one of those serious maladies, such as meningitis, typhoid fever, &c., which are apt to leave traces on the nervous system. Nor has she suffered from any nervous complaint. She is the very opposite of what would be termed a nervous or hysterical subject. She is sensibly affected by accounts of human woes, especially among children; but such sensibility by no means explains the accesses of violent laughter which I have remarked in her since the commencement of the series of events to be now related. These accesses, which have nothing in common with the hysterical crises which they superficially resemble, are always caused by some extraordinary communication emanating from an occult intelligence.

In September 1890, while we were staying in the country, Mme. X. sprained her right foot on a very dark night. A fortnight after our return to M—— the foot was almost well; but shortly afterwards I fell ill, and Mme. X. underwent much fatigue in nursing me. The injured foot then became inflamed and painful; and the left foot also became painful. For all that winter Mme. X. was obliged to lie up, the foot being kept from all movement by plaster or silicate dressings. This treatment was ultimately abandoned; the foot was simply bound up and crutches used. There was inflammation of the tissues of several of the joints of the right foot, and we were seriously alarmed.

At this point certain friends talked to Mme. X. about the alleged facts of Spiritism, of which until that date she had had a very vague notion. They praised the beneficent intervention of spirits in disease; but had much difficulty in inducing her to admit the mere possibility of facts of this nature. I can affirm, therefore, that it was only with great difficulty that these friends succeeded in vanquishing Mme. X.'s scepticism—which was moreover supported by my own objections to Spiritism—and at last persuaded her to submit herself to the action of the invisibles. The spirit-guide of a group of which one of our friends was a member advised the intervention of the (spirit)-doctor Z. A day was arranged when Dr. Z. was to visit Mme. X., and she was informed of the date. Owing to other preoccupations we completely forgot this *rendezvous*. On the day named—it was in April 1891—Dr. Z. announced himself by raps in the table. Only then did we recollect the *rendezvous* agreed upon. I asked Dr. Z. his opinion on the nature of the injury to Mme. X.'s foot. By tilts of the table, through Mme. X.'s mediumship, he gave the word "tuberculosis." He meant that there was tuberculosis of the joints, and of this there had been some indications. Had Mme. X. been predisposed to tubercle I doubt not that this would have supervened. Personally, I much feared this complication, and Dr. Z.'s answer (as I at once thought) might well be the mere reflection of my fears It left me no more anxious than before. We now know that there was in fact no tuberculosis. In any case, Dr. Z. ordered a merely soothing remedy, sulphur ointment. Some days later, at our request, Dr Z. reappeared and promised to undertake the cure of Mme. X.'s feet; warning us however, that

there would never be a "restitutio ad integrum," but that the patient would be unequal to long walks, and would suffer more or less from her feet in damp weather—which has proved to be the case.

I come now to the phenomena, mainly subjective, which Mme. X.'s case began to present. On August 17th, 1891, the patient felt for the first time a unique sensation, accompanied by formication and sense of weight in the lower limbs, especially in the feet. This sensation gradually spread over the rest of the body, and when it reached the arms, the hands and forearms began to rotate. These phenomena recurred after dinner every evening, as soon as the patient was quiet in her arm-chair. At this point the X. family went into the country to R——, and at that place the manifestations took place twice daily for some 15 or 20 minutes. Usually the patient placed her two hands on a table. The feeling of "magnetisation" then began in the feet, which began to rotate, and the upper parts of the body gradually shared in the same movement. At a certain point, the hands automatically detached themselves from the table by small, gradual shocks, and at the same time the arms assumed a tetanic rigidity somewhat resembling catalepsy. On one occasion when these sensations had been strongly marked, and the patient had felt the whole of the upper part of her body stiffened, she went to bed and saw in the dark an intense light which lasted for several minutes and then gradually disappeared.

Three weeks after the family's return to M—— the phenomena changed in character, and gained in interest. The patient had begun to be able to walk without much difficulty; but all forced and voluntary movement of the foot was still painful, although when the movement was initiated by the occult agency no pain whatever was felt. One evening, after the usual séance, the patient felt her head move against her will. An intelligent intercourse was thus set up between the patient and the unseen agent or agents. The head nodded once for "Yes," twice for "No," three times for a strong affirmation. These movements were sometimes sudden and violent enough to cause something like pain. Words and phrases could, of course, be spelt out in this way. This form of correspondence has never wholly ceased; although the intensity of the phenomenon has now much diminished. The occult agent now impresses one or other of Mme. X.'s hands with movements which trace in the air the form of letters of the alphabet;—a plan which works well and quickly.

Mme. X. is also a writing medium; and this power first showed itself in a strange way during the stay in the country of which I have already spoken. She was writing a letter one day, with no thought of these unseen agencies, when suddenly she felt her hand checked. Warned by a special sensation, she still held the pen. Her hand placed itself on a sheet of paper and began rapidly to write alarming predictions. The writings retained this tone only for a few hours; and soon the communications became trivial in character, and, save in some exceptional instances, have since remained so.

Another phenomenon followed shortly afterwards. One day Mme X. felt herself lifted with force from her arm-chair and compelled to stand upright. Her feet and her whole body then executed a systematic calisthenic exercise, in which all the movements were regulated and made rhythmic with finished art. This was renewed on following days, and towards the end of each performance —sometimes of an hour's or two hours' duration—the movements acquired extreme energy. Mme. X. has never had the smallest notion of chamber-gymnastics, Swedish or otherwise, and these movements would have been very painful and fatiguing had she attempted them of her own will. Yet at the end

of each performance she was neither fatigued nor out of breath. All was going well, and Dr. Z. had announced that henceforth his attentions would not be needed, when next day a singular accident threw everything back. Mme. X. had mounted with great precaution upon a low chair with four legs and a large base of support to take an object from a wardrobe. Just as she was about to descend, the chair was violently snatched from under her feet and pushed to a distance. Mme. X. fell on the diseased foot, and the cure had to begin again. [In a subsequent letter Dr. X. explains that by Mme X.'s account this movement was distinctly due to an *invisible force*; no natural slipping of the chair.]

Mme. X. was accustomed to bandage her own foot every morning. One day she was astonished to feel her hands seized and guided by an occult force. From that day onwards the bandaging was done according to all the rules of the art, and with a perfection which would have done credit to the most skilful surgeon of either hemisphere. Although very adroit with her hands, Mme. X. had never had occasion to practise nursing or to study minor surgery, yet the bandages thus *automatically* applied were irreproachable, and were admired by every one. When Mme. X. wished to renew the bandages, she placed the strips all rolled up upon a table within reach of her hand, and her hand then automatically took the bandage which best suited the occult operation.

Mme. X. is accustomed to arrange her own hair. One morning she said laughingly, "I wish that a Court hairdresser would do my hair for me; my arms are tired." At once she felt her hands acting automatically, and with no fatigue for her arms, which seemed to be held up; and the result was a complicated *coiffure*, which in no way resembled her usual simple mode of arrangement.

The oddest of all these automatic phenomena consisted in extremely graceful gestures which Mme. X. was caused to execute with her arms—gestures as though of evocation or adoration of some imaginary divinity, or gestures of benediction. When the occult agent placed her before the portrait of her son whom she lost five years ago the scene became really affecting, and moved Mme. X. herself to tears. The few persons who witnessed this spectacle are agreed that it was worthy of the powers of the greatest actress. Of such a gift Mme. X. has nothing; her nature is simple and frank, but cold rather than demonstrative.

At the Paris Exhibition of 1889 Mme. X. once saw the "Javanese dance," consisting of rhythmic motions of the body with contortions of the arms. The occult agents caused her to repeat this dance several times with perfect execution.

[Disliking these phenomena,] Mme. X. has tried very hard to free herself from this control, and has to a great extent succeeded, by the use of cold water, by strongly resisting all communications, and by "passes of disengagement" executed by a hypnotiser. [This has reduced the phenomena almost entirely to automatic writing, which, though vague or fantastic when dealing with ordinary topics, is precise and intelligent on medical questions.]

Thus far the phenomena recorded have been purely subjective; in those which follow there is something objective also. When one has the honour to be treated by a physician of Dr. Z.'s celebrity (!) ordinary kindness bids one sometimes think of benefiting one's neighbour. One of the officials of my department had suffered for many years from pleurodynia, which occasionally laid him up altogether, and also from frequent attacks of sick headache. Dr. Z. was consulted and prescribed an internal treatment which, to my great surprise, consisted mainly of "dosimetric granules"; [which this great official surgeon had

not in his lifetime employed]. He also caused Mme. X. to perform "passes of disengagement" for ten or fifteen minutes at a time. It was noticeable that while these passes were made with extreme violence, Mme. X.'s hands were arrested at the distance of a millimetre at most from the patient's face, without ever touching him in the least. Mme. X. could never of herself have given to her movements such a degree of precision. For two years now the patient has felt no more of his pleurodynia, and his *migraine* is, if not altogether cured, at least greatly reduced.

One day—I suppose by way of a joke—Dr. Z., after one of these séances, pursued the patient with his influence as he walked home, and made him execute with his hands various gestures and contortions which drew the attention of passers-by.

Another time our servant A., whose husband was ill in hospital, came crying to Mme. X. and told her that she had lost all hope of ever seeing him cured, &c. Mme. X. asked Dr. Z. to take him in hand. He promised to do so, and said that he would make him feel his presence. Next morning A. went to the hospital and found her husband in despair. "Look here," he said, "besides what I had already, I am falling into a nervous malady. I have been shaken about all night—my arms and legs have executed movements which I could not control." A. began to laugh, and told her husband that Dr. Z. had taken him in hand, and that he would soon get well. The patient is going about as usual to-day, and is as well as an incurable pulmonary affection allows him to be.

Under other circumstances I have myself consulted Dr. Z. as to patients under my professional care. On each occasion he has given a precise diagnosis and has indicated a treatment, consisting mainly of dosimetric granules, sometimes associated with other treatment. These facts have been repeated many times, and I owe great gratitude to Dr. Z. for the advice which he has given me. His prescriptions were always rational; and when I showed fears as to certain doses which appeared to me too large, he took pains to reassure me, but stuck to his prescriptions. I have never had to repent having followed the advice of my eminent colleague in the other world; and I am bound to state distinctly that every time that a medical question has been submitted to him the replies and advice of Dr. Z. have been of an astonishing clearness and precision. I cannot say the same of communications obtained on other subjects, in which he seemed to take a malicious pleasure in leading us wrong. He—or some one else—has often announced to us, with minute and intimate detail, the deaths of persons known to us; who were found on inquiry to be alive and well. Lastly, I give a detail which tends to prove the reality of this occult magnetisation. Mme. X. has often seen two luminous rays projected upon her feet during the séances of which I have spoken above The rays were invisible in full light, and in complete darkness, but were seen in partial obscurity, and resembled rays of the sun passing through small openings into a dark room. If this was a hallucination, it was shared on two occasions by the hypnotiser of whom I have already spoken. I myself never saw the rays, which may be compared with those said to have been seen by somnambulists and other sensitives as emanating under certain circumstances from the human frame.

In reply to inquiries Dr. X. adds the following remarks:—

It is not impossible that Mme. X. should have at some time heard myself or others pronounce the names of the medicaments prescribed. But when she

gave me an exact diagnosis, and formulated in detail a rational treatment, I am sure that this did not come from her own mind. She has never studied any branch of medicine—neither the therapeutic art itself, nor the minor art of composing formulæ. Nor could I have been acting suggestively, since my own ideas were often quite different from those which the occult agent dictated; unless, indeed, my unconscious self acted upon Mme. X.'s consciousness, which seems to me a somewhat too elaborate view.

The dosimetric granules are a convenient mode of administering alkaloids, glycosides, and other toxic principles, and I have often been alarmed at the doses which Dr. Z prescribed. I confess that I was astonished to find that an occult agent who thus claimed to be a bygone Professor should have selected a form of medication on which the Faculty look with no approving eye.

As to Mme. X.'s foot, I have a *firm conviction* that it was healed by the rhythmical movements imposed, and by the "magnetisation" of the occult agent

You ask me whether I consider these agents as belonging to the human type Provisionally, Yes; unless we admit that there exists, superposed upon our world, another world of beings distinct from humanity, but knowing it and studying it as we study the other regions of nature, and assuming for the sake of amusement or for some other motive the *rôle* of our departed friends

Dr. X. concludes with warnings against the dangers of such influence or possession; dangers which he thinks that Mme. X. avoided by her calmness of temperament and resolute maintenance of self-control.

The *savant* already mentioned as introducing us to this case sends us (May, 1893) the following corroborative statement. He is, it may be observed, himself a physician.

I have frequently seen Mme. X. For the last year or two she has had no more phenomena; but about two years ago she presented some curious symptoms. In the first place, when she conversed with the late Dr. Z., her so-called magnetiser, his replies were made by movements of her head. She would seat herself in an arm-chair, and according as Dr. Z. wished to say yes or no, there were either two or three backward movements of her head. Her head threw itself backwards with force, and gave a vigorous blow to the chair-back. This movement was sometimes so violent that the shock was painful, so that Mme. X. cried out at the sharpness of the blows. Long sentences could thus be given, for when the alphabet was spelt out there were movements and blows given with the head, just as in ordinary Spiritistic conversations there are tilts of the table. Often, also, while one was talking with Mme. X., there were movements of her head, indicating that the so-called Dr. Z. was taking part in the discussion, and approving or disapproving such and such a phrase. More rarely, Mme. X. would unconsciously articulate a few words with her lips, and these words were professedly dictated by Dr. Z. As to the other phenomena, I have twice been present at the ample, semi-ecstatic movements of salutation and prayer which Mme. X. made against her will. It was a curious scene; for Mme. X. preserved her consciousness all the time and continued to talk to us while executing this strange and complicated mimicry. It is to be observed that Mme. X. is a person of calm nature, and rather apathetic than

nervous. She has strong common-sense, is healthy, and reasonable in character. It seems that she never had any previous hallucination. She is an excellent mother of a family, and deservedly enjoys general confidence and esteem.

Dr. X. sent us two of the prescriptions written by Mme. X.'s hand. We compared them with British Pharmacopœal prescriptions, by the aid of Burggraeve's *Guide de Médecine Dosimétrique* (Paris, 1872). Both prescriptions are in fair accord with English practice; the doses of arsenic in the one case, of strychnia in the other, being rather stronger than usually given. Each prescription contains several ingredients, in what seems reasonable proportion.

Finally, we learn that Dr. Z. in life was gay and fond of practical jokes.

834. These last cases have become increasingly complex. One wonders to what extent this strange manufacture of inward romances can be carried. There is, I may say, a great deal more of it in the world than is commonly suspected. I have myself received so many cases of these dramatised utterances—as though a number of different spirits were writing in turn through some automatist's hand—that I have come to recognise the operation of some law of dreams, so to call it, as yet but obscurely understood. The alleged personalities are for the most part not only unidentified, but purposely unidentifiable; they give themselves romantic or ludicrous names, and they are produced and disappear as lightly as puppets on a mimic stage. The main curiosity of such cases lies in their very persistence and complexity; it would be a waste of space to quote any of the longer ones in such a way as to do them justice. And, fortunately, there is no need for me to give any of my own cases; since a specially good case has been specially well observed and reported in a book with which many of my readers are probably already acquainted, —Professor Flournoy's *Des Indes à la planète Mars: Etude sur un cas de Somnambulisme avec Glossolalie* (Paris and Geneva, 1900). I shall here make some comments on that striking record, which all students of these subjects ought to study in detail.

835. It happens, no doubt, to any group which pursues for many years a somewhat unfamiliar line of inquiry that those of their points which are first assailed get gradually admitted, so that as they become interested in new points they may scarcely observe what change has taken place in the reception of the old. The reader of early volumes of the *Proceedings* S.P.R. will often observe this kind of progress of opinion. And now Professor Flournoy's book indicates in a remarkable way how things have moved in the psychology of the last twenty years. The book —a model of fairness throughout—is indeed, for the most part, critically *destructive* in its treatment of the quasi-supernormal phenomena with which it deals. But what a mass of conceptions a competent psychologist now takes for granted in this realm, which the official science of twenty years ago would scarcely stomach our hinting at!

One important point may be noticed at once as decisively corroborating a contention of my own made long ago, and at a time when it probably seemed fantastic to many readers. Arguing for the potential *continuity* of subliminal mentation (as against those who urged that there were only occasional flashes of submerged thought, like scattered dreams), I said that it would soon be found needful to press this notion of a continuous subliminal self to the utmost, if we were not prepared to admit a continuous spiritual guidance or possession. Now, in fact, with Professor Flournoy's subject the whole discussion turns on this very point. There is unquestionably a continuous and complex series of thoughts and feelings going on beneath the threshold of consciousness of M^lle^ "Hélène Smith." Is this submerged mentation due in any degree or in any manner to the operation of spirits other than M^lle^ Smith's own? That is the broad question; but it is complicated here by a subsidiary question: whether, namely, any previous incarnations of M^lle^ Smith's—other phases of her own spiritual history, now involving complex relationship with the past—have any part in the crowd of personalities which seem struggling to express themselves through her quite healthy organism.

M^lle^ Smith, I should at once say, is not,[1] and never has been, a paid medium. At the date of M. Flournoy's book, she occupied a leading post on the staff of a large *maison de commerce* at Geneva, and gave séances to her friends simply because she enjoyed the exercise of her mediumistic faculties, and was herself interested in their explanation.

Her organism, I repeat, is regarded, both by herself and by others, as a quite healthy one. M^lle^ Smith, says Professor Flournoy, declares distinctly that she is perfectly sound in body and mind,—in no way lacking in equilibrium,—and indignantly repudiates the idea that there is any hurtful anomaly or the slightest danger in mediumship as she practises it.

"I am so far from being abnormal," she writes, "that I have never been so clear-sighted, so lucid, so capable of judging rapidly on all points, as since I have been developed as a medium." No one appears to dispute this estimate, which the facts of M^lle^ Smith's progress in her line of business distinctly confirm.

"It is in fact incontestable" (continues Professor Flournoy, p. 41), "that Hélène has a head extremely well organised; and that from a business point of view she manages admirably the very important and complicated department of which she is at the head in this large shop where she is employed; so that to accuse her of being morbid simply because she is a medium is to say the least an inadmissible *petitio principii* so long as the very nature of mediumship remains a thing so obscure and open to discussion as is still the case. . . .

"It is clear that there exist amid the ranks of the learned faculty certain spirits narrow and limited, strong in their own specialities, but

[1] For M^lle^ Smith's later history, see Professor Flournoy's *Nouvelles Observations sur un cas de Somnambulisme*, Geneva, 1902.—EDITORS

ready to cast their anathemas at whatever does not fit in with their preconceived ideas, and to treat as morbid, pathological, insane, everything which differs from the normal type of human nature, such as they have conceived it on the model of their own small personalities. . . .

"But in the first place the essential criterion in judging of a human being's value is not the question whether he is in good or bad health, like or unlike other people, but whether he fulfils adequately his special task—how he acquits himself of the functions incumbent on him, and what may be expected or hoped from him. I am not aware that Miss Smith's psychical faculties have ever interfered with her accomplishment of any of her duties; rather they have helped her therein; for her normal and conscious activity has often found an unexpected assistance—which non-mediums lack!—in her subliminal inspirations and her automatisms, which effect a useful end.

"In the second place, it is far from being demonstrated that mediumship is a pathological phenomenon. It is abnormal, no doubt, in the sense of being *rare, exceptional;* but rarity is not morbidity. The few years during which these phenomena have been seriously and scientifically studied have not been enough to allow us to pronounce on their true nature. It is interesting to note that in the countries where these studies have been pushed the furthest, in England and America, the dominant view among the *savants* who have gone deepest into the matter is not at all unfavourable to mediumship; and that, far from regarding it as a special case of hysteria, they see in it a faculty superior, advantageous, healthy, of which hysteria is a form of degenerescence, a pathological parody, a morbid caricature."

The phenomena which this sensitive presents (Hélène Smith is Professor Flournoy's pseudonym for her) cover a range which looks at first very wide, although a clearer analysis shows that these varieties are more apparent than real, and that self-suggestion will perhaps account for all of them.

There is, to begin with, every kind of automatic irruption of subliminal into supraliminal life. As Professor Flournoy says (p. 45): "Phenomena of hypermnesia, divinations, mysterious findings of lost objects, happy inspirations, exact presentiments, just intuitions, teleological (purposive or helpful) automatisms, in short, of every kind; she possesses in a high degree this small change of genius—which constitutes a more than sufficient compensation for the inconvenience resulting from those distractions and moments of absence of mind which accompany her visions; and which, moreover, generally pass unobserved."

At séances—where the deeper change has no inconveniences—Hélène undergoes a sort of self-hypnotisation which produces various lethargic and somnambulistic states. And when she is alone and safe from interruption she has spontaneous visions, during which there may be some approach to ecstasy. At the séances she experiences positive

hallucinations, and also negative hallucinations, or systematised anæsthesiæ, so that, for instance, she will cease to see some person present, especially one who is to be the recipient of messages in the course of the séance. "It seems as though a dream-like incoherence presided over this preliminary work of disaggregation, in which the normal perceptions are arbitrarily split up or absorbed by the subconscious personality—eager for materials with which to compose the hallucinations which it is preparing." Then, when the séance begins, the main actor is Hélène's guide *Léopold* (a pseudonym for Cagliostro) who speaks and writes through her, and is, in fact, either her leading spirit-control or (much more probably) her most developed form of secondary personality.

Hélène, indeed, has sometimes the impression of *becoming* Leopold for a moment (p. 117). Professor Flournoy compares this sensation with the experience of Mr. Hill Tout (*Proceedings* S.P.R., vol. xi. p. 309), who feels himself *becoming* his own father, who is manifesting through him. It should be added that, although somewhat pompous, Leopold always appears both sensible and dignified. "Leopold," says Professor Flournoy (p. 134) "certainly manifests a very honourable and amiable side of M^lle^ Smith's character, and in taking him as her 'guide' she has followed inspirations which are doubtless among the highest in her nature."

The high moral quality of these automatic communications, on which Professor Flournoy thus insists, is a phenomenon worth consideration. I do not mean that it is specially strange in the case of M^lle^ Smith. She appears to be (if the phrase is thought permissible in describing a medium) a person of remarkably well-regulated mind. One is not surprised that her subliminal self should be as blameless as her supraliminal. But in reality the remark here made by Professor Flournoy has a much wider application. The almost universally high moral tone of genuinely automatic utterances—whether claimed as spirit communications or proceeding obviously from the automatist himself—has not, I think, been sufficiently noticed, or adequately explained. I will mention two points which have struck me as specially noticeable. In the first place I have read many pulpit and other attacks on "spiritualism," under which name all automatic utterance is commonly included, and I cannot remember any instance in which such an attack has been made effective by the quotation of passages of immoral tendency—base, cruel, or impure. The attack, so far as I know, has always been of a kind which, in the eye of the philosopher, is rather complimentary to the writings attacked. For it seems (and this is the second point to which I wished to call attention here) that no one of the various conflicting Churches has been able to claim the general drift of automatic messages as making for its special tenets. The various controversialists, where they have been candid, have admitted moral elevation, but,—from their various opposing points of view,—have agreed in deploring theological laxity.

I must indeed confess myself unable to explain why it is that beneath

the frequent incoherence, frequent commonplaceness, frequent pomposity of these messages there should almost always be a substratum of better sense, of truer catholicity, than is usually to be heard except from the leading minds of the generation. It is possible that in some hidden way the Zeit-Geist affects the subliminal strata even of persons superficially narrow and bigoted by an influence urging them all in somewhat the same direction;—so that the best available thought of the age is inspiring the age more profoundly than we know. And it is possible also that these utterances may bear in reality some obscure relation to truths profounder than we have as yet normally acquired. What is omitted, indeed, from current beliefs is as significant as what is added thereto, and the general product looks more like a very poor account of something which in itself is great and new, but dimly apprehended, than like a compromise between conflicting dogmas, or a selection from familiar hortatory themes.

836. Thus much I think it was fair to say;—or I may speak more strongly and maintain that thus much it was a positive duty to insist upon. It is only right that this mass of communications, taken as a whole, should be defended from the random accusations of journalist or pulpiteer.

But, in view of what is to follow, I may here define the limited extent to which my support of the content of automatic messages goes.

I think, then, that in evidential messages—where there is real reason to believe that an identified spirit is communicating—there is a marked and independent consensus on such matters as these spirits profess themselves able to discuss. And, again, in non-evidential messages—in communications which probably proceed from the automatist's subliminal self—I hold that there is a remarkable and undesigned concordance in high moral tone, and also in avoidance of certain prevalent tenets, which many of the automatists do supraliminally hold as true. But I also insist that these subliminal messages, even when not incoherent, are generally dream-like, and often involve tenets which (though never in my experience base or immoral) are unsupported by evidence, and are probably to be referred to mere self-suggestion.

Prominent among such tenets is one which forms a large part of M^lle^ Smith's communications; namely, the doctrine of *reincarnation*, or of successive lives spent by each soul upon this planet.

The simple fact that such was probably the opinion both of Plato and of Virgil shows that there is nothing here which is alien to the best reason or to the highest instincts of men. Nor, indeed, is it easy to realise any theory of the *direct creation* of spirits at such different stages of advancement as those which enter upon the earth in the guise of mortal man. There *must*, one feels, be some kind of continuity—some form of spiritual Past. Yet for reincarnation there is at present no valid evidence; and it must be my duty to show how its assertion in any given instance—M^lle^ Smith's included—constitutes in itself a strong argument in favour

of self-suggestion rather than extraneous inspiration as the source of the messages in which it appears.

Whenever civilised men have received what they have regarded as a revelation (which has generally been somewhat fragmentary in its first delivery) they have naturally endeavoured to complete and systematise it as well as they could. In so doing they have mostly aimed at three objects: (1) to *understand* as much as possible of the secrets of the universe; (2) to *justify* as far as possible Heaven's dealings with men; and (3) to *appropriate* as far as possible the favour or benefit which the revelation may show as possibly accruing to believers. For all these purposes the doctrine of reincarnation has proved useful in many countries and times. But in no case could it seem more appropriate than in this last revelation (so to term it) through automatic messages and the like. And as a matter of history, a certain vigorous preacher of the new faith, known under the name of Allan Kardec, took up reincarnationist tenets, enforced them (as there is reason to believe) by strong suggestion upon the minds of various automatic writers, and set them forth in dogmatic works which have had much influence, especially among Latin nations, from their clarity, symmetry, and intrinsic reasonableness. Yet the data thus collected were absolutely insufficient, and the *Livre des Esprits* must simply rank as the premature formulation of a new religion—the premature systematisation of a nascent science.

I follow Professor Flournoy in believing that the teaching of that work must have directly or indirectly influenced the mind of M^lle^ Smith, and is therefore responsible for her claim to these incarnations previous to that which she now undergoes or enjoys.

On the general scheme here followed, each incarnation, if the last has been used aright, ought to represent some advance in the scale of being. If one earth-life has been misused, the next earth-life ought to afford opportunity for expiation—or for further practice in the special virtue which has been imperfectly acquired. Thus M^lle^ Smith's present life in a humble position may be thought to atone for her overmuch pride in her last incarnation—as Marie Antoinette.

But the mention of Marie Antoinette suggests the risk which this theory fosters—of assuming that one is the issue of a distinguished line of spiritual progenitors; insomuch that, with whatever temporary sets-back, one is sure in the end to find oneself in a leading position.

Pythagoras, indeed, was content with the secondary hero Euphorbus as his bygone self. But in our days Dr. Anna Kingsford and Mr. Edward Maitland must needs have been the Virgin Mary and St. John the Divine. And Victor Hugo, who was naturally well to the front in these self-multiplications, took possession of most of the leading personages of antiquity whom he could manage to string together in chronological sequence. It is obvious that any number of re-born souls can play at this game; but where no one adduces any evidence it seems hardly worth while to go on.

Even Pythagoras does not appear to have adduced any evidence beyond his *ipse dixit* for his assertion that the alleged shield of Euphorbus had in reality been borne by that mythical hero. Meantime the question as to reincarnation has actually been put to a very few spirits who have given some real evidence of their identity. So far as I know, no one of these has claimed to know anything personally of such an incident; although all have united in saying that their knowledge was too limited to allow them to generalise on the matter.

Hélène's controls and previous incarnations—to return to our subject—do perhaps suffer from the general fault of aiming too high. She has to her credit a control from the planet Mars; one pre-incarnation as an Indian Princess; and a second (as I have said) as Marie Antoinette.

837. In each case there are certain impressive features in the impersonation; but in each case also careful analysis negatives the idea that we can be dealing with a personality really revived from a former epoch, or from a distant planet;—and leaves us inclined to explain everything by "cryptomnesia" (as Professor Flournoy calls submerged memory), and that subliminal inventiveness of which we already know so much.

The *Martian* control was naturally the most striking at first sight. Its reality was supported by a Martian language, written in a Martian alphabet, spoken with fluency, and sufficiently interpreted into French to show that such part of it, at any rate, as could be committed to writing was actually a grammatical and coherent form of speech.

And here I reach an appropriate point at which to remark that this book of Professor Flournoy's is not the first account which has been published of M^lle^ Hélène. Professor Lemaître, of Geneva, printed two papers about her in the *Annales des Sciences Psychiques:* first, a long article in the number for March–April, 1897—then a reply to M. Lefébure in the number for May–June, 1897. In these papers he distinctly claims supernormal powers for M^lle^ Hélène, implying a belief in her genuine possession by spirits, and even in her previous incarnations, and in the extra-terrene or ostensibly Martian language. I read these papers at the time, but put them aside as inconclusive, mainly because that very language, on which M. Lemaître seemed most to rely, appeared to me so obviously factitious as to throw doubt on all the evidence presented by an observer who could believe that denizens of another planet talked to each other in a language corresponding in every particular with simple French idioms, and including such words as *quisa* for *quel, quisé* for *quelle, vétèche* for *voir, vèche* for *vu*;—the fantastic locutions of the nursery. M. Lemaître remarks, as a proof of the consistency and reality of the extra-terrene tongue, "L'un des premiers mots que nous ayons eus, *métiche,* signifiant *monsieur,* se retrouve plus tard avec le sens de *homme.*" That is to say, having transmogrified *monsieur* into *métiche,* Hélène further transmutes *les messieurs* into *cée métiché*;—in naive imitation of ordinary French usage. And this tongue is supposed to have sprung up indepen-

dently of all the influences which have shaped terrene grammar in general or the French idiom in particular! And even after Professor Flournoy's analysis of this absurdity I see newspapers speaking of this Martian language as an impressive phenomenon! They seem willing to believe that the evolution of another planet, if it has culminated in conscious life at all, can have culminated in a conscious life into which we could all of us enter affably, with a suitable Ollendorff's phrase-book under our arms; —"*eni cée métiché oné qudé*,"—"ici les hommes (messieurs) sont bons,"—"here the men are good;"—and the rest of it.

To the student of automatisms, of course, all this irresistibly suggests the automatist's own subliminal handiwork. It is a case of "glossolaly," or "speaking with tongues"; and we have no modern case—no case later than the half-mythical Miracles of the Cevennes—where such utterance has proved to be other than gibberish. I have had various automatic hieroglyphics shown to me, with the suggestion that they may be cursive Japanese, or perhaps an old dialect of Northern China; but I confess that I have grown tired of showing these fragments to the irresponsive expert, who suggests that they may also be vague reminiscences of the scrolls in an Oriental tea-tray.

It seems indeed to be a most difficult thing to get telepathically into any brain even fragments of a language which it has not learnt. A few simple Italian, and even Hawaiian, words occur in Mrs. Piper's utterances, coming apparently from departed spirits, (*see* **960 A** and **961**), but these, with some Kaffir and Chinese words given through Miss Browne (**871 A**), form, I think, almost the only instances which I know. And, speaking generally, whatever is elaborate, finished, pretentious, is likely to be of subliminal facture; while only things scrappy, perplexed, and tentative have floated to us veritably from afar.

Analysis of the so-called Martian language proves it to be no exception to this rule. It is, in fact, a childish, though elaborate, imitation of French;—whose true parallel lies in those languages of the nursery which little brothers and sisters sometimes invent—as a tongue not understanded of their elders. The outbursts of this Martian speech are noticeable as a parallel to the "deific verbiage," which used to throng through the lips of Mr. le Baron (*Proceedings* S.P.R., vol. xii. p. 277), and for a long time impressed itself upon him as having some reality in it somewhere.

The most interesting peculiarity, indeed, in the Martian tongue is its *exclusively French* formation; which would seem to argue its elaboration in a mind familiar with French alone. Now M^lle^ Smith—who, by the way, is no linguist[1]—had some German lessons in her girlhood, and one is thus led to the curious supposition that the Martian tongue was invented by some element in her personality which *preceded* the German lessons.

[1] Her father, however, was acquainted with some half-dozen European languages and had besides some knowledge of Latin and Greek (See *Des Indes*, p. 15.)

I may perhaps recall here, a trivial experience of my own illustrative of this ingenious hypothesis of Professor Flournoy's. I once dreamt that I saw an epitaph in Greek hexameters inscribed on a wall, of which on waking I remembered only one line—

Αὐτὰρ ὁ μὲν κατὰ γῆν θαλερὸν κύσε δακνόμενον πῦρ.

I could not construe this line, which is, in fact, nonsense;—till I remembered in a sudden flash a certain sense of shame felt by me as a small boy at having thought that κατὰ meant *under*—as though κατὰ γῆν were γῆς κάτω.

The line, then, had a meaning: "But he, indeed, beneath the earth, embraced the strong consuming flame;"—not a well-chosen sentiment for an epitaph, perhaps, but yet up to the ordinary level of one's dreaming self. There must, then, have been some fragment of me yet surviving from innocent boyhood, and blundering subliminally in the same old style.

838. "This fact of the primitive nature of M^lle^ Smith's various hypnoidal elucubrations, and the different ages of her life to which they belong, seems to me (says Professor Flournoy, p. 415) to constitute one of the most interesting psychological points in her mediumship. It tends to show that her secondary personalities are probably in their origin, as has sometimes been suggested, phenomena partly of *reversion* to the ordinary personality—survivals or momentary returns of inferior phases, overpassed for a longer or shorter time, and which should normally have been absorbed in the development of the individual instead of appearing externally in strange proliferations. Just as teratology illustrates embryology, which in return explains teratology, and as both of these unite in throwing light on anatomy,—similarly one may hope that the study of the facts of mediumship may some day help to furnish us with some just and fruitful view of normal psychogenesis,—which in return will enable us better to comprehend the appearance of these singular phenomena; so that psychology in general may thence acquire a better and exacter conception of human personality."

The faculty here touched upon—the strong reviviscence of long-past emotional states—seems to me eminently characteristic, at any rate, of artistic and poetical genius.

The artist must needs desire to have his whole life to draw upon. He must often wish to live in the past more vividly than in the present, and to feel again what he has felt, even more than to see again what he has seen. Visual and auditory memories, pushed to absolute vividness, become hallucinations of vision or audition; and this point of absolute hallucination few artists are able or even desire to reach. But *emotional* or *affective* memory may for some gifted natures be pushed on into all its old actual vividness with pure gain to art; nay, if the man himself has grown more capable of feeling, then the revived emotion (like certain optical memory-images) may even go beyond the original.

Thus Sully Prudhomme says, in speaking of a hidden insurgent memory of this type: "C'est même cette réviviscence qui seule me permettrait de retoucher les vers que cette petite aventure, si ancienne, m'a fait commettre, et de faire bénéficier de l'expérience que j'ai acquise dans mon art l'expression de mes sentiments d'autrefois." And he asks whether every memory of feeling does not assume a certain character of *hallucination*. Wordsworth (as Aubrey de Vere has told us, and as the sonnet "surprised by joy," shows) had very much the same experience. And Littré (*Revue Positive*, 1877, p. 660) describes what he calls the "affective automnesia"—or spontaneously arising flow of emotion—with which quite suddenly, and late in life, he remembered losing a young sister when he was ten years old: "Ce même évènement s'est reproduit avec une peine non moindre, certes, que celle que j'éprouvais au moment même, et qui alla jusqu'à mouiller mes yeux de larmes."[1]

This train of reflections, I think, well illustrates that kinship between the working of what is admitted as genius and the dreamlike subliminal mentation with which we are here dealing, of which I have often spoken, and to which I must again presently recur.

Turning now to the Hindoo pre-incarnation, we observe that it offers a linguistic problem of a rather different kind. Certain Sanscrit letters are written, and certain Sanscrit words are uttered—mixed, it is true, with much quasi-Sanscrit gibberish, and not exceeding what a quick eye and memory might pick up in a few hours from a Sanscrit grammar. Hélène, however—whose complete good faith is vouched for on all sides and who herself undoubtedly believes with her whole heart in the spirit-hypothesis—denies that she ever consulted or even to her knowledge saw, a Sanscrit grammar. Again, M. Flournoy's careful researches have shown that incidents of the Indian *history*, or pseudo-history, on which the narrative of this incarnation turns, are undoubtedly derived from a particular passage in a rare and antiquated history of India by de Marlès—which M^lle^ Smith asserts that she never saw, and which it seems very improbable that she *should* have seen.[2] This knowledge is worked up in a way indicating considerable familiarity with the East, and quasi-Indian tunes and gestures are employed with great verisimilitude.

I need not here go into the details of the more modern and accessible characterisation of Marie Antoinette.

839. In the facts which I have already given, we have got this

[1] See Ribot, *Psychologie des Sentiments*, p. 152

[2] See, however, *Nouvelles Observations* (pp. 212–213), from which it appears that a gentleman in whose house M^lle^ Smith used to give séances possessed a Sanscrit grammar, and kept it in the room where the séances were held. In the same book (pp. 206–216), Professor Flournoy points out several other sources besides Marlès' history (itself to be found in the two principal libraries of Geneva) from which her knowledge of India might have been derived; and he shows (pp. 203–206) that the Hindoo romance presented internal contradictions which made it inconsistent with any hypothesis of reincarnation.—EDITORS.

problem reduced to its narrowest form; and I shall set forth, as barely possible, a theory which Professor Flournoy has not invoked. I agree with him that the notion of the truth of the Indian romance must be quite dismissed. But I do not therefore think it certain that M^lle^ Smith must have unconsciously seen de Marlès' history and a Sanscrit grammar, since it seems to me just possible that the knowledge of de Marlès and of Sanscrit may have been clairvoyantly acquired by her subliminal self.

Further, it has sometimes been alleged that discarnate spirits may be concerned in the composition of such romances, on the hypothesis that if they do act upon human minds, they probably so act sometimes to amuse *themselves*, as well as to please or inform *us*. I know of no evidence, indeed, of their having any power to *injure* us, but it is thought by some that there is a good deal of evidence of tricky, playful interference, and that a kind of literary impulse to write or act out *romances*, through the intermediacy of some human being, may be one form of this mystifying intervention. There is, however, no need to postulate the existence of tricky spirits when the phenomena can be adequately accounted for by the known tendencies of the subliminal self, as exemplified in such cases as the "Clelia" and Newnham writings (**830 A** and **849 A**), and Sally Beauchamp (**234 A**).

840. I pass on from these reincarnational romances to certain minor, but interesting phenomena, which Professor Flournoy calls *teleological automatisms*. These are small acts of helpfulness—*beneficent synergies*, as we might term them, in contrast with the *injurious synergies*, or combined groups of *hurtful* actions, with which hysteria has made us familiar. We have already printed several incidents of this type in our *Proceedings* and *Journal*. (See, for instance, the trivial but instructive case of Mrs. Verrall and the envelopes, given in **818 A.**)

"One day," says Professor Flournoy (p. 55), "Miss Smith, when desiring to lift down a large and heavy object which lay on a high shelf, was prevented from doing so because her raised arm remained for some seconds as though petrified in the air and incapable of movement. She took this as a warning, and gave up the attempt. At a subsequent séance Leopold stated that it was he who had thus fixed Hélène's arm to prevent her from grasping this object, which was much too heavy for her, and would have caused her some accident.

"Another time, a shopman, who had been looking in vain for a certain pattern, asked Hélène if by chance she knew what had become of it. Hélène answered mechanically and without reflection—'Yes, it has been sent to Mr. J.' (a client of the house). At the same time she saw before her the number 18 in large black figures a few feet from the ground, and added instinctively, 'It was sent eighteen days ago.' [This was in the highest degree improbable, but was found to be absolutely correct.] Leopold had no recollection of this, and does not seem to have been the author of this cryptomnesic automatism."

A similar phenomenon has also been noted (p. 87) when warning is conveyed by an actual phantasmal figure.

M^lle^ Smith has seen an *apparition* of Leopold, barring a particular road, under circumstances which make it probable that M^lle^ Smith would on that day have had cause to regret taking that route. (Compare the case of an apparition seen by a lady near an open lift, referred to at the end of **823**; and the warning to Socrates to change his route, see **814**.)

841. The next question is as to whether supernormal faculty of any kind is manifested in Hélène's phenomena. There does appear to be some telepathy (see p. 363, &c.), and of telepathy Professor Flournoy speaks as follows:—

"One may almost say that, if telepathy did not exist, it would be necessary to invent it. I mean by this that a direct action between living beings, independently of the organs of sense, is a thing so in accord with all that we know of nature that it would be difficult not to assume its existence *a priori*, even were no sign of it perceptible. How could one believe, indeed, that centres of chemical phenomena so complex as the nervous centres could find themselves in activity without transmitting various undulations—X, Y, or Z rays—passing through the skull as the sun passes through glass, and going on to act, at any distance, on their homologues in other skulls? It is a mere question of *intensity*. . . .

"If telepathy is considered strange, mystic, occult, supernormal, &c., it is because this character has been gratuitously conferred on it by making of this imponderable link between organisms a purely spiritual communication of soul to soul, independent of matter and of space. That such a metaphysical union does exist I am ready to believe, but it is to introduce a gratuitous confusion if one substitutes this problem of high speculation —which abandons the strictly scientific ground and sets aside the principle of psycho-physical parallelism—for the empirical problem of telepathy, which is perfectly concordant with that parallelism and in no way contradicts established science."

Now, of course, it has been obvious from the outset of our researches that it would be very desirable if we could trace some relation between telepathy and ether vibrations. There are doubtless endless vibrations waiting to be intelligibly appropriated;—and telepathy is a phenomenon greatly in need of an explanation. The more complex any object is, moreover, the more strangely it will vibrate; and the more sensitive any object is, the more strangely will it receive and respond to vibrations.

Nevertheless, when we have said this—as Sir W. Crookes has said it with great impressiveness (*Proceedings* S.P.R., vol. xii. pp. 348–352)—we have said nearly all that can be said for the vibration-theory of telepathy. In Chapter VI. (pp. 245–246), I have attempted to show the inadequacy of this theory to cover the facts, and have suggested that telepathic observations may in time teach us something of the relation of life to the organism.

842. Most instructive of all will it be if we can obtain telepathy from discarnate spirits, and especially if we can get any glimpse of a relation between their mode of being and the cosmic ether. On this point Professor Flournoy writes as follows (p. 394) :

"It is obvious that the hypothesis of spirits involves no *a priori* impossibility or absurdity. It does not even contradict, as is sometimes supposed, that fundamental law of physiological psychology—the psycho-physical parallelism—which insists that every mental phenomenon must have a physical correlative. For in spite of our habit of considering the molecular or atomic phenomena of the brain, the catabolism of the neurones, as the true concomitant of the conscious processes, it is quite possible—it is even probable enough—that these molecular movements do not constitute the ultimate physical term immediately adjoining the mental world (*côtoyant le monde mental*), but that the true physical or spatial correlatives of psychological or non-spatial phenomena ought to be sought in the vibrations of that imponderable matter, the ether, in which ponderable atoms and molecules are plunged somewhat after the fashion of grains of dust in the atmosphere."

I quote these words because,—obvious though their contention must seem to all thinking persons,—it is common enough to see phrases used as though our notions were still bounded by the molecular ;—as though we did not *know*, as certainly as we know anything, that the great mystery of existence is only just beginning, in that inconceivable world of ether, precisely where our utmost analysis fails us, and our mathematics are reduced to a jungle of infinities and of contradictions.

And now as to the question of possible telepathy from the dead in Hélène's case. The instance with most in its favour is described by Professor Flournoy as follows (p. 406) :—

In a sitting at my house (February 12th, 1899) M^lle^ Smith has a vision of a village on a height covered with vines; she sees a small old man coming down thence by a stony road. He looks like a "demi-monsieur";—buckled shoes, large soft hat, shirt-collar unstarched, with points rising to his cheeks, &c. A peasant in a blouse whom he meets bows to him as to a personage of importance; they talk a *patois* which Hélène cannot follow. She has an impression that she knows the village; but she cannot identify it. Soon the landscape disappears, and the old man, now clothed in white and seen in a luminous space [implying that he is in the next world] seems to come nearer. At this moment, as she sits with her right arm resting on the table, Leopold dictates with the forefinger, *Lower her arm.* I obey; Hélène's arm at first resists strongly; then yields at once. She seizes a pencil, and during the usual struggle as to the way to hold it [*i.e.*, whether in her own habitual fashion—between forefinger and middle finger—or in the ordinary way], "You are squeezing my hand too hard!" she cries to the imagined little old man who, according to Leopold, wishes to write through her;—"You hurt me; don't press so hard; what can it matter to you whether it is a pencil or a pen?" Then she drops the pencil and takes a pen, and holding it between

thumb and forefinger writes slowly in an unknown handwriting, *Chaumontet syndic.* Then returns the vision of the village;—we wish to know its name; and she ends by perceiving a guide-post on which she spells out *Chessenaz*—a name unknown to us. Finally having, at my desire, asked the old man the date when he was syndic, she hears him answer, 1839. Nothing more can be learnt; the vision disappears and gives place to a possession by Leopold, who in his big Italian voice talks at length about various matters. I question him on the incident of the unknown village and syndic; his answers, interrupted by long digressions, are to this effect: "I am looking—I turn my thoughts along that great mountain with a tunnel in it whose name I do not know [Leopold—the *soi-disant* Cagliostro—who returns from the eighteenth century, is naturally not well up in modern geographical names; but this is the hill of Fort de l'Ecluse]; I see the name of Chessenaz—a village on a height—a road leading up to it. Look in that village; you will find the name [Chaumontet]: try to verify the signature; you will get a proof that the signature is really that of this man."

I ask him whether he sees all this in Hélène's memories—"*No*";—or whether she has ever been at Chessenaz—"Ask her; she will know; I have not followed her in all her excursions."

Hélène, when awake, could give no information. But next day I found on the map a little village of Chessenaz in the department of Haute-Savoie, at twenty-six kilometres from Geneva. . . .

[A fortnight later Helen sees the vision of the other day reappear—the village, the little old man;—but accompanied by a *curé*, who seems intimate with him, and whom he calls "my dear friend Bournier." Leopold promises that this *curé* will write his name for Helen.]

At the next sitting in my house, March 19th, I remind Leopold of this promise. . . . The *curé* at last takes her hand as the syndic had done and writes very slowly the words *Burnier salut.* . . .

I wrote to the Mairie at Chessenaz, and the Mayor, M. Saunier, was good enough to answer me at once. "During the years 1838 and 1839," he said, "the syndic of Chessenaz was Jean Chaumontet, whose signature I find in various documents of that date. We had also for *curé* M. André Burnier, from November 1824 to February 1841, during which period all the *actes des naissances*, &c., bear his signature But I have found in our archives a document with both signatures, which I send you."

[Reproductions are given (p. 409) of the actual signatures, and of the signatures given by M^lle^ Smith. The handwritings were markedly similar.]

Professor Flournoy's first idea naturally was that M^lle^ Smith had seen at some time or other some acts or documents signed by the syndic or the *curé* of Chessenaz, and that these visual impressions had reappeared in her somnambulic state, and had served as internal models for the signatures which she traced in trance. She informed him, in fact, that she had relations in the neighbourhood, with whom she had stayed some dozen years earlier, but she had no recollection of having ever seen or heard of Chessenaz, or of the two names given in her trance. Both names are, however, not uncommon in that region, and it seems possible that during her visit her friends may have shown her some family document bearing

the signatures, which—we must assume—(for her probity is beyond question) had faded from her supraliminal memory.[1]

843. This case of Professor Flournoy's, then—this classical case, as it may already be fairly termed—may serve here as our culminant example of the free scope and dominant activity of the unassisted subliminal self. The telepathic element in this case, if it exists, is relatively small; what we are watching in M^lle^ Hélène Smith resembles, as I have said, a kind of exaggeration of the submerged constructive faculty,—a hypertrophy of genius—without the innate originality of mind which made even the dreams of R. L. Stevenson a source of pleasure to thousands of readers.

In reference to the main purpose of this work, such cases as these, however curious, can be only introductory to automatisms of deeper moment. In our attempt to trace an evolutive series of phenomena indicating ever higher human faculty, the smallest telepathic incident,—the most trivial proof, if proof it be, of communication received without sensory intermediation from either an incarnate or a discarnate mind, outweighs in importance the most complex ramifications and burgeonings of the automatist's own submerged intelligence.

I pass on, then, to evidence which points, through motor automatisms, to supernormal faculty; and I shall begin by citing in **843 A** and **B** certain experiments (due to Professor Richet and to Mr. G. M. Smith) in the simplest of all forms of motor automatism, viz., table-tilting, with results which only telepathy can explain. It will be seen that these experiments are closely parallel to our simplest sensory experiments in telepathy, as recorded in Chapter VI. And it may be remembered that the transferences of *diagrams* there described sometimes contained a motor as well as a visual element;—the percipient not only discerning a "mind's eye" picture of the diagram, but also feeling an impulse to *draw* it.

Experiments like these should be repeated as often as possible. Trivial though they seem, they may with a little care be made absolutely conclusive. Had Professor Richet's friends, for example, been willing to prolong this series, we might have had a standing demonstration of telepathy, reproducible at will.

844. I pass on to some experiments with Planchette, in which an element of telepathy was shown. The account came from Mrs. Alfred Moberly, Tynwald, Hythe, Kent, and was corroborated, with some additional examples, by two other ladies present at the time.

(From *Proceedings* S.P.R., vol. ii. p. 235.)

May 9th, 1884

The operators were placed out of sight of the rest of the company, who selected—in silence—a photograph, one of an albumful, and fixed their attention on it. We—the operators—were requested to keep our minds a blank as far as possible and follow the first involuntary motion of the

[1] Further considerations supporting this view are given in *Nouvelles Observations*, pp. 232–237.—EDITORS.

Planchette In three out of five cases it wrote the name or initial or some word descriptive of the selected portrait. We also obtained the signatures to letters selected in the same manner. We both knew perfectly well that *we* were writing—not the spirits, as the rest of the company persist to this day in believing—but had only the slightest idea what the words might prove to be.

We have tried it since, and generally with some curious result. A crucial test was offered by two gentlemen in the form of a question to which we couldn't possibly guess the answer. "Where's Toosey?" The answer came, "In Vauxhall Road." "Toosey," they explained, was a pet terrier who had disappeared; suspicion attaching to a plumber living in the road mentioned, who had been working at the house and whose departure coincided with Toosey's.

Of course, in the case of the inquiry after the lost dog, we may suppose that the answer given came from the questioner's own mind. Mrs. Moberly and her friends seem to have been quite aware of this; and were little likely to fall into the not uncommon error of asking Planchette, for instance, what horse will win the Derby, and staking, perhaps, some pecuniary consideration on the extremely illusory reply.

845. In the next case there is an apparent element of *prophecy;* and I quote it in order to show how fallacious this appearance is, and how easily an ordinary mental anticipation of the future, if it in any way becomes *externalised*, may look like a revelation. Miss Summerbell is well known to me as a careful observer.

(From *Proceedings* S.P.R., vol. iii. p. 2.)

I have used Planchette a great deal, but the result has generally been nonsense; but I remembered two occasions when it correctly interpreted the thought of some one in the room, whose hands were *not* upon it. About a year ago, we were amusing ourselves by asking it what Christmas presents we should have. My hands were upon Planchette, and I *believe* Miss Lay's, but in any case it is quite certain that neither of the persons who were touching it could possibly know the answer to the question I asked. I said, "What will Miss T. have at Christmas?" Miss T. was in the room, but not near the table. Planchette immediately wrote down a rather large sum of money. I asked, "Who is to give it?" It wrote "B. and one other." Some weeks afterwards I met Miss T., who asked me if I remembered what Planchette had written. I remembered it perfectly. She said, "I have received more than that sum, but I knew about it at the time, though not the exact sum, and I believe that must have been thought-reading, for I am certain that nobody in the room knew of it but myself." The money was given by a relative whose surname begins with B., and another person.

On another occasion, we asked a friend to dictate a question, the answer to which we did not know. She said, "Who is coming to breakfast to-morrow?" Miss Lay and I placed our hands upon Planchette and asked the question. It wrote "Lucas." Our friend said that was the name of the gentleman who was coming to breakfast. Neither Miss Lay nor I had ever heard of him before. Our friend said, "Ask his Christian name." We asked; it wrote "William." "Is that right?" we asked our friend. "I don't know,"

she answered; "I never heard his Christian name." Then somebody else, who was *not* touching Planchette, remembered that there was a song by him somewhere among the music. We looked, and at length found the song by "William Lucas"—of whom we had never heard before, nor have we heard of him since. L. D. SUMMERBELL

I can thoroughly endorse these statements, and could multiply instances equally curious.—J. M. LAY.

The prophecy of the Christmas gift was doubtless a mere reflection of Miss T.'s anticipation—transferred telepathically to the writer's subliminal self, and as regards the Christian name "William," we may assume that (as in the case of the word *Wem* in a previous narrative) the name printed on the song, although no one consciously remembered it, had been vaguely noticed by Mr. Lucas' friend at some previous time, and now reappeared from the stores of unconscious memory.

846. In another case, Mr. Allbright, of Mariemont, Birmingham, a chemical manufacturer (whose letter to me I abbreviate here), asked a young lady, of whose complete ignorance of the facts of his business he felt quite sure, for the name of a waste product occurring on a large scale in his manufactory. He *meant* the answer to be "gypsum," but "chloride of calcium" was written, and this was also true; although, had he thought of this substance, he would have thought of it by its trade name of "muriate of lime." Again, he asked what was his firm's port of importation. He meant the answer to be "Gloucester," but "Wales" was written; and this again was true at the time, as he was just then importing through Cardiff. These answers startled him so disagreeably that he refused to make further experiments. But I cite the case here for the express purpose of pointing out that no insuperable difficulty is presented by the fact that the answers, while substantially known to the inquirer, were not those on which his supraliminal mind was fixed.

847. In my next case an answer is given which is in fact true, although the questioner believed it at the time to be false. The account, which I quote from *Proceedings* S.P.R., vol. iii. p. 5, came from Mr. W. Riddell of Dunster, Somerset.

July 1884.

The way I became acquainted with "Planchette" was as follows:—A friend of my wife's is staying with us, and one day she was talking about "Planchette," and saying that she had one at her home, in London, and had seen some remarkable answers given by it when a certain young lady had her hands on it. Both my wife and I laughed at the idea, saying nothing would make us believe in it. Miss B. (my wife's friend), to prove herself right, sent for her "Planchette." In the course of a day or two it arrived, and having put it together Miss B. and I tried it, but without any result beyond a few lines up and down the paper. Then my wife put her hands on it with Miss B., and in a very short time it began to move, and on being asked answered questions very freely, some rightly and some quite wrongly. Amongst those answered rightly were the following. (I may here observe that

not only did my wife and myself not believe in it, but we were antagonistic to it in feeling.) Our first question was asked by myself, my wife and Miss B. having their hands on it. I said, "How many shillings has Miss B. in her purse?" Ans.—"Four"; right. I then asked how many coins I had in mine. Ans.—"Five"; right. I thought I had many more. I then took a playing card from a pack in a box, looked at it, put it face down on a table, and asked for its colour. Ans.—"Red"; right. Number—"Seven"; right. Name—"Hearts"; right. This, I must confess, seemed to me very wonderful, as neither my wife nor Miss B. could possibly have known anything about the card. I then took a visiting card from the bottom of the basket, and having looked at it, placed it face downwards on the table, and asked "Planchette" for the name on it. This it seemed quite unable to give, but after a long time it wrote "clergyman," which was a wonderful answer, as the card was that of a Rev. —— who was here two winters ago, helping our rector. After this we did not get anything more satisfactory.

Now, here, as no complete list of the answers has been preserved, we cannot feel sure that the answer "five," as to the number of coins in Mr. Riddell's pocket, may not have been right by mere accident. But my point is that, even excluding the idea of mere chance coincidence, there is still nothing in the answer which obliges us to go beyond Mr. Riddell's own mind. His subliminal self may well have been aware of the number of coins in his pocket, although his supraliminal self was not.

848. These few cases may suffice to lead us up to the palmary case of the late Rev. P. H. Newnham, Vicar of Maker, Devonport, who was personally known to Edmund Gurney and myself, and was a man in all ways worthy of high respect. The long series of communications between Mr. Newnham and his wife, which date back to 1871, and whose contemporaneous written record is preserved in the archives of the S.P.R., must, I think, always retain their primacy as early and trustworthy examples of a telepathic transference where the percipient's automatic script answers questions penned by the agent in such a position that the percipient could not in any normal manner discern what those questions were. No part of our evidence seems to me more worthy of study than this. Mr. Newnham had for many years paid careful attention to psychical phenomena, and especially had been conscious of a frequent involuntary transmission of thought from himself to Mrs. Newnham. An instance of "psychical-invasion" in sleep when Mrs. Newnham discerned his presence is quoted in **C**. This occurred before their marriage.

849. Subsequently, Mr. Newnham made many attempts to transmit thought voluntarily to his wife, but succeeded only in the year 1871, during a period of about eight months.

During that period he made notes from day to day in a private diary, which diary he was good enough to place in my hands in 1884. There are 40 pages of MS. notes, containing 385 automatically-written replies to questions. Mr. Newnham made the experiments purely for his own satisfaction, and without any idea of submitting them to public inspection,

and consequently the questions include many references to his domestic affairs at the time, to family jokes, and to other matters which, while illustrating the intimate and spontaneous character of the diary, are not suited for publication. Mr. Newnham, however, kindly made long extracts for me, some of which I print in **849 A**. I carefully compared the extracts with the original diary, and consider that they give a quite fair impression of it. Mrs. Newnham independently corroborated her husband's account,[1] and I also talked the matter over with both of them.

It must be distinctly understood that Mrs. Newnham did not see or hear the questions which Mr. Newnham wrote down. The fact, therefore, that her answers bore any relation to the questions shows that the sense of the questions was telepathically conveyed to her. This is the leading and important fact. The *substance* of the replies written is also interesting, and Mr. Newnham has some good comments thereon. But even had the replies contained no facts which Mrs. Newnham could not have known, this would not detract from the main value of the evidence, which consists in the fact that *Mrs. Newnham's hand wrote replies clearly and repeatedly answering questions which she neither heard nor saw.*

850. I give in **850 A** a series of experiments on a smaller scale, but analogous to those of Mr. and Mrs. Newnham.

851. In the Newnham case we have the advantage of seeing before us the entire series of questions and answers, and thus of satisfying ourselves that the misses (which in that case are very few) are marked as well as the hits, and consequently that the coincidences between question and answer are at any rate not the result of chance. In several other cases which I have known, where the good faith of the informants has been equally above question, the possibility of an explanation by chance alone has been a more important element in the problem. All our evidence

[1] Mr. Newnham procured for me two autograph letters from eye-witnesses of some of the experiments, who do not, however, wish their names to be published, on account of prejudices still existing in certain quarters against the experiments as involving questionable agency. One writer says. "You wrote the question on a slip of paper and put it under one of the ornaments of the chimney-piece—no one seeing what you had written. Mrs. Newnham sat apart at a small table. I recollect you kept a book of the questions asked and answers given, as you thought some new power might be discovered, and you read me from it some of the results. I remember particularly questions and answers relating to the selection of a curate for B. My wife and her sister saw experiments conducted in this manner. Mrs. Newnham and you were sitting at different tables." Another eye-witness writes. "I and my sister were staying at ——, and were present at many of the Planchette experiments of Mr. and Mrs Newnham Mr. and Mrs. Newnham sat at different tables some distance apart, and in such a position that it was quite impossible Mrs. Newnham could see what question was written down The subject of the questions was never mentioned even in a whisper. Mr. Newnham wrote them down in pencil and sometimes passed them to me and my sister to see, but not often. Mrs. Newnham immediately answered the questions. Though not always correct, they (the answers) always referred to the questions. Mr. Newnham copied out the pencil questions and answers verbatim each day into a diary."

has tended to show that the telepathic power itself is a variable thing; that it shows itself in flashes, for the most part spontaneously, and seldom persists through a series of deliberate experiments. And if an automatist possessing power of this uncertain kind has exercised it at irregular moments and with no scientific aim;—and has kept, moreover, no steady record of success and failure;—then it becomes difficult to say that even some brilliant coincidences afford cogent proof of telepathic action. The case which is next cited (in **851 A**) presents these drawbacks; but it presents also positive points of interest and corroborations of memory quite sufficient, I think, to justify me in laying it before my readers as an example of telepathy acting—not just in the way in which we should like it to act, but in the way in which it apparently does act;—and with that strange intercurrence, moreover, which we so often find of something like clairvoyance and premonition mingling with the reflection of thoughts which pass through minds in *rapport* with the automatist's. But I quote the case as one where telepathy from the living seems to play at least a considerable part in supplying the contents of the messages.

852. I pass on to a case where an actual conversation goes on between the distant agent and the automatist, informing the automatist of matters which the agent—supraliminally or subliminally—wishes him to know. Evidentially it is not strong, for it depends upon a single memory, corroborated on one collateral point alone (although not invalidated upon any point); and the writer was not personally known to any of us. The date is also very remote. On the other hand, the reasons for the absence of corroboration seem satisfactory; and in my view at least the narrative offers internal evidence of honesty and care, while the incident is such as might stamp itself permanently on the mind.

(From *Proceedings* S.P.R., vol. ix. p. 48.)

Mrs. Kirby wrote to me from Santa Cruz, California, August 13th, 1886, as follows:—

In 1850 I left New York for San Francisco. Spiritualism, in the sense in which that word is now used, had no existence. The facts and philosophy it covers were unknown, except partially to the very few readers of Swedenborg's cumbrous and involved theology.

Attention had been called to some rappings which had made themselves heard in a house in Rochester, N. Y., and there had been some violent demonstrations (breaking of windows, moving of furniture, and unlocking of locked drawers and doors) in the house of an orthodox clergyman somewhere in Connecticut.

In 1853 I was living on a ranche three miles from what is now the city of Santa Cruz. (It was but a village then, though they called it a town.) My family consisted of my husband, myself, and, in a certain sense, of a young English sailor, a healthy, kind-hearted, and very decent, though very ignorant fellow, whom my husband had employed to work on the ranche during the previous year. His name was Thomas Travers, and he had just made his mark (x) to a written agreement for another year's service. As it will be seen,

I had no servant, but Tom stood ready to help me in any way he could. For instance, when, at intervals of weeks, visitors would make their appearance, he would immediately kill and clean some chickens for me. (If you wanted beef-steak in those days you could only have it by killing an ox. The nearest neighbours sometimes combined and took a quarter each.)

On one occasion the two most intelligent men in town came out, a Dr. McLean and the Rev. — Dryden, and they presently asked me if I had a small table I could let them have (while I was busy, and my husband a mile off at his tannery), with which they could continue some strange experiments that had lately been made among our mutual friends in town. Spirits tipped the table, and they said sentences were spelled by the use of the alphabet. That A's and B's had in this way heard of their long since departed children, &c., &c.

I listened eagerly. I had left a large circle of friends at the East, and *here* was not one of the old kind: Lucretia Mott, Lucy Stone, Garrison, Purvis. A view of the entire bay of Monterey from my sitting-room window did not prevent me from longing continually for a little of the old sympathy. One of my most devoted friends had a few years since passed to the other shore; my young brother was there too. If I could establish communication with them, what a relief, what a pleasure it would be to me!

My smallest table was in size 3½ ft. by 1½ ft My husband was willing to test the matter, and as we were given to understand that three or four persons together would be more likely to succeed than two (since magnetism or electricity was drawn from them by the invisibles to help in accomplishing their object), Mr. K. went out to Tom's shanty and asked him to come and sit at the table with us.

We had not held our hands one moment on the table before it tipped very decidedly, and I forthwith proceeded to repeat the alphabet. The doing so, however, struck me as worse than ridiculous; it was very unpleasant, too, and I observed that if spirits were present they could hear me say the letters in my mind as well as if they were uttered from my tongue.

"All right. Go ahead!" my husband replied, "we will sit and wait for results."

I did so, and the table tipped promptly to the letters, spelling out—

"Mary Howells."

As *I* knew no such person, I asked if she was a friend of Mr. K.'s? Answer: "No." Of Tom's? Answer: "Yes." A relation of his? Answer: "Sister." Are you married? I questioned. Answer: "No."

"Oh, don't let us waste any more time!" I exclaimed. "It's all falsehood and nonsense. Here is some one professing to be Tom's sister who says her name is Mary Howells, and that she is unmarried. If this were true, of course her name would be Travers."

Tom nodded aside to me and said in a low tone—

"Yes, mum. That's her name Mary Howells."

He looked extremely confused and astonished.

"Why, what do you mean?" Mr. K. broke in; "your name is Travers, how can hers be Howells?"

"No, sir," Tom replied, looking down, "my name is Howells."

But Mr. K. insisted that it could not be. Had he not made his mark after the Travers only the other day? Five minutes were taken up in the attempt to convince Tom that he did not know his own name.

"You see, sir," he at length explained, "I ran away from a whale ship in San Francisco, and sailors is so scarce there I was afraid they would hunt me up and take me back, so I just took another name."

Hardly convinced now, Mr. K. advised him to drop the alias at once, assuring him that no one would molest him. This he did, and the second year following married, and he is now the father of twelve girls and three boys who bear the strangely discovered name.

But to return. Finding that the communication had been so far correct, I proposed that we should compose ourselves while I repeated the alphabet as before, still hoping to receive the name of my dear friend. But Tom's sister had not accomplished her purpose, and she proceeded to spell the following words.—

"—have—a—child—a—girl.—She—is—seven—years—old—and—now—is—in—a—house—of—ill—fame—in—Cat—Street.—I—want—my—brother—to—bring—her—away—from—there."

This was a difficult and painful message to convey, and I told Tom that I did not like to tell him what was spelt.

"She says that she has a little girl seven years old," I began.

Here he removed his hands quickly from the table, and counting on the fingers of one hand by those of the other, looked up and observed:—

"Yes, mum, that's so. She's seven now."

When I gave him the rest of the message he became much excited, and begged me to assure his sister that he would send home 50 dols. the next month, and have the child removed to a better place, and that as soon as the crops were in he would go home and get the child.

I assured him she could hear all he was saying.

"But is it true that there is a street called Cat Street?" I asked.

"Yes mum; and it is the worst in the city," he returned.

The following day he acknowledged to me that his sister was a woman of the town

I now asked my husband to procure me a smaller and lighter table so that I might sit at it by myself, and in that way be more likely to attract my own friends. This he did, but to my great annoyance, Mary Howells immediately presented herself. This time, however, she came to say that her child was ill. When she left the movements of the table were weak and uncertain.

The following evening, she came to say that the child was much worse, and she thought it would die. A day or two later she reported it dead. I asked if the child were now with her, and she replied by very decided movements, that she *was not.*

After this, Mary Howells never put in an appearance, and every day I prayed that some one I loved might speak a word to me. They did not. I know now what they could not, for want of the honest sailor's electrical help, which I rejected in my ignorance. Seafaring persons are apt to possess great mediumistic power.

After having that the child was dead I wrote a guarded letter to Tom's parents, for him, asking how they all were, including the little girl. In due time I received a reply, or, I should say, Tom did, though he could not read writing. They said they were all well except Mary's little girl, who had died. (They did not say exactly when, but as Tom had not been absent from England much over a year, it must have been within that time, and we had every reason

to believe the mother's statement a true one.) The old people further said that *Mary had married a soldier.*

I understood from this that the child's mother was not wholly depraved, that she was concerned about the welfare of her little one, and looking about for help in her destitute circumstances her thoughts had turned to her brother, most likely persistently turned to him, and this resulted in her leaving her body temporarily during sleep in search of him. We had *assumed* that she was, as we say, "dead." She had not asserted the fact.

I submit this one experience and will write out another as soon as I can.—
Very truly yours, GEORGIANA B. KIRBY.

A second letter from Mrs. Kirby, dated Santa Cruz, Cal., October 12th, 1886, gave further particulars as follows:—

DEAR SIR,—Yours of September 9th arrived in due season. My reply has been delayed by my ineffectual efforts to ascertain the *month* when our two friends, McLean and Dryden, visited us on the ranche, because it was within a month after this that Mary Howells told me her child was ill, and later that she was dead, and I thought it might not be so difficult to search the death record of *one* month for the child under the head of "Howells." As it is the gentlemen have proved to me that their visit occurred in 1852, and not in 1853 as I had supposed, but they could not remember if it were the spring or fall of that year. This, our ignorance of the date of the death and of the child's Christian name, is the most unsatisfactory part of my record. Neither were mentiond in the grandfather's letter, and from Tom never mentioning the name I fancid he did not know it. I saw him recently, but I could not venture to speak to him of his sister's illegitimate child. He has twelve living daughters of his own, and he would be justly offended if I should remind him of how we had gained a knowledge of his sister's life. He told us that his father was still alive and living where they always had lived, at Saltash, which I thought by this time must be a part of Plymouth.

I should explain that neither Dr. McLean nor the Rev. — Dryden were personally cognisant of our doings, so that they could not act as witnesses in the case.

You ask if I can point you to any contemporary record. Thirty-four years ago no Spiritualistic paper was published in the United States, and such a narration given as *true* in any ordinary journal would have laid us open to the charge of lunacy. And had this been otherwise, we could not have proclaimed the fact that the sister of the honest fellow who was working for us was a disreputable woman.

As to fraud on Tom's part, he could hardly understand why we've wanted him to sit with his hands on the table. I repeated the letters *in my mind.* How could he tip the table at the right instant so as to spell words which disclosed his sister's disgrace? Then he was in no want of money. He had been earning 60 dols. a month (and had spent it all, mostly at Spanish fandangos); and the agreement with my husband, to which he had lately placed his ×, bound him to work for Mr. K. for one year for the sum of 60 dols. a month and his board and lodging. You, sir, must have read something about the high price of labour in California in those early years of its settlement.

The sittings were held after supper (or dinner, you would call it), between seven and nine o'clock.

Cat Street was in Plymouth, England. If it has given place to another the fact of its former existence could be verified. GEORGIANA B. KIRBY.

The actual existence of the "Cat Street" of the narrative is shown by the following letter:—

POST OFFICE, PLYMOUTH, *January 23rd*, 1888.

SIR,—In reply to yours of the 21st instant, I beg to inform you that a few years ago there was a street named Catte Street, but it is now called Stillman Street.—I am, sir, yours obediently,

R. A LEVERTON (for POSTMASTER).

The regretted death of Mrs. Kirby soon after the date of her last letter put an end to this correspondence.

It will be observed that the communications from the woman at Plymouth were received at an hour which, in England, fell in the middle of the night.

With Mrs. Kirby's case we may compare an old, but carefully evidenced, record which I give in **852 A**.

In that case a warning was received by table-tilting of the approaching death of a man who (although the experimenter did not know it) was lying in a state of opium-stupor. The circumstances of his last illness had previously been predicted by a crystal-vision. It is, of course, conceivable that, if indeed it was the sick man's own spirit which gave the message through the table, his own spirit also may have inspired the crystal-vision. Compare with this case the incident described by Mr. Underwood (**865 A**) where Mrs. Underwood's left hand wrote in "mirror-writing" the name of a person two hundred miles off, who was, as was subsequently learnt, "in an unconscious state at the time, and very near death, which occurred two or three days afterwards." There have been some scattered indications, throughout our evidence of automatisms, of a possible premonitory knowledge, or guardian care, possessed and exercised by a man's own deeper self, without external spiritual intervention.

I add in **852 B** the case of Signor Bonatti, where, again, some of the communications through automatic writing are given as coming from living persons, though the usual communicator frankly styles itself "Secondo," as being no more than the automatist's secondary personality.

853. I pass on to a small group of cases which form a curious transition from these communications *inter vivos* to communications which I shall class as coming from the dead. These are cases where the message professes to come from a deceased person, but shows internal evidence of having come, telepathically, from the mind of some one present. I shall begin with a case such as is often cited as proof (insufficient proof, I think) that a deceased person is communicating.

Our informant, Mr. Lewis, a man of business in Cincinnati, states that an automatist to whom his (Mr. Lewis's) family were absolutely unknown wrote a message, with true name, purporting to come from an infant sister

long deceased. Mr. Lewis, naturally enough, accepts this message, as similar messages have often been accepted, as an indication of his sister's actual presence.

The account is quoted from *Proceedings* S.P.R., vol. ix. p. 64.

From Mr. S. LEWIS, 347 Baymiller Avenue, Cincinnati.

April 9th, 1888.

On January 28th last I called at the house of some friends; and on this occasion there was some planchette writing. The friends I called on, I believe, are professed Spiritualists. Some four or five of us (I also did) sat around a table in a full and well-lighted room (lighted the entire evening). The operator of the planchette was a lady; her husband was at the table, also three other friends, including myself. Different communications (so called) were received by different ones at the table, from different friends (as the Spiritualists say), who have passed into the spirit world. I can't give all communications to-day, but one I wish to state. But first let me say that many years since in my father's family the first little one that came to live—a short time—with them was a little girl, named Angeline; she lived only about two years and died; next to this little girl was a brother, named Charles (in after life a clergyman in the Episcopal Church); and next to Charles was another little sister *also* named Angeline, and next to her was another sister named B. Ann; then next to B. Ann appeared, well, your humble servant, *myself*, to behold many of the beauties of this beautiful world. So that you see that between the two brief years of my first little sister, Angeline (1st), and my own coming on this globe there was born one brother and two sisters; therefore, my first little sister, Angeline (1st), I never saw; and only heard my mother (in her lifetime) speak of Angeline (1st), and I have also seen her name in the records, &c., in the Bible at my old home.

The operator of the planchette, on the evening of which I am speaking, knew nothing of my father's family (excepting, of course, myself). I never had mentioned one word to the operator (of planchette), or any one else in that little company, anything whatever about my brothers and sisters or even about my father's family in any way or manner; and besides, we all lived and grew up in the north part of the State, not far distant from Lake Erie, while the operator has (I think) lived in the south part of this State not far distant from the Ohio River; and there never has been any *acquaintance* nor any communication between any member of my father's family (or any one else even) to give any history or information of any kind to the operator, and I certainly never gave the operator any information whatever until *after the occurrence and the writing* on the planchette, which wrote this evening, January 28th last, the following, viz.: "*Mr. Lewis, I am his sister, I am glad you came here to-night; come again* (*signed*) *Angeline.*"

Now I want to ask, how could originate in the mind of operator any ideas or thoughts about this little sister Angeline (1st) and myself? I had not for years past even thought of her until the name was written on the evening spoken of.

The operator is not, never has been a paid medium. S. LEWIS.

854. Now let us consider a similar message, which might have produced a similar belief in another informant's mind. But here it so

happened that he tested the alleged fact of death; and found that the supposed spirit was still alive at the time of the message. The correspondent, Mr. G. E. Long, is known to Dr. Hodgson.

(From *Proceedings* S.P.R., vol. ix. p. 65.)

JERSEY CITY, N. J., *October 22nd*, 1888.

. . . I think I wrote you once that about two years ago I had received what was said to be a most convincing test of spirit-return, convincing to all except myself. A young lady, a Spiritualist and medium, though not a professional, nor one that ever received one cent in pay, by means of a lettered board and toy chair, she holding one leg of the chair and I another, while a third leg of the chair served as a pointer, gave the following by means of the chair:—

First the chair spelt out my name and showed a disposition to get in my lap; then it spelled out "CARY," and when I asked for the name of the "spirit" it spelt out "George (my name), you ought to know me as I am Jim." But I didn't, and said so Then, without my looking at the board, it spelt out "Long Island, Jim Rowe," and "Don't you remember I used to carry you when you were a little fellow," or words to that effect. I had to acknowledge the truth of it and also to say that as he was an ignorant man he possibly intended "CARY" for carry. I must own I was puzzled for the moment. To make sure of his power I asked that he count the pickets in the fence outside of the house and I would go out and confirm his statement. Somehow he couldn't agree to this, and even the medium objected. As a last resort I asked how long he had been in the spirit land and the answer came, between thirteen and fourteen years.

Now to the sequel. First it occurred to me a day or two after, that while all the incidents given were correct, the name should have been given as ROE instead of ROWE. Second, I was upon Long Island this summer, and the matter coming to my mind I inquired how long Jim Roe had been dead, and was informed he died last winter; so when I received this test so convincing to the believers *the man was not dead.*—Yours truly,

GEO. E. LONG

On October 26th, 1888, Mr. Long adds:—

I do not think that the medium was fraudulent. Her family consists of Mr. S and three daughters, she being the youngest. I have found all to be hypnotic subjects, with the exception of the eldest daughter. They are all believers in Spiritualism, the youngest having been the medium. They do not sit now, as it is claimed that the sittings, while rich in spiritualistic satisfaction, were productive of a state of poor health in the medium.

As I myself have obtained information supposed to have been impossible for me to have reached, I cannot say for certainty that she had not obtained information about Jim, but I don't believe she had. As the name Rowe was being spelled I sat with my eyes turned from the board and had in mind the name Scudder, and mentally followed the taps of the chair to S C U D—when the medium said, "The name Rowe is given," &c. This would seem to leave out any involuntary muscular action. Why Rowe should have been given instead of Roe is still another phase. I wonder whether, if any question of the Roe family had arisen, I would have had in mind the name of Rowe? If so, then she produced that which I had long while before been conscious of, but was at the time unconscious of, and had it coupled with an error in spell-

ing that I might have been guilty of had I myself been called upon at that moment to spell it. Had she been fraudulent the probability is she would have spelt it correctly.

It seems to me that the basis of Spiritualism rests mainly upon this phenomenon which men and women in a supernormal condition produce, without understanding it, and credit it to spiritual agencies.

[A general corroboration of Mr. Long's memory of the incident is added from a lady present at the time, who does not now recall the details.]

855. The next case was sent to Professor Barrett by a convinced Spiritualist, as a proof of the reality of intercourse with the departed. The names were stated, but as I am citing the narrative in a sense differing from that which its writer meant it to bear, I will not now give them, and will only say that all three persons concerned are of very good position.

(From *Proceedings* S.P.R., vol. ii. p. 236.)

One evening, a few years ago, I had with me two young friends, Mademoiselle de P., now Lady S., and Mademoiselle de P——n, her cousin, who is Grande Gouvernante to the daughters of the Crown Prince of Germany, both complete unbelievers in Spiritualism. To amuse them, however, as I sometimes write under occult influence, I asked Mademoiselle de P. to fix her thoughts on some one I did not know, to see whether my hand would write something true concerning him or her. She did as I requested, and soon my hand wrote, "His life has been overshadowed by the act of another." She looked astonished and said that the person she was thinking of had had a brother to whom he was much attached, who had committed suicide.

She then asked if she could be told where she had met him for the first time. My hand wrote, "It was at the foot of a marble staircase splendidly illuminated by a July sun; as you went up he gazed after you as one gazes on the track of a dazzling meteor." This was also correct; she had met him, she said, for the first time at the foot of the staircase of the Ministère de la Guerre, in Paris, and her cousin added that he had been much struck with her. The only inaccuracies were that the staircase was not a marble but a stone one, and that it was a *September* sun that shone.

When I write in this way the ideas do not come (*consciously* at least) from my mind, and my hand seems to be gently moved by some external influence.

Now I confess that this description of the staircase, and the meteor, and so forth, suggests to me as its source, not so much a male spirit disembodied as a female spirit still in the flesh, and the romantic tone of the communication seems to reflect the mood of the persons present.

856. In the next case the explanation suggested by Professor Alexander is probably the correct one.

(From the *Journal* S.P.R., vol. vi. pp. 112–115.) The following account of some experiments in table-tilting was sent to us by Professor Alexander, of Rio de Janeiro, in March 1892. He writes:—

RIO DE JANEIRO, *March 21st* [1892].

Dr. Barcellos is a gentleman who resides at Botafogo, Rio de Janeiro, where he not only has a considerable practice, but is also generally esteemed

as an honourable and sensible man. Having studied hypnotism, he was desirous of witnessing some of the allied facts to be observed in psychical research. Towards the middle of last year we agreed to hold formal sittings at his house with the purpose of eliciting, if it were possible, physical phenomena. We devoted Monday evenings to our investigations, the circle being composed, with the exception of myself, of members of the doctor's own family. Donna Maria de Villas Bôas Barcellos, a school teacher, who acted as medium, has, if table-tilting be no proof to the contrary, arrived at years of mature discretion. She is Dr. Barcellos' sister-in-law, and the mother of five children. The few sittings held began on the 31st of August 1891, and were discontinued about the end of October of the same year. They were subject to much interruption by children and visitors, and were finally stopped when Donna Maria was appointed to a school at a distance. With the exception of some slight crepitations, more felt than heard, the séances, so far as physical phenomena go, were a failure. The lady, doubtless, moved the table herself, although she did not seem to be aware of it. As for the messages, they were nearly always of a trivial character, and occasionally they were false. There seems, however, to have been a noticeable percentage of verifiable truth in what came through Donna Maria's automatism. Before our sittings began, this lady was seated at the *meza fallante* (speaking-table) with members of her own family when the presence of her father, then deceased, was announced. He was asked to give the names of the people present. This he did, including that of a boy who was not in the room at the time, with the information that he had just fallen down in the mud. Immediately afterwards the little fellow came into the room crying and confirmed the statement made through the table. The sitters, who were only seeking for amusement, became frightened and abandoned all further experiments. At our own sittings, among much that was wearisome and unprofitable, a few encouraging incidents occurred. On one occasion (October 26th, 1891) Dr. Barcellos asked mentally about the state of a young lady patient who was ill of smallpox. The table replied that she would die on the following morning at eight o'clock. She did not die, but at the hour mentioned she became much worse On another occasion, after I had retired, details were given about the private life of an individual who lived in Vassouras, up country, which were by no means flattering to him. A Senhor Lozada, the doctor's brother-in-law, who was standing away from the table, was the only person present who had previously known of these particulars. He declared that the information thus obtained was exact.

So much for the general character of our sittings, of which I give an idea, so that the incident I am about to relate may not have more than its due importance.

On the 21st September 1891, I was seated at the table with Dr. Barcellos, his niece Sylvia, and Donna Maria Barcellos, when the words came, "The vase is broken." We asked what vase. "(The vase) at your house, the vase of phenic acid." I demanded the hour, and the reply was, "At eight o'clock." Of this an immediate note was taken at my request by one of the children seated at another table. I transferred this note to my pocket-book where it reads as follows:—

"*21st of September*, 1891.—O vaso se quebrou—De sua casa—O vaso de acido phenico—As 8 horas."

I at once looked at my watch. It wanted some four or five minutes to

eight. I knew, however, that it was not going well at the time, and I forgot to compare it afterwards with the right time. When this message had been given Sylvia Barcellos rose from her place, and went into the dining-room, where she told the others what had happened. Some visitors who were there spoke of retiring; but they were urged to stay, as it was only eight o'clock—the hour then marked by the timepiece on the wall. Thus a lucky chance determined the time of the message, which my carelessness in neglecting to see how much I was out might have left in doubt.

I did not at first suppose that the above words had any more importance than other things that came through the table. It was, therefore, an agreeable surprise when on a subsequent occasion Dr. Barcellos told me that the message had been confirmed. I wrote down a *résumé* of his statement, which I now copy from my note-book: —

"Donna M. on arriving home was being told of fright, when she interrupted them, telling them what had come through table. They had just remarked time (eight o'clock) and went to give food to sick child—when noise of breakage. They exclaimed, 'O vaso de acido phenico se quebrou.' In truth, the jug had been upset by the dog, and had fallen against the vase of phenic acid, making the noise."

Neither the vase in question, which was of porcelain, nor the water-jug was really broken. The cause of the accident was a dog that had got into the room where the sick child lay. The animal had, no doubt, endeavoured to drink out of the jug, which was standing on the floor near a chair.

The house where Donna Maria was then living is situated about a kilometre's distance from Dr. Barcellos' residence, so that the explanation by hyperæsthesia of the hearing—in a person who could hardly be said to be out of her normal condition—seems to me to be absurd. Yet the lady was no clairvoyant, for the vase was not really broken. Even if her character were not above suspicion, she could not have arranged the incident beforehand, for a dog does not take part in a plot. The coincidence in time, and the exact mention of what was supposed to have occurred, renders mere chance an extremely unlikely element. We are therefore limited to one hypothesis—the emotional impression of the girls who exclaimed, "O vaso de acido phenico se quebrou," influenced their mother telepathically, and the table was the means of bringing to the surface the message which her subconsciousness had received.

ALFRED ALEXANDER.

The evidence of the other witnesses was given in Portuguese, of which we print English translations, kindly furnished by Professor Alexander.

It was a little past eight when the visitors who were with me in the dining-room in the evening of the 21st of September 1891 spoke of retiring.

LUIZA BARCELLOS.

March 21st, 1892.

On the 21st of September 1891, I witnessed a curious fact in telepathy. At that date, at eight o'clock in the evening, various persons in a house in the Rua de Donna Marianna heard a strange noise in the room of a smallpox patient, and ran into it, crying out that in all probability the vase of phenic acid had been broken. Donna Maria Barcellos, my sister-in-law, one of her daughters, Sylvia Barcellos, Señhor Alfredo Alexander, and I were at that

hour seated at a small round table, when it was announced that in the above-mentioned house, in the Rua de Donna Marianna, a vase of phenic acid had been broken. Donna Maria Barcellos was much astonished when they told her on her going home to the Rua de Donna Marianna that they had had a great fright at eight o'clock in the evening. She replied that she was already aware that it was a vase of phenic acid which had been broken. Then they explained to her that such had been the general supposition in the house, that when they ran into the room they all exclaimed, "The vase of phenic acid has broken," and that on entering they discovered that a jug of water standing near a chair had fallen against the vase of phenic acid.

These facts passed in the presence of Professor Alexander, who was also at the table with my sister-in-law and Sylvia.

(Signed) DR. ALFREDO BARCELLOS.

RIO DE JANEIRO, *September 22nd*, 1891.

When Mariquinhas came home I said to her, "You cannot imagine what a fright we had to-day," to which she replied, "You need not tell me; I know all about it. It was the vase of phenic acid that broke." This reply caused us the greatest surprise, when she added that nobody had told her of it, but that she heard of it through the intermedium of the tilting table. Our astonishment was still greater when she said that the fact occurred at eight o'clock in the evening.

Indeed, at that hour, when we were in the back part of the house, we heard a loud noise like that of the fall of some vessel full (of liquid). The door of the bedroom where the child sick of smallpox lay was closed; but we heard her crying out, and ran to see what was the matter. At the same time the three girls exclaimed, "The vase of phenic acid has broken!" It was not, however, this vase that broke, but a jug of water which had fallen down.

N.B.—This fact happened yesterday, September 21st, 1891.

(Signed) AMELIA A. CARDIM.
MARIA CARDIM.
PAULINA BARCELLOS.
MARIA VILLAS BOAS.
CARLOTA CARDIM
AMELIA CARDIM.

857. The next case (**857 A**) is very remote; and I should not use it to aid in *establishing* communication with the dead. But as indicating a possible source of error, it seems worth quoting in an Appendix, as it is vouched for by two informants who, although here anonymous, are distinguished and intelligent men.

858. My next case—given in **858 A**—comes from the late Dr. Ermacora, whose untimely death has been a serious loss to our studies. Professor W. James visited Dr. Ermacora at Padua and told me that his experiments were seriously and carefully conducted. Dr. Ermacora himself, for reasons stated in his narrative, regarded this message as probably coming from a disembodied intelligence. But it seems to me that the statement as to the date of the letter's arrival may have emanated from the mind of the Venetian cousin at the time when she

meant to post her letter in the evening. Dr. Ermacora also sent me a case (not for publication) where a message written by the same automatist predicted some remarkable points with regard to her own future health. Such a prediction, however—like the frequently recorded predictions of somnambulists with regard to their own epileptic fits, &c.—seems to me to belong to the province of the subliminal self, which I conceive as more intimately acquainted with the state of the organism than the supraliminal self can be.

859. Thus much for the present with regard to communications from the living, and as to the danger that a message purporting to come from a deceased person may in reality emanate from the mind of one of the living persons present, or, indeed, from some living person at a distance. But this, although a real risk, is by no means the only risk of deception which such messages involve. The communication may conceivably come from some unembodied spirit indeed, but not from the spirit who is claimed as its author. Have we any way of guarding against this deception;—any hints which may even help us to conceive the nature of a danger which lies so entirely outside our terrene experience?

The answer to this question cannot be brief, and must for the present be delayed. I can best, perhaps, introduce the reader to this new range of problems by quoting at this point (in **859 A**) some extracts from a record of the varied experiences of automatic writing which have been intermingled with Miss A.'s crystal-visions, &c., already narrated in Chapter VI. (**625 C**). Such account as can here be produced is, from various causes, very incomplete. It contains, however, specimens of several of the problems of which mention has already been made. I may remind the reader that this is a case with which I am intimately acquainted, having carefully watched the progress of the phenomena for some years. The statements refer largely to facts within my own knowledge, and these are given without exaggeration.

I should add that the phenomena have continued, whenever invited, up to the present date (December, 1900), and that they have developed in the direction of recognised identities. I have myself lately had through Miss A. what appear to me convincing messages, given by raps, on private matters from departed friends. That this element exists amid these confused communications, I feel sure; but the recognised spirits are seldom able to explain much beyond their own actual message, nor to throw light on the strange anonymity in which most of the writings are shrouded. There is now no case that I have watched longer than Miss A.'s;—none where I have more absolute assurance of the scrupulous probity of the principal sensitive herself and of the group who share the experiments;—but none also which leaves me more often baffled as to the unseen source of the information given. There is a knowledge both of the past and of the future, which seems capriciously limited, and is mingled with mistakes, yet on the other hand is of a nature which it is

difficult to refer to any individual human mind, incarnate or discarnate. We meet here some of the first indications of a possibility of which more must be said in a later chapter (IX.), that discarnate spirits communicating with us have occasional access to certain sources of knowledge which even to themselves are inscrutably remote and obscure.

The command to bring "C. D."—a command which, as will be seen, I myself obeyed—was especially remarkable in its apparent futility, yet it ultimately resulted in developing the phenomena. C. D., indeed, was a person in whom the *soi-disant* Chancellor Hardwicke might be expected to take some interest;—but one is at a loss to imagine what kind of perception could pick him out as the one man whose own faculty would best contribute to Miss A.'s, and would be best developed by hers in return.

The written diagnoses and prognoses given by the so-called "Semirus," often without Miss A.'s even seeing the patient or hearing the nature of his malady, have become more and more remarkable.[1] Miss A. and her friends do not wish these private matters to be printed, and I cannot therefore insist upon the phenomena here. Yet in view of the amount of telæsthesia which Miss A.'s various automatisms reveal, it should first be noted that human organisms seem especially pervious to such *vue à distance*. "Semirus," "Gelalius," &c., are obvious pseudonyms; and neither Semirus' prescriptions nor Gelalius' cosmogony contain enough of indication to enable us to grasp their origin.

860. I pass on to a series of messages which afford an interesting field for the discussion of the rival hypotheses of "cryptomnesia" and spirit-control. The automatist, who must here be called Mrs. R., is a lady well known to me for some years, and to whom I was first introduced by the late Mr. Hensleigh Wedgwood (the cousin and brother-in-law of Charles Darwin, and himself a well-known *savant*), who reported certain messages obtained in his presence, and partly through his co-operation. Mrs. R., and her sister Mrs. V., now deceased, were for many years among Mr. Wedgwood's most valued friends. There can be no more question in my mind as to Mrs. R.'s scrupulous good faith than as to that of Mr. Wedgwood himself in endeavouring to recall the utmost that they had ever known of the personages who professed to be writing through the help of the two human hands. The question is one of subliminal memory; and as to this it may be remarked that Mr. Wedgwood's reading was wide,—but that he never, so far as I know, showed any automatic gift, nor obtained writing except with one of these two ladies. On the other hand, Mrs. R.'s reading has not been wide in range; and both Mrs. R. and Mrs. V. had many psychical experiences,—most of them of a private nature,[2]—in which Mr. Wedgwood was not concerned. The

[1] See a recent case furnished by Sir Lawrence Jones, which I print at the end of the Appendix.

[2] See, however, *Journal* S.P.R., vol. iv. p. 293, for two experiences of Mrs. V.'s.

automatic impulse seems to have come from *them*; but it may be that Mr. Wedgwood's presence modified the character of the messages obtained. I give first a general account by Mr. Wedgwood of the mode of experiment.

(From *Proceedings* S.P.R., vol. ix. p. 92.)

My experience in planchette-writing has been mainly acquired in sitting with two sisters, whom I will call Mrs. R. and Mrs. V , of whom the younger, Mrs. V., has far the stronger influence in producing the writing. With her the board in general begins to move much sooner and in a more vivacious way than with her elder sister. When the two sit together the board moves rapidly along, like a person writing as fast as he can drive, while with me and one of the sisters the action is often feeble and labouring. But neither of the sisters can obtain anything whatever when they sit by themselves. The board remains absolutely motionless under the hands of the solitary operator.

When trying for writing we sit opposite each other at a small table, I with my right hand, my partner with her left on the planchette, while the writing produced is upright to me, and upside down to my partner, from whom, however, the effective influence seems to proceed. The precise nature of that influence is not very easy to understand, and is, I think, very commonly misapprehended. Writing by planchette is often called "automatic," and the pencil is conceived as being worked by the muscular action of the sitters, under the guidance of a blind impulse, as little understood by them as the finished result is foreseen by a pair of birds instinctively engaged in the construction of their first nest. But this is directly opposed to the experience of myself and my partners. When I am sitting at planchette with one of them, I *know* that I am merely following the movement of the board with my hand, and not in any way guiding it, my only difficulty being to avoid interfering with it. It seems to me exactly as if my partner, in whom I have perfect confidence, was purposely moving the board and I allowing my hand to follow her action, interfering with it as little as possible. And she gives to me an exactly corresponding account of her own share in the operation. Thus we give to the outside world our united testimony of a fact which, as far as each of us is concerned, lies within our own direct knowledge, viz., that the writing traced out by the pencil is not produced by the muscular exertion of either of us.

We have, then, in planchette-writing, if our account is to be believed, the manifestation of an agency invisible to us, yet capable of moving the bodily pencil either in mere scribbling or in such a way as to fix an intelligent message on the paper.

861. The first case which I shall give is in the words of Mr. Wedgwood, in the *Journal* S.P.R. for December, 1889 (vol. iv. p. 174).

Whenever I have an opportunity, perhaps once or twice a year, I sit at planchette-writing with my friend, whom I will call Mrs. R., a most observant witness in whom I have entire confidence. We sit opposite each other at a small table, each resting the fingers of one hand lightly upon the board, and when the board begins to move, allow our hand to follow the movement freely without interfering with it in any way.

The following account of our last sitting, on June 26th, is from the journal of Mrs. R., written the same evening, transcribing the part of planchette from

the actual writing, and filling in our share of the investigation from immediate memory.

Extract from journal of Wednesday, June 26th, 1889, and copy of planchette-writing with Mr. Wedgwood :—

"A spirit is here to-day who we think will be able to write through the medium. Hold very steady, and he will try first to draw."

We turned the page and a sketch was made, rudely enough of course, but with much apparent care.

"Very sorry can't do better. Was meant for test. Must write for you instead.—J. G."

We do not fully understand the first drawing, taking it for two arms and hands clasped, one coming down from above. Mr. Wedgwood asked the spirit of J. G. to try again, which he did.

Below the drawing he wrote: "Now look." We did, and this time comprehended the arm and sword

"Now I will write for you if you like."

Mr. W.: "What did the drawing represent?"

"Something that was given me."

I said: "Are you a man or a woman?"

"Man. John G."

Mr. W.: "How was it given to you?"

"On paper and other things. . . . My head is bad from the old wound I got there when I try to write through mediums."

Mr. W.: "We don't know J. G. Have you anything to do with us?"

"No connection"

Mr. W. said he knew a J. Giffard, and wondered if that was the name.

"Not Giffard. Gurwood."

Mr. W. suggested that he had been killed in storming some fort.

"I killed myself on Christmas Day, years ago. I wish I had died fighting."

"Were you a soldier?"

"I was in the army."

"Can you say what rank?"

"No. . . . It was the pen did for me, and not the sword."

The word *pen* was imperfectly written, and I thought it was meant for *fall*. I asked if this was right?

"No."

Mr. W.: "Is the word *pen?*"

"Yes; pen did for me."

We suggested that he was an author who had failed, or had been maligned.

"I did not fail. I was not slandered. Too much for me after . . . pen was too much for me after the wound."

"Where were you wounded, and when did you die?"

"Peninsula to first question."

We were not sure about the word *Peninsula*, and asked him to repeat.

"I was wounded in the head in Peninsula It will be forty-four years next Christmas Day since I killed myself. Oh, my head. . . . I killed myself. John Gurwood."

"Where did you die?"

"I had my wound in 1810. I cannot tell you more about myself. The drawing was a test."

We asked if the device was intended for his crest.

"I had it seal."

"Had it anything to do with your wound?" (I cannot remember the exact form of this question.)

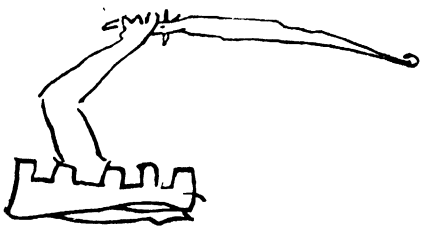
"It came from that and was given me. Power fails to explain. Remember my name. Stop now."

The only person besides ourselves present at the sitting was Miss H., an aunt of Mrs. R.'s, and none of us knew anything of Colonel Gurwood beyond the fact of his having edited the despatches of the Duke of Wellington, not even that his name was John. It is possible that I might have heard of his suicide at the time that it occurred, without its making any impression on me, but I am sure I did not read such an obituary notice as would be published in the *Times*, and when my attention was directed to his editorial work eighteen or twenty years afterwards I did not know whether he was alive or dead, and was entirely ignorant of his military career. I never read any history of the Peninsular War, and am perfectly certain that I never had an opportunity of seeing Gurwood's crest, or knowing anything about it.—H. W.

The following is the account Mr. Wedgwood wrote of the first séance at the time:—

June 26th, 1889.

Had a sitting at planchette with Mrs. R. this morning. Planchette said there was a spirit there who thought he could draw if we wished it. We said we should be glad if he would try. Accordingly P. made a rude attempt at a hand and arm proceeding from an embattled wall and holding a sword. A second attempt made the subject clearer. P. said it was meant for a test. The spirit signed it "J. G.," no connection of any of ours, he said. We gradually elicited that his name was John Gurwood, who was wounded in the Peninsula, in 1810, and killed himself on Christmas Day, 1845. It was not the wound, but the pen that did it.



Something like that.

July 5th, 1889.

I made the foregoing memorandum the same day, having very little expectation that there would be any verification. H. WEDGWOOD.

FURTHER EXTRACTS FROM MRS. R.'S JOURNAL.

Friday, September 27th.

Mr. Wedgwood came, and we had two sittings in the afternoon and evening. I think the same spirit wrote throughout, beginning without signature; but when we asked the name, writing (after some struggle and illegibility) "John Gurwood."

The effort was at first incoherent, but developed into the following sentences :—

"Sword—when I broke in, on the table with plan of fortress—belonged to my prisoner; I will tell you his name to-night. It was on the table when I broke in. He did not expect me; I took him unawares. He was in his room, looking at a plan, and the sword was on the table. Will try and let you know how I took the sword to-night."

In the evening after dinner :—

"I fought my way in. His name was Banier" (three times repeated). "The sword was lying on the table by a written scheme of defence. Oh, my head. Banier had a plan written out for the defence of the fortress. It was lying on the table, and his sword was by it."

To a question :—

"Yes; surprised him"

Mr. Wedgwood thinks the name of the Governor of the fortress of Ciudad Rodrigo *was* Banier; but he says this would not be a test, as *he knew it*. He is going to see if he can find anything in Napier's *Peninsular War* corroborative of what is said about the sword.

"Look. I have tried to tell you what you can verify."

Mr. Wedgwood reports his verification as follows :—

When I came to verify the message of planchette I speedily found that Colonel Gurwood, the editor of the Duke's despatches, led the forlorn hope at the storming of Ciudad Rodrigo, in 1812 [note error in date], "and received a wound in the skull from a musket ball which affected him for the remainder of his life."—*Annual Register*, 1845. In recognition of the bravery shown on that occasion he received a grant of arms in 1812, registered in the College of Arms as having been passed "upon the narrative that he (Captain G.) had led the forlorn hope at Ciudad Rodrigo, and that, after the storming of the fortress, the Earl of Wellington presented him with the sword of the Governor, who had been taken prisoner by Captain Gurwood."[1]

The services thus specified were symbolised in the crest, "Out of a mural coronet, a castle ruined in the centre, and therefrom an arm in armour embowed, holding a scimitar."[2]

It is plainly this crest that is aimed at by planchette in his very rude design, which represents the arm and sword as issuing from the mural coronet alone, omitting the ruined castle as too complex a subject for the powers of the designer. The drawing was given merely as a test, and if it pointed unmistakably to the Gurwood crest it would fulfil its purpose

In accordance with the assertion of planchette, Colonel Gurwood killed himself on Christmas Day, 1845, and the *Annual Register* of that year, after narrating the suicide, continues: "It is thought that this laborious undertaking (the editing the despatches) produced a relaxation of the nervous system and consequent depression of spirits. In a fit of despondency the unfortunate gentleman terminated his life." Compare planchette. "——Pen was too much for me after the wound."

I continue the quotation from Mrs. R.'s journal :—

Mr. W.: "Can you tell me where else to look?"

"I have no power to direct you. We have exhausted, but I wished to tell

[1] Information received from the College of Arms, July 15th, 1889.

[2] *The Book of Family Crests*, Washbourne, 1856.

you about poor Quentain . . . to tell you a secret of poor Quintain's, which is on my mind. It might once have made a difference; but not now."

We had a difficulty in reading the name. Mr. W. thought it Quinlon, and asked if this was right?

"Not quite: a t. . . . Quentain. Not quite [right], but nearer: try again to-morrow."

Mr. W.: "Is power exhausted now, and shall we stop?"

"Yes."

Saturday, September 28th.

Mr. Wedgwood and I sat again this morning. First came some preliminary scribbling and circling, and then the right spelling of the name at which John Gurwood was trying last night.

"Quentin. I knew him, and a secret of his that might have made a difference, but I was pledged."

Mr. W.: "Tell us what the secret was?"

"I should like to try."

Mr. W.: "What difference would it have made to you?"

"Might have done to him: on my mind."

Then followed a word here and there among much that was illegible. I copy what we succeeded in reading. "—— in the army —— scrape —— the sake of another —— very foolish, but nothing —— wrong —— for verdict —— was unfortunately —— what there was let me go on, I am trying —— say that, but quite mistaken —— case in all its —— his commission —— of second (company?) private soldier going out gave to his Colonel very strong feeling about it all."

The above filled four pages. We pondered over it, but could not make out any more. When planchette was put back, the following was volunteered:—

"Tell James I remember him quite well. He will recollect about Quentin's trial."

Mr. Wedgwood's friend, Captain James, of course, was meant. Mr. W. said he would write and ask him; but did the writer mean that Captain James knew the secret?

"No one knew it." (Two lines illegible.) "James will tell you, I have not power. He was tried by court-martial."

Mr. W.: "This Quentin was in the army then?"

"Yes.—— rest of them would have —— but —— I cannot write plainly in answer, though I try. I wanted to tell you about poor Quentin, but have not power without further practice. I knew a secret of his at the time of his scrape ——conduct——offices——. The——court-martial——I did not"

Mr. Wedgwood here suggested we should stop for a time, to see if rest would increase the power. We sat again for a few minutes before lunch, directly after which he left by train; but the control was then different, and the few words written did not appear to have any special interest or meaning.

Mr. Wedgwood writes on October 31st, 1889:—

I find that there was a famous court-martial on Colonel Quentin in October 1814, in consequence of a round robin signed by twenty-four of his officers. I had a vague recollection of the name of Colonel Q. as a friend of George IV., and something must have turned up about the court-martial in the early twenties, when the 10th Hussars became notorious, as I found I had heard of the round

robin. The accusation, too, was of a want of proper directions to his subordinates in action, so no reticence of anybody could have made any difference, and he was himself the Colonel of the regiment.

With respect to the capture of Banier, the only chance of verification would be from the family, and Miss Gurwood has not answered my letter.

Captain James writes to me from 10 Hereford Road, London, June 29th, 1891 :—

About the year 1830 my regiment was quartered at Portsmouth, and Colonel Gurwood was then on the staff of the garrison there. The Colonel was an honorary member of our mess, and dined with us nearly every day. I remember I used to be very fond of sitting next to him, and conversing with him about the various events that occurred during the Peninsular War. Of course the Quentin trial must have taken place when I was a mere child, as I was born in 1804.

862. Mr. Wedgwood gave us also another case of a somewhat similar character, which I cite in **862 A.**

Finally, a few months before his death, I received from him a third retrocognitive case, which is printed in full in *Proceedings* S.P.R., vol. ix. pp. 99–104. It relates to the execution of Alice Grimbold—a maid-servant at an inn at Leicester—who was condemned to be burnt alive for complicity in the murder of her mistress in 1605. A number of names and details were given, all of which were afterwards verified in a History of Leicester. The automatists were confident that they had never heard of any of the facts before.

863. I have given these cases in succession, so that the reader may see the kind of growing difficulty which the theory of forgotten memories here involves. It will be seen that with each automatist of good faith the question may with patience be capable of definite solution. Were Mrs. R. willing and able—which at present she is not—to find some other partner with whom she can write, now that Mr. Wedgwood and her sister have been removed by death, and to record a long series of communications, we might gradually obtain a conviction that the matters therein narrated either could or could not all of them have been previously seen and forgotten. Similar records kept by many other automatists might help to some general conclusion as to the source from which these retrocognitive facts come, if in any cases forgotten memory fails to explain them. One of the most important data for such a decision consists in the account—absolutely trustworthy, as I believe—given by Mr. Stainton Moses in "Spirit Identity," of a series of messages from musical composers, giving the principal dates of their respective lives, as they may be found in any Biographical Dictionary, with hardly anything more. Now were such messages offered to us as coming through an alleged automatist not of known probity or who could bring no proof of other messages *not* capable of being got up beforehand, we should naturally set them aside. But with Mr. Moses, as

with Mrs. R. above—and in a still higher degree—there was so considerable an independent history of provably supernormal phenomena that we are bound to consider these musical biographies in their place as a part of that series. Their peculiar nature excited the surprise of Mr. Moses and his friends, who were informed by the "guides" that these were in fact messages from the spirits in question, but that these spirits had refreshed their memory of their earth-lives by consulting printed sources of information. It is obvious that this is to drop the supposed proof of identity altogether. If any given spirit can consult his own printed life, so also presumably can other spirits; and so perhaps can the still incarnated spirit of the automatist himself. This was of course felt by Mr. Moses, who told me that subjectively also the feeling which accompanied these biographical writings was very different from that which came when, as he held, some spirit was entering with him into real and direct communication.

864. From these remote historical narratives I go on to certain messages avowedly coming from persons more recently departed, and into which something more of definite personality seems to enter. One element of this kind is *handwriting;* and in the next case it will be seen that resemblance of handwriting is one of the evidential points alleged. Now proof of identity from resemblance of handwriting may conceivably be very strong. But in estimating it we must bear two points in mind. The first is that (like the resemblances of so-called "spirit-photographs" to deceased friends) it is often very loosely asserted. One needs, if not an expert's opinion, at least a careful personal scrutiny of the three scripts—the automatist's voluntary and his automatic script, and the deceased person's script—before one can feel sure that the resemblance is in more than some general scrawliness. This refers to the cases where the automatist has provably never seen the deceased person's handwriting. Where he *has* seen that handwriting, we have to remember (in the second place) that a hypnotised subject can frequently imitate any known handwriting far more closely than in his waking state; and that consequently we are bound to credit the subliminal self with a mimetic faculty which may come out of these messages without any supraliminal guidance whatever on the automatist's part. I give in **864 A** an abridged account of a series of experiments by Professor Rossi-Pagnoni at Pesaro, into which the question of handwriting enters. The full account illustrates automatic utterance as well as other forms of motor automatism, and possibly also telekinetic phenomena. The critical discussion of the evidence by Mr. H. Babington Smith, to whom we are indebted for the account, shows with what complex considerations we have to deal in the questions now before us.

865. The case of Mrs. Underwood next to be quoted (in **865 A**) contains several points of interest besides the alleged resemblance of handwriting. It shows once more, for instance, the great similarity of

ways in which this writing takes its rise with automatists all over the world, and the recurrence of the same puzzles with observers of many different types, and may thus serve as an introduction to the groups of cases which follow.

866. I now cite a few cases where the point of central interest is the announcement of a death unknown to the sitters.

The first is a case which we received from Dr. Liébeault, of Nancy, and which was first published in *Phantasms of the Living* (vol. i. p. 293), where it was regarded as an example of a spontaneous telepathic impulse proceeding directly from a dying person. I now regard it as more probably due to the action of the spirit after bodily death. The translation of Dr. Liébeault's narrative is as follows :—

NANCY, *September 4th*, 1885.

I hasten to write to you as to that case of thought-transference of which I spoke to you when you were present at my hypnotic séances at Nancy. The incident occurred in a French family from New Orleans, who had come to stay for some time at Nancy for business reasons. I had become acquainted with this family from the fact that M. G., its head, had brought to me his niece, M^lle^ B., to be treated by hypnotism. She suffered from slight anæmia and from a nervous cough, contracted at Coblentz, in a High School where she was a teacher. I easily induced somnambulism, and she was cured in two sittings. The production of this hypnotic state suggested to the G. family (Mrs. G. was a spirit medium) and to M^lle^ B. herself that she might easily become a medium. She set herself to the evocation of spirits (in which she firmly believed) by the aid of her pen, and at the end of two months she had become a remarkable writing medium. I have myself seen her rapidly writing page after page of what she called "messages,"—all in well-chosen language and with no erasures, —while at the same time she maintained conversation with the people near her. An odd thing was that she had no knowledge whatever of what she was writing. "It must be a spirit," she would say, "which guides my hand; it is certainly not I."

One day,—it was, I think, February 7th, 1868, about 8 A.M., when just about to seat herself at table for breakfast, she felt a kind of need, an impulse which prompted her to write;—it was what she called a *trance*,—and she rushed off at once to her large note-book, where she wrote in pencil, with feverish haste, certain undecipherable words. She wrote the same words again and again on the pages which followed, and at last, as her agitation diminished, it was possible to read that a person called Marguérite was thus announcing her death. The family at once assumed that a young lady of that name, a friend of M^lle^ B.'s and her companion and colleague in the Coblentz High School, must have just expired. They all came immediately to me, M^lle^ B. among them, and we decided to verify the announcement of death that very day. M^lle^ B. wrote to a young English lady who was also a teacher in that same school. She gave some other reason for writing;—taking care not to reveal the true motive of the letter. By return of post we received an answer in English, of which they copied for me the essential part. I found this answer in a portfolio hardly a fortnight ago, and have mislaid it again. It expressed the surprise of the English lady at the receipt of M^lle^ B.'s unexpected and apparently motive-

less letter. But at the same time the English correspondent made haste to announce to M^lle^ B. that their common friend, Marguérite, had died on February 7th, at about 8 A.M. Moreover, the letter contained a little square piece of printed paper;—the announcement of death sent round to friends.

I need not say that I examined the envelope, and that the letter appeared to me to have veritably come from Coblentz. Yet I have since felt a certain regret. In the interests of science I ought to have asked the G. family to allow me to go with them to the telegraph office to inquire whether they had received a telegram early on February 7th. Science should feel no shame; truth does not dread exposure. My proof of the fact is ultimately a moral one: the honour of the G. family,—which has always appeared to me to be absolutely above suspicion. A. A. LIÉBEAULT.

Upon these last sentences Gurney remarks that, apart from the improbability that the whole family would join in a conspiracy to deceive their friend, the nature of the answer received from Coblentz shows that the writer of it cannot have been aware that any telegraphic announcement had been sent. And it is in itself unlikely that the authorities of the school would have felt it necessary instantly to communicate the news to Mdlle. B.

867. I shall next give in **867 A** a case of curious complexity received from M. Aksakoff;—an automatic message written by a Mdlle. Stramm, informing her of the death of a M. Duvanel. The principal incidents may here be disentangled as follows:—

Duvanel dies by his own hand on January 15th, 1887, in a Swiss village, where he lives alone, having no relations except a brother living at a distance, whom Mdlle. Stramm had never seen (as the principal witness, M. Kaigorodoff, informs us in a letter of May 1890)

Mdlle. Stramm's father does not hear of Duvanel's death till two days later, and sends her the news in a letter dated January 18th, 1887.

Five hours after Duvanel's death an automatic message announcing it is written at the house of M. Kaigorodoff, at Wilna in Russia, by Mdlle. Stramm, who had certainly at that time received no news of the event.

From what mind are we to suppose that this information came?

(1) We may first attempt to account for Mdlle Stramm's message on the theory of *latency*. We may suppose that the telepathic message came from the dying man, but did not rise into consciousness until an opportunity was afforded by Mdlle. Stramm's sitting down to write automatically.

But to this interpretation there is an objection of a very curious kind. The message written by Mdlle. Stramm was not precisely accurate. Instead of ascribing Duvanel's death to suicide, it ascribed it to a stoppage of blood, "un engorgement de sang."

And when M. Stramm, three days after the death, wrote to his daughter in Russia to tell her of it, he also used the same expression, "un engorgement de sang," thus disguising the actual truth in order to spare the feelings of his daughter, who had formerly refused to marry Duvanel, and who (as her father feared) might receive a painful shock if she learnt the tragic nature of his end. There was, therefore, a singular coincidence between the automatic and the normally-written message as to the death;—a coincidence which looks as though

the same mind had been at work in each instance. But that mind cannot have been M. Stramm's ordinary mind, as he was not supraliminally aware of Duvanel's death at the time when the first message was written. It may, however, be supposed that his subliminal self had received the information of the death telepathically, had transmitted it in a deliberately modified form to his daughter, while it remained latent in himself, and had afterwards influenced his supraliminal self to modify the information in the same way when writing to her.

(2) But we must also consider the explanation of the coincidence given by the intelligence which controlled the automatic writing. That intelligence asserted itself to be a brother of Mdlle. Stramm's, who died some years before. And this "Louis" further asserted that he had himself influenced M. Stramm to make use of the same euphemistic phrase, with the object of avoiding a shock to Mdlle. Stramm; for which purpose it was needful that the two messages should agree in ascribing the death to the same form of sudden illness.

Now if this be true, and the message did indeed come from the deceased "Louis," we have an indication of continued existence, and continued knowledge of earthly affairs, on the part of a person long dead

But if we consider that the case, as presented to us, contains no proof of "Louis'" identity, so that "Louis" may be merely one of those arbitrary names which the automatist's subliminal intelligence seems so prone to assume; then we must suppose that Duvanel was actually operative on two occasions after death, first inspiring in Mdlle. Stramm the automatic message, and then modifying in M. Stramm the message which the father might otherwise have sent.

868. I next give in **868 A** and **B** two cases where certain telekinetic phenomena seem to have been connected with the announcement of a recent death, which in the first case was given by raps, and in the second was accompanied by other physical disturbances. It must be observed, however, that the evidence for the identity of the spirit who was supposed to be communicating in this second case is far from complete. I have already pointed out that the class of motor automatisms seems to lead to telekinetic phenomena, but I shall postpone any discussion of them till the following chapter.

869. I next give in **869 A** and **B** two cases where the supposed communicators had been dead some time, the deaths being known to the automatists, but certain details of the deaths were correctly given, in opposition to the beliefs of the automatists.

870. I add to these in **870 A** another curious case where various details known to the alleged communicator were correctly given, although unknown to the sitters; yet where other circumstances were described as they were at the time of the communicator's death, although the sitters were aware that these circumstances had since altered.

871. I know not in what light I should have regarded the next case I give (in **871 A**) had I seen it only in a book bearing the somewhat alarming title of *The Holy Truth* (Arthur Hallah, 1876).

But the aggressiveness of religious conviction with which Mr. Hugh Junor Browne's experiences have inspired him does not prevent his being, as I have heard from the Hon. Sir W. G. Windeyer, Judge of Supreme Court, Sydney, and have found on personal acquaintance, a man of high standing as to both character and practical capacity. He is a prosperous man of business at Melbourne, and the elder of the two daughters with whose automatism we have to deal is married to one of the foremost men of the Colony of Victoria. I regard him, therefore, as a witness whose strong opinions, indeed, might help a fraudulent medium to deceive him, but who is fully to be trusted as regards easily observed events occurring in his own family circle. I discussed this case with him and Mrs. Browne on October 3rd, 1891. Mrs. Browne seemed to me a good witness, and corroborated the facts so far as immediately known to her, giving me a written confirmation of the writing of the young child, who was present at our interview as a young lady of about twenty. Miss Browne cannot remember the incident in her fifth year, but told me that she had sometimes written automatically since that date;—her arm used to feel numb while doing so.

872. I give in **872 A** another instance of a little girl, only four years of age, who had no knowledge of her letters, and who wrote several significant words—"Your Aunt Emma."

873. I now quote in full a general account of his experiences in automatic writing by a Mr. W., from whom I have already cited a minor experience, also of a motor type, in **823**. Dr. Hodgson visited and had long talks with him, and formed the highest impression of his ability and care. Some of the automatic messages are perhaps best explicable on the hypothesis of subliminal telæsthesia, others by telepathy from living minds, while others are at least *primâ facie* referable to a source in the mind of a departed person, from whom they professed to come. Whether there are in reality so many different origins of a series of messages given to one automatist, or whether any one explanation can be made to cover them all, is a matter to which we shall have to return in the next chapter.

(From *Proceedings* S.P.R., vol. viii. pp. 242–48.)

N.Y., *November 15th*, 1891.

DR. RICHARD HODGSON,—DEAR SIR,—Recently I learned that you are the Secretary of the American Branch of the Society for Psychical Research. Being interested in the subject, I concluded to write to you, offering a statement of my own experience. As so-called spiritual manifestations are viewed unfavourably *here*, and as it would be much to my detriment if my connection with the subject were to become known, I ask that my name be withheld from the public.

For the past five years I have been a so-called writing medium. The writing is involuntary on my part, and the thoughts expressed are not mine—that is, as far as I know they are not mine.

Sometimes, instead of writing, off-hand pen work will be done, but it is not of a very high order. In the writing the penmanship is generally very good, and the thoughts expressed are generally good, and are sometimes valuable. As you are undoubtedly familiar with this class of writing, I will not go into details, but will leave you to inquire for such facts as you see fit.

I am anxious to find a satisfactory explanation of this, and I hope the Society may yet be able to furnish one.

As an indication of the trend of my thoughts, I will add that for the past thirteen or fourteen years I have been a student of the works of Herbert Spencer and other great men of liberal views, and that I am an evolutionist, so called.

If you think my experience will be of use, please call for it. You may send questions, or you may state in a general way the outline of what will be of use.

N.Y., *December 22nd*, 1891.

DR. RICHARD HODGSON,—SIR,—. . . Five years ago I was in Vermont on business, and while there made a visit at the home of a relative. In the evening, for amusement, a planchette was produced and operated. Pretty soon it was written that I was a writing medium, and I was requested to try with a pencil. I took a pencil in my hand and to my surprise I found I could write some in the "automatic" manner. The writing was not very good and was accompanied with more or less breaks and difficulties. It was written that practice would make it much freer and better. This I found to be so. Persons in the room asked as to dates on pieces of money and other similar tests, and the answers were generally correct. After that I wrote some almost daily for some time and soon became quite a ready writer in this manner.

On one occasion, not long after, a friend, of whose life I had known nothing until about that time, proposed to ask some questions mentally and see if the answers written would be correct. It was written that the spirit of his wife was present. I inquired (mentally) for her name. In reply her name was written out in full, correctly. I did not know her name: I knew that he was a widower, and I knew no more of his wife or the matters inquired about. My friend then asked (mentally) where she died and when? The answers were correct. He then asked, "What was the cause of her death?" The answer, "Heart disease," was correct. He then asked for the circumstances of her death. It was written that she died suddenly, at night, by the side of him, in bed, and that the first thing he knew of her death was when he found her dead in the morning. This was correct. He asked for her age, size, and for any particular mark by which she could be identified? The answer was correct as to age and size, and as to identification it was written that she had a large scar near the knee, caused by a burn. This was also correct.

Many other questions were asked and answered; and whether he asked the questions aloud, or mentally to himself, the answers were strictly correct in almost every instance. There was no one but us two present.

On another occasion, about the same time, I made inquiry (I was alone) touching a case I was then investigating. Briefly, the facts are these:—A wealthy widow, Mrs. X., had died at her summer cottage with no one present save her sister and a neighbour. She left a will: by its terms this sister was to receive several thousand dollars. Our client, Mrs. Y., was also a legatee and the executrix of the will; and as such it was her duty to collect in all assets. Our client knew it to be a fact that the deceased had in cash in her possession a short time before her death about $700. After Mrs. X.'s

death no money was found, and the sister who was with her claimed there was no money; that Mrs. X. had no money at the time of her death about her, except some $15. Our client saw this sister and questioned her closely, but to no purpose. I did not see or know this sister until some time after the writing I am about to give. The question was, what had become of the $700? Alone by myself I asked for the facts, which were written out much in detail, but in substance the facts as written were these: That the deceased had on her person at the time of her death about $600; that she had spent the other $100; that immediately after her death her sister, Mrs. Z., had stolen the $600 from her dead body; that she had since spent some of it and deposited the balance, some $500, in a bank in the village of A. In the course of a few days we made inquiry, and learned that Mrs. Z. had made the deposit there, but had recently drawn it out. We then cited her before the Surrogate, and she swore that just before the death of Mrs. X. (the same night she died) Mrs. X. gave her the money, $520, to give to a nephew as a present; that there was only $520; that she had just given it to the nephew. We commenced a suit against her for the money ($520) and recovered it. The jury did not believe her defence and made her pay. I have only stated so much of the case as seems to bear on the "automatic" writing. The question is, where did I get the knowledge of the theft, the amount and the deposit in the bank? I may add that we afterwards learned she did spend some money about that time that we always thought was some she took in addition to the $520, and it would have made the sum stolen about $600.

About four and a half years ago an aunt of mine, Miss T., learned that she had a cancer growing on her breast. She had it cut out, and soon was apparently in very fair health. After a few months she began to fail very much; was about the house, but was very generally run down. Cancer did not reappear. She was not said by her doctors to be in any immediate danger; but for some reason I made inquiry, and to my surprise it was written that she was very badly off, and that she would only live a very short time. I inquired the cause, &c., and it was written that her system was poisoned through and through with cancerous matter. I inquired as to when she would die? The answer was that it was impossible to tell just when, that the most that could be said was that she would live about thirty days, judging from a careful examination of her case made at that time. It was written that she would certainly die, that she could not possibly get better or live much longer than thirty days. Within the next week or so I inquired on several occasions as to the matter, but the answers were always to the same effect and positive. My aunt declined fast and died at the time set within a day, and I think it was just thirty days. She was abed only ten days or so. A *post-mortem* showed she died from cancerous poisoning.

On many occasions I have made inquiry as to whether certain sick ones would die or recover; and if die, when? Generally the answers proved very correct.

About a year ago I was writing (for the spirit of deceased friend, Mr. A. *so claimed*). After some writing of a friendly nature, it was written substantially as follows:—"There is one thing that I wish you could do for me, but I don't see how you can, and that is, stop my son" (name fully given) "from drinking." I answered (by thought), "Why, I am surprised. He doesn't drink, does he? that is, not any to speak of, any way?" A.: "Yes, I am sorry to say he drinks

a good deal too much." Q.: "Where does he do his drinking mostly?" A.: "At the B. Hotel." I said I never heard of his drinking. A.: "Well, you watch and inquire, and you will find out that he does." "I should be very glad to be of some service in the matter." A.: "If I see a chance where you can I shall certainly call on you"

Upon investigation I found this was all true.

In May 1887, while looking for authorities on an obscure point in a case I was then preparing for trial, it was written in substance: "I know where the authority is that you need." Q.: "Where?" A.: "In 'Wendell's Reports,' vol.—, page—." Q.: "Who are you?" A.: "I am A. B." The volume and page, as well as the name, were given in full; the name was that of an old lawyer that I had known well. The case cited was just what I needed. I had never seen or heard of the case before to my best knowledge. There are twenty-six volumes of "Wendell's Reports," of about 700 pages each.

I frequently find as I am examining indexes for judgment-debtors, grantees or grantors, &c., in clerks' offices, and elsewhere, that there is the same manifestation of intelligence in another form. Let me explain: Say I am searching an index under the head of "S," looking for the name of Stearns, John J. By placing my hand or finger on the book, drawing it along down over the names, with no thought of the work in hand, as soon as my finger passes the name desired my finger will stop. My eyes must be directed towards the book, but no matter how listless or absent-minded I may be, still at such times my finger will stop at the name in question. When contrasted with ordinary searching the unconscious intelligence that seems to be behind this *is very marked.*

Once, being much in doubt, I asked, "What ails ——?" (one of my sons) "What shall I do for him?" The answer was, "You had better not try to do anything for him, but go and get Dr. T. He will know what to do." I called Dr. T. He examined him and immediately gave an emetic. The contents of the stomach showed that digestion had been stopped, or rather, that the food had not digested at all. The boy recovered rapidly. Dr. T. said it was well I called him. The boy had been rather suddenly taken ill a few hours after a hearty meal and soon after a severe fright or mental strain.

In a contested case over a certain clause or bequest in the will of C. we had been defeated and were about to appeal to the Court of Appeals, our highest court. It was my opinion, also my partner's, that we would win on the appeal; but upon inquiry it was written that we should be beaten, and this opinion was expressed on several occasions, with very good reasons assigned. We were advised not to appeal. We brought the appeal and were defeated.

I have made many inquiries as to whether certain sick persons would recover or die. The answers have been very correct, generally. Writing touching the future is generally stated to be but an opinion, based on known facts, and fallibility is freely admitted. When opinions are written the reasons assigned are very frequently not only new to me, or unthought of, but are generally good reasons.

I have had a good deal of experience and made a good many tests. Those I have given are a fair sample, I think, of the writing that proved to be true. Many statements made were false and many predictions made proved untrue; of these I have given no illustration, but could if necessary. I have done most

of my writing when no one was present. Perhaps I should state that it has been repeatedly written not to believe any writing or statement unless my own good judgment approved of it. I have written a good deal touching a future state, political and philosophical matters. Of all this I have not spoken, as it does not seem of much importance for our present purposes. In passing I will say that much of it was apparently very good, and quite reasonable.

December 28th.

On Christmas Eve there was, as you are probably aware, a railway accident near Hastings, a little way out from New York City, in which twelve persons were killed and another has since died from injuries received. This last-mentioned person resided near me. The news of the injury to this person reached me on Christmas Day. Telegrams in the afternoon were favourable, and indicated a recovery. I made inquiry as to the matter, and it was written in substance that the person would not recover. I suggested that telegrams indicated a recovery. The answer was: "Yes; but we have made an examination, and are of opinion that no recovery will take place." Telegrams the second day were still more favourable, but my writing did not change in opinion. The party died at nine o'clock on the evening of the 26th. . .

January 29th, 1892.

DR. R. HODGSON,—DEAR SIR,—In reply to your inquiry for such facts as I may be able to give, touching the experiences given you by my husband, as automatic writer, I will state :—

Not long after he began to write, some five years ago, I saw a sheet of paper upon which was written a full account of the robbing of the body of the dead sister. I read the account carefully. My husband said that he had written it automatically; that he had asked for the facts and that was the answer. The account of it, as written out for you by my husband, is the same in substance as what I saw and read, except it is very much shortened. I had the paper for some time. and, I think, until after the facts as given were proven true; but it was destroyed long ago. I attended the trial of the suit brought to recover the money. His account given you I believe to be correct.

The lady, Miss T., who had a cancer, was my aunt. The account of her sickness and death are correctly given you by my husband, but I saw no writing, although my husband told me at the time he had written something concerning her, and he stated that it was written that she would die and told when. I do not recall the time set, but I recollect her death occurred at the time predicted.

I recollect the time referred to when our son —— was sick. I saw my husband doing some writing on that occasion, and it was written to go and get Dr. T. The account as written out for you by my husband is, as I recollect it, true in every respect.

Concerning the accident of Christmas Eve, I remember that on Christmas Day, after we heard of the accident, my husband did some writing. He said he had inquired as to Mr. E.'s condition, &c., and that it was written that E. would die, that he was internally and dangerously injured. On the next day the answers that he received as to Mr. E.'s condition were to the same effect. The telegrams received during the same time indicated that he would recover—one reported him out of danger. E. died about nine on the night of the 26th.

I have known my husband to write out correctly quite a good many things that were out of the knowledge of ordinary persons, but of the circumstances which he has given to you I do not now recall anything further.

[MRS. W.]

January 29th, 1892.

DR RICHARD HODGSON,—DEAR SIR,—I recollect the occasion referred to by Mr. W. I think it was about five years ago. We were alone; he spoke of the queer writing he was doing. After some talk on the subject Mr. W. consented to try his skill. I inquired what spirits were present, and Mr. W.'s hand wrote that my wife was. I inquired for her name, and he wrote Adelia O. B., which was correct. I also inquired [when] she died, and where and under what circumstances, and I asked for a description of her. Mr. W. wrote out answers to all the questions as I asked them. As I recall it, I asked most of the questions by thinking. He wrote that she died of heart disease, and the date of her death was correctly given, as was also her personal appearance. And it was written that she died in bed with me; that the first I knew of her death was when I awoke in the morning. He also wrote that there was a large scar near the knee on the left leg.

I recollect that the answers were correct, although I don't recollect all the words used, perhaps. I am very certain that Mr. W. did not know anything about my wife. I had not lived within twenty miles of him, neither had I known him until several years after the death of my wife. It puzzled me how he was able to answer as he did, as I have no reason to think he had any knowledge on the subject. I will add that the height, colour of eyes and hair, and the entire personal description given were exceedingly exact and correct.

Mr. W. also wrote on that occasion what purported to come from an old friend of mine—that he went fishing with me to Lake Ontario, that I tipped the boat over near shore and got him wet. This was true, but I hadn't thought of it in a long time. Mr. W. never heard of it, I am confident, until he wrote it out. S. H. BRITTON.

As soon as Mr. Britton called my attention to the tipping over of the boat I recalled that I wrote about it at the time. W.

Mr. W. adds later:—

NEW YORK, *February 4th*, 1892.

I began my automatic writing with my left hand, and have ever since been able to write in that manner with my left hand, but I am naturally right-handed, and I can write more rapidly and readily with my right hand, although the ideas expressed, &c., are of as high an order, as far as I have observed, when written with one hand as when written with the other.

In automatic work, when the mechanical ability to form letters is not required, as, for instance, in running the hand down an index, I find my left hand is fully the equal of my right. Perhaps I should state that I met with a serious injury to my right hand many years ago, by which I lost the two first fingers and greatly crippled my hand otherwise

The reason that I did my first automatic writing with my left hand was that the planchette directed me to do so. I wrote a day or two with my left hand, and then I tried my right, and since that I have generally written with my right. I can write some slowly in the natural manner with my left hand, but have never done so but very little. The special point I wish to call attention to

is, that the *ideas* automatically written are of as high an order, written with one hand, as with the other. . . .

Another experience of Mr. W.'s is given in **873 A**.

It is plain that if we admit that departed spirits can still see and judge of earthly matters, and can impress their knowledge on incarnate minds, we should have a single explanation which would cover all Mr. W.'s experiences as here recorded. It is to be noted, moreover, that the premonitions, of which he gives several instances, are such as might fall within the scope of a discarnate spirit, with intelligence comparable with our own, but able to examine certain diseased organisms more thoroughly than any earthly physician could do. This, it may be observed, was not the case with the premonitions given to Lady Mabel Howard (**851 A**), which involved a complexity of incident which looks as though it must lie beyond the calculation of an intelligence like our own, however fully informed of existing circumstances.

874. Deferring till the next chapter any further discussion of this problem, I give here in **874 A** a well-evidenced case of a prediction by table-tilting of a precise date of death, at a distance of forty days.

875. I next quote a case which illustrates the continued terrene knowledge on the part of the dead of which other instances were given in the last chapter.

(From *Proceedings* S.P.R., vol. vi. pp. 349–53. The narrative is a translation from an article in *Psychische Studien*, December 1889, pp. 572–77, by the Editor, the Hon. Alexander Aksakoff.)

The case belongs not to the category of *facts which are known only to the deceased*, but to the category of those which *could only be imparted by the deceased*, for it relates to a political secret concerning a living person, which was revealed by an intimate friend of that living person for the purpose of saving him. I shall set forth this case in all possible detail, because I consider it a most convincing one in support of the Spiritualistic hypothesis. I will even express myself still more strongly. I consider that it affords as absolute a proof of identity as it is possible for evidence of this kind to present.

My readers are already acquainted with my sister-in-law, Mrs. A. von Wiesler, from the part she took in the family séances held with me in the years 1880–1883, after the decease of my wife. She has an only daughter, Sophie, who at the time of those séances was completing her studies. She had taken no part, either at our séances or at any others, and she had not read anything about Spiritualism. Her mother also had not joined in any séances except our own. One evening in October 1884, during the visit of a distant relative, the conversation turned upon Spiritualism, and in order to please him a trial with the table was arranged. The séance, however, gave no satisfactory result. It only showed that the two ladies were able to get something. On Tuesday evening, January 1st, 1885, Mrs. von Wiesler being alone with her daughter, in order to divert her mind from some matters which made her anxious, proposed to hold a little séance. An alphabet was written out on a sheet of paper, a saucer with a black line as pointer served as a planchette, and, behold, the name Andreas was indicated. This was

quite natural, for Andreas was the name of Sophie's father, the deceased husband of Mrs. von Wiesler. The communication presented nothing remarkable, but it was nevertheless resolved to continue the séances once a week, on every Tuesday. For three weeks the character of the communications remained unchanged. The name Andreas was continually repeated.

But on the fourth Tuesday—January 22nd—in place of the customary name, Andreas, the name "Schura" was spelt out, to the great astonishment of both sitters. Then, by quick and precise movements of the pointer, these words were added:—

"It is given to thee to save Nikolaus."

"What does this mean?" asked the astonished ladies.

"He is compromised as Michael was, and will like him go to ruin. A band of good-for-nothing fellows are leading him astray."

"What can be done to counteract it?"

"Thou must go to the Technological Institute before three o'clock, let Nikolaus be called out, and make an appointment with him at his house."

This being all addressed to the young lady, Sophie, she replied that it would be difficult for her to carry out these directions on account of the slight acquaintanceship which existed between her and Nikolaus's family.

"Absurd ideas of propriety!" was "Schura's" indignant reply.

"But in what way shall I be able to influence him?" asked Sophie.

"Thou wilt speak to him in my name."

"Then your convictions no longer remain the same?"

"Revolting error!" was the reply.

I must now explain the meaning of this mysterious communication. "Schura" is the Russian pet name for Alexandrine. Nikolaus and Michael were her cousins. Michael, quite a young man, had unfortunately allowed himself to become entangled by the revolutionary ideas of our Anarchists or Socialists. He was arrested, tried, and condemned to imprisonment at a distance from St. Petersburg, where he lost his life in an attempt to escape. "Schura" loved him dearly, and fully sympathised with his political convictions, making no secret of it. After his death, which occurred in September 1884, she was discouraged in her revolutionary aspirations, and ended her life by poison, at the age of seventeen, on the 15th of January 1885, just one week before the séance above described. Nikolaus, Michael's brother, was then a student at the Technological Institute.

Mrs. von Wiesler and her daughter were aware of these circumstances, for they had long been acquainted with "Schura's" parents, and with those of her cousins, who belong to the best society of St. Petersburg. It will be obvious that I cannot publish the names of these families. I have also changed those of the young people. The acquaintanceship was, however, far from being intimate. They saw each other occasionally, but nothing more. Later I will give further details. We will now continue our narrative

Naturally, neither Mrs. von Wiesler nor her daughter knew anything as to the views or secret conduct of Nikolaus. The communication was just as unexpected as it was important. It involved a great responsibility. Sophie's position was a very difficult one. The literal carrying out of "Schura's" demands was, for a young lady, simply impossible, merely from considerations of social propriety. What right could she have, on the ground of simple acquaintanceship, to interfere in family affairs of so delicate a character?

Besides, it might not be true; or, quite simply and most probably, Nikolaus might deny it. What position would she then find herself in? Mrs. von Wiesler knew only too well, from the séances she had taken part in with me, how little dependence can be placed on Spiritualistic communications. She counselled her daughter, in the first place, to convince herself of "Schura's" identity. This advice was followed without any hesitation as one way out of the difficulty.

On the following Tuesday "Schura" manifested at once, and Sophie asked for a proof of her identity, to which "Schura" forthwith replied:—

"Invite Nikolaus, arrange a séance, and I will come."

It will be seen from this reply that "Schura," who during her life had learnt to despise the conventionalities of society, as is the custom among the Socialists, remained true to her character, and again demanded what was an impossibility. Nikolaus had never been in Mrs. von Wiesler's house. Sophie then asked for another proof of her identity, without Nikolaus being brought in at all, and requested that it might be a convincing one.

"I will appear to thee," was the reply.

"How?"

"Thou wilt see."

A few days later Sophie was returning home from a soirée; it was nearly 4 A.M. She was just retiring, and was at the door between her bedroom and the dining-room, there being no lights in the latter, when she saw on the wall of the dining-room, in sight of the door at which she stood, a luminous round spot, with, as it were, shoulders. This lasted for two or three seconds, and disappeared, ascending towards the ceiling. Sophie immediately assured herself that it was not the reflection of any light coming from the street.

At the séance on the following Tuesday, an explanation of this appearance being asked for, "Schura" replied:—

"It was the outline of a head with shoulders I cannot appear more distinctly. I am still weak."

Many other details, which I have passed over, tended to convince Sophie of the reality of "Schura's" identity, yet she could not bring herself to carry out that which "Schura" desired her to do She therefore proposed as a suitable compromise that she should acquaint Nikolaus's parents with what had occurred.

This proposal aroused "Schura's" strongest displeasure, expressed by violent movements of the saucer, and by the sentence:—

"That will lead to nothing;"—after which disparaging epithets followed, impossible to repeat here, especially applicable to persons of weak and irresolute character, with whom the energetic and decisive "Schura" had no patience —epithets which are not found in dictionaries, but which were expressions used by "Schura" in her lifetime, and characteristic of her This was confirmed in the sequel.

Nevertheless Sophie continued to hesitate, and at each successive séance "Schura" insisted more and more imperatively that Sophie must act at once. This is very important to notice, as we shall see later. This want of resolution on the part of Sophie was ascribed by "Schura" to the influence of Mrs. von Wiesler. From the beginning "Schura" had seemed to bear a grudge against Mrs. von Wiesler. From the first séance she addressed Sophie only. She never permitted Mrs. von Wiesler to ask a question. Whenever she attempted

to do so, she met her with a—"Be silent—be silent!" Whereas in addressing Sophie she overwhelmed her with the tenderest expressions.

How great was the astonishment and consternation of the ladies, when at the séance on the 26th of February the first words were:—

"It is too late. Thou wilt repent it bitterly. The pangs of remorse will follow thee. Expect his arrest!"

These were "Schura's" last words. From this time she was silent. A séance was attempted on the following Tuesday, but there was no result. The séances of Mrs. von Wiesler and her daughter were from that time entirely given up.

While these séances were being held, Mrs. von Wiesler naturally kept me informed of what transpired, and consulted with me as to what was to be done in view of the extraordinary character of "Schura's" requests. Some time after they had ceased Mrs. von Wiesler, to satisfy her own conscience and to comfort her daughter, resolved to communicate the whole episode to the parents of Nikolaus. They paid no attention to it. Nothing was elicited that any fault could be found with. The family were quite satisfied in regard to Nikolaus's conduct. But it is important to bear in mind the fact that these Spiritualistic communications were made known to the parents before the final issue. When during the remainder of the year everything went on happily, Sophie became fully convinced that all the communications were only lies, and formed a resolution that she would never again occupy herself with Spiritualistic séances.

Another year passed without any special event. But on the 9th of March, 1887, the secret police suddenly searched Nikolaus's rooms. He was arrested in his own house, and within twenty-four hours was exiled from St. Petersburg. It came out later that his crime was taking part in anarchical assemblies—assemblies which were held in the months of January and February 1885, exactly corresponding with the time when "Schura" was insisting that steps should *then* be taken to dissuade Nikolaus from taking part in such meetings. Only now were the communications of "Schura" estimated at their true value. The notes which Mrs. von Wiesler had made were read again and again by the families both of "Schura" and of Nikolaus. "Schura's" identity in all those manifestations was recognised as incontestably demonstrated, in the first place, by the main fact in relation to Nikolaus, by other intimate particulars, and also by the totality of the features which characterised her personality. This mournful occurrence fell like a fresh thunderclap on Nikolaus's family, and they had only to thank God that the errors of the young man were not followed by more fatal results.

In order to estimate this incident aright, it is of great importance to establish the relations which existed between the two young ladies. I have requested Madame and Mdlle. von Wiesler to give me on this, as on the previous points, a written memorandum in full detail; and from that memorandum I extract what follows [somewhat abridged here]:—

In December 1880 Madame von Wiesler and her daughter paid a Christmas visit to "Schura's" grandfather, Senator N., where Sophie saw "Schura" for the first time. Sophie was then about thirteen years old, and "Schura" even younger. Sophie was astonished to see "Schura's" writing-table covered with books [and had a talk with her about favourite authors]. The two girls often saw each other at a distance in the recreation-room of their school during the winter, but "Schura" was soon transferred to another school. [They met once

at a country-house without exchanging a word, and saw each other once across a theatre. Sophie, in fact, had had one childish talk with "Schura"; Madame von Wiesler had never had any real talk with her.] Hence it is clear that the relations of these ladies with "Schura" were of the most distant kind, and that they could not know anything of her political secrets.

876. I now give a case which in one respect stands alone. It narrates the success of a direct experiment,—a test-message planned before death, and communicated after death, by a man who held that the hope of an assurance of continued presence was worth at least a resolute effort, whatever its result might be. His tests, indeed, were two, and both were successful. One was the revealing of the place where, before death, he hid a piece of brick marked and broken for special recognition, and the other was the communication of the contents of a short letter which he wrote and sealed before death. We may say that the information was certainly not possessed supraliminally by any living person. I give two other cases in **876 A** and **B** where information given through automatists may hypothetically be explicable by telepathy from the living, although, indeed, in my own view it probably emanated from the deceased as alleged. In one of these cases the place where a missing will had been hidden was revealed to the automatist, but it is not clear whether the will was actually discovered or not before the automatic writing was obtained (although the automatist was unaware of its discovery), and in any case, apparently, its whereabouts was known to some living person who had hidden it, and may not have been known to the deceased before death.

In the other case the whereabouts of a missing note of hand was revealed to the automatists, and even if this could be regarded as absolutely unknown supraliminally to any living person, it is not by any means certain that the fact was known before death to the deceased person from whom the message purported to come.

These cases, therefore, are not such strong evidence for personal identity as the one to which I have referred above, and which I now give, as recording what purports to be the successful accomplishment of an experiment which every one may make;—which every one *ought* to make;—for, small as may be the chances of success, a few score of distinct successes would establish a presumption of man's survival which the common sense of mankind would refuse to explain away. If accepted, the incident shows a continued perception on the part of the deceased of the efforts made by friends to communicate with him.

(From *Proceedings* S.P.R., vol. viii. pp. 248–51.) [1]

[1] An account of this case appeared in an article by Herman Snow in the *Religio-Philosophical Journal* for January 31st, 1891, and Mr. Snow also sent us an earlier article on the subject which he had written in 1881, and of which his second account was a mere repetition. The facts were related to him by the Unitarian minister of the place where Mrs. Finney lived; and this third-hand account recorded by Mr. Snow fifteen years after the event closely coincides with Mrs Finney's first-hand one, recorded twenty-five years after the event.

The following letters were received from the principal witness, Mrs. Finney :—

ROCKLAND, MASS., *April 19th*, 1891.

MR. HODGSON,—DEAR SIR,—Some weeks ago I received from you a few lines asking me to give you an account of the communication received from Cousin Benja in spirit-life, some twenty-five years ago.

For weeks and months before my brother left the form we conversed freely on the subject of spirit communion and such matters, and one morning he requested me to bring him a small piece of brick, also pen and ink; he then made two marks on one side, and one on the other with the ink, then breaking the brick in two, gave me one piece, telling me at the time to take care of it, and some day he would hide the other piece away where no one but himself would know, and after leaving the form, if possible, would return in some way and tell me where it was. I could then compare them together, and it would be a test that he could return and communicate, and *my mind* could not have any influence over it, as I did not know where he put it.

After he left the form our anxiety was *very great* to hear and learn all we could of communicating with spirits, and for months we got nothing satisfactory.

We then commenced sitting at the table at home (mother and myself), which we did for some little time; at last it commenced tipping, and by calling the alphabet spelled out where we could find the piece of brick that he put away,—that was the way we got the test. To us that was truth that spirits can and do communicate with us, and nothing but the influence and power of Benja could tell us that test.—Truly yours, MRS. WM. A. FINNEY.

ROCKLAND, *May 3rd*, 1891.

MR. R. HODGSON,—DEAR SIR,—Yours of April 21st received, and I will add a few more lines as to statement of brother Benja's communication.

By calling the alphabet we spelled out :—

"You will find that piece of brick in the cabinet under the tomahawk.—BENJA."

I went to that room and took the key, unlocked the cabinet, which had not been touched by any one after he locked it and put away the key. There I found that piece of brick just as it had spelled out, and it corresponded with the piece I had retained, fitting on exactly where he broke it off the piece I had. It was wrapped in a bit of paper and tucked into a shell, and placed in the bottom of the cabinet *exactly under* the tomahawk, as was spelled out by the alphabet.

This is truth, and no power but Benja's could tell that.

Mother is not living; I am the only one of the family that is living.—Yours respectfully, MRS. WM. A. FINNEY.

ROCKLAND, *May 11th*, 1891.

MR. R. HODGSON,—DEAR SIR,—Yours of 6th received. I will continue to say, in answer to your questions, that the piece of brick was entirely concealed in the shell, so that it could not be seen from outside of cabinet. It was wrapped in a piece of paper stuck together with mucilage and tucked into the end of the shell, then a piece of paper gummed over that, so that nothing was visible from the shell. The shell was on the lower shelf of the cabinet, and only the top of the shell was visible outside the cabinet.

One more little incident I will mention, for to me it is as valuable as the other. He wrote me a letter (about the time he gave me the piece of brick) and sealed it, saying at the time it was not to be answered, but the contents of the letter to be told. I got that in the same way I did the other, by calling the alphabet and the table tipping. It was these words :—

"Julia! do right and be happy.—BENJA."

That was correct. Just the contents of my letter. I have no particular objection as to giving my name, for I have stated nothing but the truth.

At my home in Kingston I have that little shell with the piece of brick, and if you would like them I will send them to you. Will place the brick into the shell as it was when I found it Of course, the paper that was around it then is worn out years ago The cabinet is disposed of. JULIA A. FINNEY.

Mrs. Finney further writes :—

ROCKLAND, *June 26th*, 1891.

I send you by express a box containing the letter and shell with the piece of brick. I have placed one piece in the shell just as it was when I found it, so you can see how nicely it was concealed in the shell. The papers that were around it then are worn out. You can retain them if you like, as I do not care for them now.

To me it is a positive truth that he did communicate to us, and our minds could have nothing to do with it. J. A. FINNEY.

ROCKLAND, *July 19th*, 1891.

. . . The shell was placed on the same shelf with the tomahawk, and no other shells on that shelf. It was placed with the open side down, and the tomahawk stood directly over it. I cannot say why he did not tell us to look inside of the shell. We started to look as soon as he told us. It was in the cabinet under the tomahawk. We did not wait for any more to be said.

I am not intimately acquainted with many public people. As to my integrity, will refer you to Rev. C. Y. de Normandie, of Kingston.

J. A. FINNEY.

Dr. Hodgson writes :—

The shell is a large Triton, about ten inches long. The piece of brick was wrapped in folds of soft paper and tucked deeply into the recess. Another piece of paper was then gummed around the sides of the shell in the interior, so as absolutely to prevent the piece of brick from falling out. When I received the shell from Mrs. Finney and looked into the interior and shook the shell violently, there was nothing to indicate that the shell contained anything but the piece of gummed paper.

The piece of brick in the shell weighs one and a half ounces, and the piece of brick retained by Mrs. Finney weighs about two and a quarter ounces. The shell with the piece of brick and paper wrapping weighs about eleven and a half ounces.

Mrs. Finney also forwarded me the letter written by her brother. The shell and the pieces of brick and the letter are now all in my possession.

R. HODGSON.

We have a letter (in original) from the Rev. C. Y. de Normandie, of Kingston, Canada, to Mrs. Finney. "I expressed then," he says, speaking of a former note to Dr. Hodgson, which accidentally went astray, "that to the best

knowledge I had of you and to my firm belief your word could be implicitly relied on. I felt confident that you would state a matter as you understood it, as you regarded it, without reference to the consequences ; and that you would not be any more likely to be misled and deceived about a matter of that kind than others similarly situated."

877. The experiment which was in this case successful is one (I repeat) which might be tried by everybody (see **877 A**). And I may add the remark that it is to experiment with automatic writing, crystal-vision, &c., rather than to spontaneous apparitions, that we must look for any real information as to the degree in which departed spirits retain their knowledge of the things of earth.

Once more I must express my astonishment and regret that amongst some tens—perhaps hundreds—of thousands of persons, scattered over many countries, who already believe that the road of communication between the two worlds is open, there should be so very few who can or will make any serious effort to obtain fresh evidence of so important a fact. But, quite apart from the Spiritist camp, there are now many inquirers who know that automatic writing is a real fact in nature, and who are willing to discuss with an open mind the origin of any message which may thus be given. Let these set themselves to the task, and the result of organised and intelligent effort will soon, as I believe, be made plain.

For aught that we can tell, there may be—I believe that there are—collaborators elsewhere who only await our appeal. Why should not every death-bed be made the starting-point of a long experiment? And why should not every friend who sails forth κιόνων ὑπὲρ Ἡρακλέος—into the unknown sea—endeavour to send us news from that bourne from which few travellers, perhaps, have as yet made any adequate or systematic preparation to return?

878. Here, then, let us pause and consider to what point the evidence contained in this chapter has gradually led us. We shall perceive that the motor phenomena have confirmed, and have also greatly extended, the results to which the cognate sensory phenomena had already pointed. We have already noted, in each of the two states of sleep and of waking, the variously expanding capacities of the subliminal self. We have watched a hyperæsthetic intensification of ordinary faculty, —leading up to telæsthesia, and to telepathy from the living and from the departed. Along with these powers, which, on the hypothesis of the soul's independent existence, are at least within our range of analogical conception, we have noted also a precognitive capacity of a type which no fact as yet known to science will help us to explain.

Proceeding to the study of motor automatisms, we have found a *third* group of cases which independently confirm in each of these lines in turn the results of our analysis of sensory automatisms both in sleep and in waking. Evidence thus convergent will already need no ordinary

boldness of negative assumption if it is to be set aside. But motor automatisms have taught us much more than this. At once more energetic and more persistent than the sensory, they oblige us to face certain problems which the lightness and fugitiveness of sensory impressions allowed us in some measure to evade. Thus when we discussed the mechanism (so to call it) of visual and auditory phantasms, two competing conceptions presented themselves for our choice,—the conception of *telepathic impact*, and the conception of *psychical invasion*. Either (we said) there was an influence exerted by the agent on the percipient's mind, which so stimulated the sensory tracts of his brain that he externalised that impression as a quasi-percept, or else the agent in some way modified an actual portion of space where (say) an apparition was discerned, perhaps by several percipients at once.

Phrased in this manner, the telepathic impact seemed the less startling, the less extreme hypothesis of the two,—mainly, perhaps, because the picture which it called up was left so vague and obscure. But now instead of a fleeting hallucination we have to deal with a strong and lasting impulse—such, for instance, as the girl's impulse to *write*, in Dr. Liébeault's case (**866**) :—an impulse which seems to come from the depths of the being, and which (like a post-hypnotic suggestion) may over-ride even strong disinclination, and keep the automatist uncomfortable until it has worked itself out. We may still call this a *telepathic impact*, if we will, but we shall find it hard to distinguish that term from a *psychical invasion*. This strong, yet apparently alien, motor innervation corresponds in fact as closely as possible to our idea of an *invasion*—an invasion no longer of the room only in which the percipient is sitting, but of his own body and his own powers. It is an invasion which, if sufficiently prolonged, would become a *possession ;* and it both unites and intensifies those two earlier conjectures ; —of telepathic impact on the percipient's mind, and of "phantasmogenetic presence" in the percipient's surroundings. What seemed at first a mere impact is tending to become a persistent control ; what seemed an incursion merely into the percipient's environment has become an incursion into his organism itself.

879. As has been usual in this inquiry, this slight forward step from vagueness to comparative clearness of conception introduces us at once to a whole series of novel problems. Yet, as we have also learnt to expect, some of our earlier phenomena may have to be called in with advantage to illustrate phenomena more advanced.

In cases of split personality, to begin with, we have seen just the same phenomena occurring where certainly no personality was concerned save the percipient's own. We have seen a section of the subliminal self partially or temporarily dominating the organism ; perhaps (as in Anna Winsor's case, **237 A**) controlling permanently one arm alone ; or perhaps controlling intermittently the whole nervous system ;—and all this with varying degrees of displacement of the primary personality.

Similarly with post-hypnotic suggestion. We have seen the subliminal self ordered to write (say) "It has left off raining"—and thereupon writing the words without the conscious will of the automatist—and again with varying degrees of displacement of the waking self. The step hence to such a case as Mrs. Newnham's (**849 A**) is thus not a very long one. Mrs. Newnham's subliminal self, exercising supernormal faculty, and by some effort of its own, acquires certain facts from Mr. Newnham's mind, and uses her hand to write them down automatically. The great problem here introduced is how the subliminal self acquires the facts, rather than how it succeeds in writing them down when it has once acquired them.

But as we go further we can no longer limit the problem in this way,—to the activities of the automatist's subliminal self. We cannot always assume that some portion of the automatist's personality gets at the supernormal knowledge by some effort of its own. Our evidence, as we know, has pointed decisively to telepathic impacts or influences from without. In the Kirby case (**852**), for instance, we have supposed that the spirit of the sleeping sister affected the brother by a telepathic impact, from *without*, which worked itself out by automatic movements just like those automatic movements which we have already described as originating wholly from *within*. What, then, is the mechanism here? Are we still to suppose that the automatist's subliminal self executes the movements—obeying somehow the bidding of the impulse from without? or does the external agent, who sends the telepathic message, himself execute the movements also, directly using the automatist's arm? And if telekinetic movements accompany the message, (a subject thus far deferred, but of prime importance), are we to suppose that these also are effected by the percipient's subliminal self, under the guidance of some external spirit, incarnate or discarnate? or are they effected directly by that external spirit?

880. We cannot really say which of these two is the easier hypothesis.

From one point of view it may seem simpler to keep as long as we can to that acknowledged *vera causa*, the automatist's subliminal self; and to collect such observations as may indicate any power on its part of producing physical effects outside the organism. Such scattered observations occur at every stage, and even Mrs. Newnham, (I may briefly observe in passing), thought that her pencil, when writing down the messages telepathically derived from her husband, was moved by something other than the ordinary muscular action of the fingers which held it. On the other hand, there seems something very forced in attributing to an external spirit's agency impulses and impressions which seem intimately the automatist's own, and at the same time refusing to ascribe to that external agency phenomena which take place outside the automatist's organism, and which present themselves to him as objective facts, as much outside his own being as the fall of the apple to the ground.

Reflecting on such points—and once admitting this kind of interaction between the automatist's own spirit and an external spirit, incarnate or discarnate—we find the possible combinations presenting themselves in perplexing variety;—a variety both of agencies on the part of the invading spirit, and of effects on the part of the invaded spirit and organism.

What is that which invades? and what is that which is displaced or superseded by this invasion? In what ways may two spirits co-operate in the possession and control of the same organism?

These last words—control and possession—remind us of the great mass of vague tradition and belief to the effect that spirits of the departed may exercise such possession or control over the living. To those ancient and vague beliefs it will be our task in the next chapter to give a form as exact and stable as we can. And observe with how entirely novel a preparation of mind we now enter on that task. The examination of "possession" is no longer to us, as to the ordinary civilised inquirer, a merely antiquarian or anthropological research into forms of superstition lying wholly apart from any valid or systematic thought. On the contrary, it is an inquiry directly growing out of previous evidence; directly needed for the full comprehension of known facts as well as for the discovery of facts unknown. We need (so to say), to analyse the spectrum of helium, as detected in the sun, in order to check and correct our spectrum of helium as detected in the Bath waters. We are obliged to seek for certain definite phenomena in the spiritual world in order to explain certain definite phenomena of the world of matter.

CHAPTER IX

TRANCE, POSSESSION AND ECSTASY

Vicit iter durum pietas.
—VIRGIL.

900. The appearance of this book has been delayed for several years by several causes, of which it is to be feared that the chief has been that cause which the gods call Sheer Indolence, and men the Pressure of Occupation. What *evil* may have resulted from the long deferment it is not for the author to say. What counterbalancing *good* there may have accrued ought to be manifest in the following chapter. For it is in this chapter that the main difference lies between what I should have written ten years ago, and what it seems to me not only permissible, but even urgently necessary to write to-day. It is in what must needs be said about Possession that the great change has come.

Possession, to define it for the moment in the narrowest way, is a more developed form of Motor Automatism. The difference broadly is, that in Possession the automatist's own personality does for the time altogether disappear, while there is a more or less complete *substitution* of personality; writing or speech being given by a spirit through the entranced organism. The change which has come over this branch of evidence since the present work was first projected, in 1888, is most significant. There existed indeed, at that date, a good deal of evidence which pointed in this direction,[1] but for various reasons most of that evidence was still possibly explicable in other ways. Even the phenomena of Mr. W. S. Moses left it possible to argue that the main "controls" under which he wrote or spoke when entranced were self-suggestions of his own mind, or phases of his own deeper personality. I had not then had the opportunity, which the kindness of his executors after his death afforded to me, of studying the whole series of his original note-books, and forming at first-hand my present conviction that spiritual agency was an actual and important element in that long sequence of communications. On the whole, I did not then anticipate that the theory of possession could be presented as more than a plausible speculation, or as a supplement to other lines of proof of man's survival of death.

[1] The cases of Swedenborg, Cahagnet's subject, D. D. Home, and Stainton Moses will be discussed in the course of this chapter.

The position of things, as the reader of the S.P.R. *Proceedings* knows, has in the last decade undergone a complete change. The trance-phenomena of Mrs. Piper—so long and so carefully watched by Dr. Hodgson and others—formed, I think, by far the most remarkable mass of psychical evidence till then adduced in any quarter. And more recently other series of trance-phenomena with other "mediums"—though still incomplete—have added materially to the evidence obtained through Mrs. Piper. The result broadly is that these phenomena of possession are now the most amply attested, as well as intrinsically the most advanced, in our whole repertory.

901. Nor, again, is the mere increment of direct evidence, important though that is, the sole factor in the changed situation. Not only has direct evidence grown, but indirect evidence, so to say, has moved to meet it. The notion of personality,—of the control of organism by spirit,—has gradually been so modified that Possession, which passed till the other day as a mere survival of savage thought, is now seen to be the consummation, the furthest development, of many lines of experiment, observation, reflection, which the preceding chapters have opened to our view.

Let us then at once consider what the notion of possession does actually claim. It will be better to face that claim in its full extent at once, as it will be seen that the evidence, while rising through various stages, does in the end insist on all that the ancient term implies. The leading modern cases, of which Stainton Moses and Mrs. Piper may be taken as types, are closely analogous, presenting many undesigned coincidences, some of which come out only on close examination.

The claim, then, is that the automatist, in the first place, falls into a trance, during which his spirit partially "quits his body": enters at any rate into a state in which the spiritual world is more or less open to its perception; and in which also—and this is the novelty—it so far ceases to occupy the organism as to leave room for an invading spirit to use it in somewhat the same fashion as its owner is accustomed to use it.

The brain being thus left temporarily and partially uncontrolled, a disembodied spirit sometimes, but not always, succeeds in occupying it; and occupies it with varying degrees of control. In some cases (Mrs. Piper) two or more spirits may simultaneously control different portions of the same organism.

The controlling spirit proves his identity mainly by reproducing, in speech or writing, facts which belong to *his* memory and not to the automatist's memory. He may also give evidence of supernormal perception of other kinds.

His manifestations may differ very considerably from the automatist's normal personality. Yet in one sense it is a process of selection rather than of addition; the spirit selects what parts of the brain-machinery he will use, but he cannot get out of that machinery more than it is con-

structed to perform. The spirit can indeed produce facts and names unknown to the automatist; but they must be, as a rule, such facts and names as the automatist could easily have repeated, had they been known to him:—not, for instance, mathematical formulæ or Chinese sentences, if the automatist is ignorant of mathematics or of Chinese.

After a time the control gives way, and the automatist's spirit returns. The automatist, awaking, may or may not remember his experiences in the spiritual world during the trance. In some cases (Swedenborg) there is this memory of the spiritual world, but no possession of the organism by an external spirit. In others (Cahagnet's subject) there is utterance during the trance as to what is being discerned by the automatist, yet no memory thereof on waking. In others (Mrs. Piper) there is neither utterance as a rule, or at least no prolonged utterance, by the automatist's own spirit, nor subsequent memory; but there is writing or utterance during the trance by controlling spirits.

902. Now this seems a strange doctrine to have reached after so much disputation. For it simply brings us back to the creeds of the Stone Age. We have come round again to the primitive practices of the shaman and the medicine-man;—to a doctrine of spiritual intercourse which was once œcumenical, but has now taken refuge in African swamps and Siberian tundras and the snow-clad wastes of the Red Indian and the Esquimaux. If, as is sometimes advised, we judge of the worth of ideas by tracing their *origins*, no conception could start from a lower level of humanity. It might be put out of court at once as unworthy of civilised men.

Fortunately, however, our previous discussions have supplied us with a somewhat more searching criterion. Instead of asking in what age a doctrine originated—with the implied assumption that the more recent it is, the better—we can now ask how far it is in accord or in discord with a great mass of actual recent evidence which comes into contact, in one way or another, with nearly every belief as to an unseen world which has been held at least by western men. Submitted to this test, the theory of possession gives a remarkable result. It cannot be said to be inconsistent with any of our proved facts. We know absolutely nothing which negatives its possibility.

Nay, more than this. The theory of possession actually supplies us with a powerful method of co-ordinating and explaining many earlier groups of phenomena, if only we will consent to explain them in a way which at first sight seemed extreme in its assumptions—seemed unduly prodigal of the marvellous. Yet as to that difficulty we have learnt by this time that no explanation of psychical phenomena is really simple, and that our best clue is to get hold of some group which seems to admit of one interpretation only, and then to use that group as a *point de repère* from which to attack more complex problems.

Now I think that the Moses-Piper group of trance-phenomena cannot

be intelligently explained on any theory except that of possession. And I therefore think it important to consider in what way earlier phenomena have led up to possession, and in what way the facts of possession, in their turn, affect our view of these earlier phenomena.

If we analyse our observations of possession, we find two main factors —the central operation, which is the control by a spirit of the sensitive's organism; and the indispensable prerequisite, which is the partial and temporary desertion of that organism by the percipient's own spirit.

Let us consider first how far this withdrawal of the living man's spirit from his organism has been rendered conceivable by evidence already obtained.

903. First of all, the splits, and substitutions of phases of personality with which our second chapter made us familiar have great significance for *possession* also.

We have there seen some secondary personality, beginning with slight and isolated sensory and motor manifestations, yet going on gradually to complete predominance,—complete control of all supraliminal manifestation.

The mere collection and description of such phenomena has up till now savoured of a certain boldness. The idea of tracing the possible mechanism involved in these transitions has scarcely arisen.

Yet it is manifest that there must be a complex set of laws concerned with such alternating use of brain-centres;—developments, one may suppose, of those unknown physical laws underlying ordinary memory, of which no one has formed as yet even a first rough conception.

An ordinary case of ecmnesia may present problems as insoluble in their way as those offered by spirit-possession itself. There may be in ecmnesia periods of life absolutely and permanently extruded from memory; and there may be also periods which are only temporarily thus extruded. Thus on Wednesday and Thursday I may be unaware of what I learnt and did on Monday and Tuesday; and then on Friday I may recover Monday's and Tuesday's knowledge, as well as retaining Wednesday's and Thursday's, so that my brain-cells have taken on, so to say, two separate lines of education since Sunday—that which began on Monday, and that which began on Wednesday. These intercurrent educations may have been naturally discordant, and may be fused in all kinds of ways in the ultimate synthesis.

These processes are completely obscure; and all that can be said is that their mechanism probably belongs to the same unknown series of operations which ultimately lead to that completest break in the history of the brain-cells which consists in their intercalary occupation by an external spirit.

904. Passing on to *genius*, which I discussed in my third chapter, it is noticeable that there also there is a certain degree of temporary substitution of one control for another over important brain-centres.

We must here regard the subliminal self as an entity partially distinct from the supraliminal, and its occupation of these brain-centres habitually devoted to supraliminal work is a kind of possession, which illustrates in yet another way the rapid metastasis of psychical product (so to term it) of which these highest centres are capable. The highest genius would thus be the completest *self-possession*,—the, occupation and dominance of the whole organism by those profoundest elements of the self which act from the fullest knowledge, and in the wisest way.

905. The next main subject which fell under our description was *sleep*. And this state—the normal state which most resembles trance—has long ago suggested the question which first hints at the possibility of ecstasy, namely, What becomes of the soul during sleep? I think that our evidence has shown that sometimes during apparent ordinary sleep the spirit may travel away from the body, and may bring back a memory, more or less confused, of what it has seen in this clairvoyant excursion. This may indeed happen for brief flashes during waking moments also. But ordinary sleep seems to help the process; and deeper states of sleep —spontaneous or induced—seem still further to facilitate it. In the coma preceding death, or during that "suspended animation" which is sometimes taken for death, this travelling faculty has seemed to reach its highest point.

906. I have spoken of deeper states of sleep, "spontaneous or induced," and here the reader will naturally recall much that has been said of ordinary somnambulism, much that has been said of hypnotic trance. Hypnotic trance has created for us, with perfect facility, situations externally indistinguishable from what I shall presently claim as true possession. A quasi-personality, arbitrarily created, may occupy the organism, responding to speech or sign in some characteristic fashion, although without producing any fresh verifiable facts as evidence to the alleged identity. Nay sometimes, as in a few of the Pesaro experiments, (see *Proceedings* S.P.R., vol. v. pp. 563–565), there may be indications that something of a new personality is there. And on the other hand, the sensitive's own spirit often claims to have been absent elsewhere,—much in the fashion in which it sometimes imagines itself to have been absent during ordinary sleep, but with greater persistence and lucidity.

Our inquiry into the nature of what is thus alleged to be seen in sleep and cognate states has proved instructive. Sometimes known earthly scenes appear to be revisited—with only such alteration as may have taken place since the sleeper last visited them in waking hours. But sometimes also there is an admixture of an apparently *symbolical* element. The earthly scene includes some element of human action, which is presented in a selected or abbreviated fashion, as though some mind had been concerned to bring out a special significance from the complex story. Sometimes this element becomes quite dominant; phantasmal figures are seen; or (as in Dr. Wiltse's case of apparent death, **713 A**) there

may be a prolonged symbolical representation of an entry into the spiritual world.

Cases like these do of course apparently support that primitive doctrine of the spirit's actual wandering in space. On the other hand, this notion has become unwelcome to modern thought, which is less unwilling to believe in some telepathic intercourse between mind and mind in which space is not involved. For my own part, I have already explained that I think that the evidence to an at least apparent movement of some kind in space must outweigh any mere speculative presumption against it. And I hold that these new experiences of possession fall on this controversy with decisive force. It is so strongly claimed, in every instance of possession, that the sensitive's own spirit must in some sense *vacate* the organism, in order to allow another spirit to enter,—and the evidence for the reality of possession is at the same time so strong,—that I think that we must argue back from this spatial change as a relatively certain fact, and must place a corresponding interpretation on earlier phenomena. Such an interpretation, if once admitted, does certainly meet the phenomena in the way most accordant with the subjective impressions of the various percipients.

As we have already repeatedly found, it is the bold evolutionary hypothesis which best fixes and colligates the scattered facts. We encounter in these studies phenomena of degeneration and phenomena of evolution. The degenerative phenomena are explicable singly and in detail as declensions in divergent directions from an existing level. The evolutive phenomena point, on the other hand, to new generalisations;—to powers previously unrecognised towards which our evidence *converges* along constantly multiplying lines.

This matter of psychical excursion from the organism ultimately involves the extremest claim to novel faculty which has ever been advanced for men. For it involves, as we shall see, the claim to *ecstasy*:—to a wandering vision which is not confined to this earth or this material world alone, but introduces the seer into the spiritual world and among communities higher than any which this planet knows. The discussion of this transportation, however, will be better deferred until after the evidence for possession has been laid before the reader at some length.

Continuing, then, for the present our analysis of the idea of possession, we come now to its specific feature,—the occupation by a spiritual agency of the entranced and partially vacated organism. Here it is that our previous studies will do most to clear our conceptions. Instead of at once leaping to the question of what spirits in their essence are,—of what they can do and cannot do,—of the antecedent possibility of their re-entry into matter, and the like,—we must begin by simply carrying the idea of telepathy to its furthest point. We must imagine telepathy becoming as central and as intense as possible;—and we shall find that of two diverging types of telepathic intercourse which will thus present them-

selves, the one will gradually correspond to possession, and the other to ecstasy.

907. But here let us pause, and consider what is the truest conception which we are by this time able to form of telepathy. The *word* has been a convenient one; the *central notion*—of communication beyond this range of sense—can at any rate thus be expressed in simple terms. But nevertheless there has been nothing to assure us that our real comprehension of telepathic processes has got much deeper than that verbal definition. Our conception of telepathy, indeed, to say nothing of telæsthesia, has needed to be broadened with each fresh stage of our evidence. That evidence at first revealed to us certain transmissions of thoughts and images which suggested the passage of actual etherial vibrations from brain to brain. Nor indeed can any one say at any point of our evidence that etherial vibrations are demonstrably *not* concerned in the phenomena. We cannot tell how far from the material world (to use a crude phrase) some etherial agency may possibly extend. But telepathic phenomena are in fact soon seen to overpass any development which imaginative analogy can give to the conception of etherial radiation from one material point to another.

For from the mere transmission of isolated ideas or pictures there is, as my readers know, a continuous progression to impressions and apparitions far more persistent and complex. We encounter an influence which suggests no mere impact of etherial waves, but an intelligent and responsive *presence*, resembling nothing so much as the ordinary human intercourse of persons in bodily nearness. Such visions or auditions, inward or externalised, are indeed sometimes felt to involve an even closer contact of spirits than the common intercourse of earth allows. One could hardly assign etherial undulations as their cause without assigning that same mechanism to all our emotions felt towards each other, or even to our control over our own organisms.

Nay, more. There is—as I have striven to show—a further progression from these telepathic intercommunications between living men to intercommunications between living men and discarnate spirits. And this new thesis,—in every way of vital importance,—while practically solving one problem on which I have already dwelt, opens also a possibility of the determination of another problem, nowise accessible until now. In the first place, we may now rest assured that telepathic communication is not necessarily propagated by vibrations proceeding from an ordinary material *brain*. For the discarnate spirit at any rate has no such brain from which to start them.

908. So much, in the first place, for the *agent's* end of the communication.

And in the second place, we now discern a possibility of getting at the *percipient's* end; of determining whether the telepathic impact is received by the *brain* or by the *spirit* of the living man,

or by both inseparably, or sometimes by one and sometimes by the other.

On this problem, I say, the phenomena of automatic script, of trance-utterance, of spirit-possession, throw more of light than we could have ventured to hope.

Stated broadly, our trance-phenomena show us to begin with that several currents of communication can pass at once from discarnate spirits to a living man;—and can pass in very varying ways. For clearness' sake I will put aside for the present all cases where the telepathic impact takes an externalised or sensory form, and will speak only of intellectual impressions and motor automatisms.

Now these may pass through all grades of apparent *centrality*. If a man, awake and in other respects fully self-controlled, feels his hand impelled to scrawl words on a piece of paper, without consciousness of motor effort *of his own*, the impulse does not seem to him a *central* one, although some part of his brain is presumably involved. On the other hand, a much less conspicuous invasion of his personality may feel much more central; as, for instance, a premonition of evil,—an inward heaviness which he can scarcely define. Well, the motor automatism goes on until it reaches the point of *possession*;—that is to say, until the man's own consciousness is absolutely in abeyance, and every part of his body is utilised by the invading spirit or spirits. What happens in such conditions to the man's ruling principle—to his own spirit—we must consider presently. But so far as his organism is concerned, the invasion seems complete: and it indicates a power which is indeed telepathic in a true sense;—yet not quite in the sense which we originally attached to the word. We first thought of telepathy as of a communication between two minds, whereas what we have here looks more like a communication between a mind and a body,—an external mind, in place of the mind which is accustomed to rule that particular body.

There is in such a case no apparent communication between the discarnate mind and the *mind* of the automatist. Rather there is a kind of contact between the discarnate mind and the *brain* of the automatist, in so far that the discarnate mind, pursuing its own ends, is helped up to a certain point by the accumulated capacities of the automatist's brain;—and similarly is hindered by its incapacities.

909. Yet here the most characteristic element of telepathy, I repeat, seems to have dropped out altogether. There is no perceptible communion between the mind of the entranced person and any other mind whatever. He is *possessed*, but is kept in unconsciousness, and never regains memory of what his lips have uttered during his trance.

But let us see whether we have thus grasped all the trance-phenomena;—whether something else may not be going on, which is more truly, more centrally telepathic.

To go back to the earliest stage of telepathic experience, we can see

well enough that the experimental process might quite possibly involve two different factors. The percipient's mind must somehow receive the telepathic impression;—and to this reception we can assign no definite physical correlative;—and also the percipient's motor or sensory centres must receive an excitation;—which excitation, may be communicated, for aught we know, either by his own mind in the ordinary way, or by the agent's mind in some direct way,—which I may call *telergic*, thus giving a more precise sense to a word which I long ago suggested as a kind of correlative to *telepathic*. That is to say, there may even in these apparently simple cases be first a transmission from agent to percipient in the spiritual world, and then an action on the percipient's physical brain, of the same type as spirit-possession. This action on the physical brain may be due either to the percipient's own spirit, or subliminal self, or else directly to the agent's spirit. For I must repeat that the phenomena of possession seem to indicate that the extraneous spirit acts on a man's organism in very much the same way as the man's own spirit habitually acts on it. One must thus practically regard the body as an instrument upon which a spirit plays;—an ancient metaphor which now seems actually our nearest approximation to truth.

Proceeding to the case of telepathic or veridical apparitions, we see the same hints of a double nature in the process;—traces of two elements mingling in various degrees. At the spiritual end there may be what we have called "clairvoyant visions,"—pictures manifestly symbolical, and not located by the observer in ordinary three-dimensional space. These seem analogous to the views of the spiritual world which the sensitive enjoys during entrancement. Then comes that larger class of veridical apparitions where the figure seems to be externalised from the percipient's mind, some stimulus having actually been applied,—whether by agent's or percipient's spirit,—to the appropriate brain-centre. These cases of "sensory automatism" resemble those experimental transferences of pictures of cards, &c. And beyond these again, on the physical or rather the ultra-physical side, come those *collective* apparitions which in my view involve some unknown kind of modification of a certain portion of space not occupied by any organism,—as opposed to a modification of centres in one special brain. Here comes in, as I hold, the gradual transition from subjective to objective, as the portion of space in question is modified in a manner to affect a larger and larger number of percipient minds.

910. Now when we proceed from these apparitions of the living to apparitions of the departed, we find very much the same types persisting still. We find symbolical *visions* of departed persons, and of scenes among which they seem to dwell. We find externalised *apparitions* or phantasms of departed persons,—indicating that some point in the percipient's brain has been stimulated by his own or by some other spirit. And finally, as has already been said, we find that in certain cases of possession these two kinds of influence are simultaneously carried to an

extreme. The percipient automatist of earlier stages becomes no longer a percipient but an automatist pure and simple,—so far as his body is concerned,—for his whole brain—not one point alone—seems now to be stimulated and controlled by an extraneous spirit, and he is not himself aware of what his body writes or utters. And meantime his spirit, partially set free from the body, may be purely percipient;—may be enjoying that other spiritual form of communication more completely than in any type of vision which our description had hitherto reached.

911. This point attained, another analogy, already mentioned, will be at once recalled. There is another class of phenomena, besides telepathy, of which this definition of possession at once reminds us. We have dealt much with *secondary personalities*,—with severances and alternations affecting a man's own spirit, in varying relation with his organism. Félida X.'s developed secondary personality, for instance (**231 A**), might be defined as another fragment—or another synthesis—of Félida's spirit acting upon her organism in much the same way as the original fragment —or the primary synthesis—of her spirit was wont to act upon it.

Plainly, this analogy is close enough to be likely to lead to practical confusion. On what grounds can we base our distinctions? What justifies us in saying that Félida X.'s organism was controlled only by another modification of her own personality, but that Mrs. Piper's is controlled by George Pelham (**959**)? May there not be any amount of self-suggestion, colouring with the fictitious hue of all kinds of identities what is in reality no more than an allotropic form of the entranced person himself? Is even the possession by the new personality of some fragments of fresh knowledge any proof of spirit-control? May not that knowledge be gained (as by Léonie B., see **230 A** and **568 A**) clairvoyantly or telepathically, with no intervention of any spirit other than of living men?

Yes, indeed, we must reply, there *is* here a danger of confusion, there *is* a lack of any well-defined dividing line. While we must decide on general rules, we must also keep our minds open to possible exceptions.

On the negative side, indeed, general rules will carry us a good way. We must *not* allow ourselves to ascribe to spirit-control cases where no new knowledge is shown in the trance state. And this rule has at once an important consequence,—a consequence which profoundly modifies the antique idea of possession. I know of no evidence,—reaching in any way our habitual standard,—either for angelic, for diabolical, or for hostile possession.

912. And here comes the question: What attitude are we to assume to savage cases of possession? Are we to accept as genuine the possession of the Esquimaux, the Chinaman,—nay, of the Hebrew of old days?

Chinese possession is a good example, as described in Dr. Nevius' book (an account of which by Professor Newbold I give in **912 A**).

I agree with Professor Newbold in holding that no proof has been shown that there is more in the Chinese cases than that hysterical duplication of personality with which we are so familiar in France and elsewhere.

A devil is not a creature whose existence is independently known to science; and the accounts of the behaviour of the invading devils seems due to mere self-suggestion. With uncivilised races, even more than among our own friends, we are bound to insist on the rule that there must be some supernormal knowledge shown before we may assume an external influence. It may of course be replied that the character shown by the "devils" was fiendish and actually *hostile* to the possessed person. Can we suppose that the tormentor was actually a fraction of the tormented?

I reply that such a supposition, so far from being absurd, is supported by well-known phenomena both in insanity and in mere hysteria.

Especially in the Middle Ages,—amid powerful self-suggestions of evil and terror,—did these quasi-possessions reach an intensity and violence which the calm and sceptical atmosphere of the modern hospital checks and discredits. The devils with terrifying names which possessed Sœur Angélique of Loudun (see **832 B**) would at the Salpêtrière under Charcot in our days have figured merely as stages of "clounisme" and "attitudes passionelles."

And even now these splits of personality seem occasionally to destroy all sympathy between the normal individual and a divergent fraction. No great sympathy was felt by Léonie II. for Léonie I. (**230 A**). And Dr. Morton Prince's case (**234 A**) shows us the deepest and ablest of the personalities of his "Miss Beauchamp," positively spiteful in its relation to her main identity.

Bizarre though a house thus divided against itself may seem, the moral dissidence is merely an exaggeration of the moral discontinuity already observable in the typical case of Mrs. Newnham (**849 A**). *There* the secondary intelligence was merely tricky, not malevolent. But its trickiness was wholly alien from Mrs. Newnham's character,—was something, indeed, which she would have energetically repudiated.

913. It seems therefore,—and the analogy of dreams points in this direction also,—that our moral nature is as easily split up as our intellectual nature, and that we cannot be any more certain that the minor current of personality which is diverted into some new channel will retain *moral* than that it will retain *intellectual* coherence.

To return once more to the Chinese devil-possessions. Dr. Nevius asserts, though without adducing definite proof, that the possessing devils sometimes showed supernormal knowledge. This is a better argument for their separate existence than their fiendish temper is; but it is not in itself enough. The knowledge does not seem to have been specially appropriate to the supposed informing spirit. It seems as though it may have depended upon heightened memory, with possibly some slight tele-

pathic or telæsthetic perception. Heightened memory is thoroughly characteristic of some hysterical phases; and even the possible traces of telepathy (although far the most important feature of the phenomena, if they really occurred) are, as we have seen, not unknown in trance states (like Léonie's) where there is no indication of an invading spirit.

Temporary control of the organism by a widely divergent fragment of the personality, self-suggested in some dream-like manner into hostility to the main mass of the personality, and perhaps better able than that normal personality to reach and manipulate certain stored impressions,—or even certain supernormal influences,—such will be the formula to which we shall reduce the invading Chinese devil, as described by Dr. Nevius,—and *probably* the great majority of supposed devil-possessions of similar type.

The great majority, no doubt, but perhaps not *all*. It would indeed be matter for surprise if such trance-phenomena as those of Mrs. Piper and other modern cases had appeared in the world without previous parallel. Much more probable is it that similar phenomena have occurred sporadically from the earliest times,—although men have not had enough of training to analyse them.

And, in fact, among the endless descriptions of trance-phenomena with which travellers furnish us, there are many which include points so concordant with our recent observations that we cannot but attach some weight to coincidences so wholly undesigned.[1] But although this may be admitted, I still maintain that the only invaders of the organism who have as yet made good their title have been human, and have been friendly. "The devils of Loudun" and the like have, I repeat, entirely failed to substantiate their independent existence. The higher influences which inspired the "Martyrs of the Cevennes" are not at this distance of time clearly separable from the inspirations of genius. The teasing, mystifying "controls" whom we have encountered so often in earlier stages of motor automatisms (deceptive written messages and the like) are perhaps the most puzzling. They suggest—nor can we absolutely disprove the suggestion—a type of intelligences inferior to human,—animal-like, and perhaps parasitic. But we have seen already that for these cases too a simpler explanation is forthcoming. There is nothing in the mere fact of the teasing annoyance to negative the supposition that these controls are also fragments—we may

[1] One important point of similarity is the concurrence in some savage ceremonies of utterance through an invading spirit and travelling clairvoyance exercised meantime by the man whose organism is thus invaded. The uncouth spirit shouts and bellows, presumably with the lungs of the medicine-man, hidden from view in profound slumber. Then the medicine-man awakes,—and tells the listening tribe the news which his sleep-wanderings, among gods or men, have won.

If this indeed be thus, it fits in strangely with the experiences of our modern seers,—with the spiritual interchange which takes place when a discarnate intelligence occupies the organism and meantime the incarnate intelligence, temporarily freed, awakes to wider percipience,—in this or in another world

call them splinters—of the man's own split personality. His will and character may divide up in manifestation just as his intellect may do.

914. Thus far, then, our field is clear, and with this clearance, I think, should vanish the somewhat grim associations which have gathered around the word *possession*. In what is now to be described there may often be cause for perplexity, but I have never seen cause for fear. Nay, how far remote from fear is the resultant feeling, the sequel will show.

Assuming then, as I think we at present may assume, that we have to deal only with spirits who have been men like ourselves, and who are still animated by much the same motives as those which influence us, we may briefly consider, on similar analogical grounds, what range of spirits are likely to be able to affect us, and what difficulties they are likely to find in doing so. Of course, actual experience alone can decide this; but nevertheless our expectations may be usefully modified if we reflect beforehand how far such changes of personality as we already know can suggest to us the limits of these profounder substitutions.

What, to begin with, do we find to be the case as to addition of faculty in alternating states? How far do such changes bring with them unfamiliar powers?

Reference to the recorded cases will show us that existing faculty may be greatly quickened and exalted. There may be an increase both in actual perception and in power of remembering or reproducing what has once been perceived. There may be increased control over muscular action,—as shown, for instance, in improved billiard-playing,—in the secondary state. But there is little evidence of the acquisition—telepathy apart—of any actual mass of fresh knowledge,—such as a new language, or a stage of mathematical knowledge unreached before. We shall not therefore be justified by analogy in expecting that an external spirit controlling an organism will be able easily to modify it in such a way as to produce speech in a language previously unknown. The brain is used as something between a typewriter and a calculating machine. German words, for instance, are not mere combinations of letters, but specific formulæ; they can only seldom and with great difficulty be got out of a machine which has not been previously fashioned for their production.

915. Consider, again, the analogies as to *memory*. In the case of alternations of personality, memory fails and changes in what seems a quite capricious way. The gaps which then occur recall (as I have said) the *ecmnesiæ* or blank unrecollected spaces which follow upon accidents to the head, or upon crises of fever, when all memories that belong to a particular person or to a particular period of life are clean wiped out, other memories remaining intact. Compare, again, the memory of waking life which we retain in *dream*. This too is absolutely capricious; —I may forget my own name in a dream, and yet remember perfectly the kind of chairs in my dining-room. Or I may remember the chairs,

but locate them in some one else's house. No one can predict the kind of confusion which may occur.

916. We have also the parallel of *somnambulic utterance*. In talking with a somnambulist, be the somnambulism natural or induced, we find it hard to get into continuous colloquy on our own subjects. To begin with, he probably will not speak continuously for long together. He drops back into a state in which he cannot express himself at all. And when he does talk, he is apt to talk only on his own subjects;—to follow out his own train of ideas,—interrupted rather than influenced by what *we* say to *him*. The difference of *state* between waking and sleep is in many ways hard to bridge over.

We have thus three parallelisms which may guide and limit our expectations. From the parallelism of possession with split personalities we may infer that a possessing spirit is not likely to be able to inspire into the recipient brain ideas or words of very unfamiliar type. From the parallelism of possession with dream we may infer that the memory of the possessing spirit may be subject to strange omissions and confusions. From the parallelism with somnambulism we may infer that colloquy between a human observer and the possessing spirit is not likely to be full or free, but rather to be hampered by difference of state, and abbreviated by the difficulty of maintaining psychical contact for long together.

917. And here observe how different is the form our expectations will gradually assume from the commonplace—or even from the poetic—notion of what communication with the dead is likely to be, if it can take place at all. We now expect to have to do, *not* with a voice "monotonous and hollow like a ghost's, denouncing judgment";—but rather with a voice incoherent and fugitive, like the voice of a sleeper;—with memories broken and arbitrary, like the memories of a dream.

And similarly as to what the voice is to tell us. We have no reason for anticipating either "judgment" or high revelation. We feel pretty sure, indeed, that there will be no ideas expressed which much transcend the automatist's habitual range. And, moreover, on the principle of *continuity* which has guided us throughout this work, we cannot assume that the departed spirit has already gained any vast increment of knowledge.

Whatever his new opportunities, we feel that his own capacity for learning may not have undergone any sudden change. We can hardly at first expect from him much more than some such account of his new state as may be intelligible to our material conceptions.

This, I say, is what we who are prepared by these previous studies are likely to expect. And I shall presently show that this is very much what we actually find. The expectations of the ordinary public, however, as seen both in fiction, and in the disappointed comments with which our actual results are greeted, are of very different scope.

918. There are three strong currents of expectation of which we find constant traces, but with which the phenomena do not comply. The failure of compliance, indeed, leads to indifference or even to ridicule.

(1.) There is the *orthodox or traditional* line of expectation. This leads people to expect an immediate vision of Jesus Christ, or of angels or devils; or some marked and definite division of good and evil souls; —or at least some foresight of the Last Judgment. There is not, however, so far as I know, any confirmation at all, from apparitions or messages, of any of these anticipations.

Perhaps the most striking part of this negative evidence is the absence, in well-attested cases, of any mention of evil spirits other than human.[1] The belief in devils has played an enormous part in almost all human creeds, and it was undoubtedly strong in the minds of many of the persons with whom communication has been held. Unhappy figures have been seen; regret and remorse have been expressed. But of evil spirits other than human there is no news whatever.

Here is a definite case in which I venture to hope that theological dogma will be insensibly modified by fresh information, and that an error which has caused much misery will cease to trouble mankind.

(2.) The strain of *religious* anticipation merges gradually into what I have called the *romantic*. Men are tempted to think that the apparition or message of a departed friend is a special privilege;—directly granted by Providence, or won in some way by strength of affection. In actual experience we find that although affection may help by inspiring the *wish* to communicate, the *power* is something quite independent of affection;— something which love may lack and indifference possess. Nay, it is by no means certain that any act of *will* need be involved in the apparition, which may very probably occur in automatic fashion.

This has been made a subject of ridicule,—as though it were a meaningless thing that B should appear to A who cares nothing about him. Of course the meaning belongs to the realm of science, not of romance.

(3.) Again, there seems to be a common notion that messages from the next world ought to subserve some practical purpose in *this*. In fact, such a result seldom occurs: and its absence has been a frequent ground for doubting or deriding the message. Yet the coarseness of such a view hardly needs exposition.

919. The foregoing remarks may, I hope, have prepared the reader to consider the problems of possession with the same open-mindedness which has been needed for the study of previous problems attacked in the present work. I have shown indeed that this new problem may be regarded as the natural sequence or development of the old. I have shown that in the movements or utterances of the possessed organism we have *motor automatism* carried to its furthest stage; that in the incursion

[1] See Chapter VII., section 753.

of the possessing spirit we have *telepathic invasion* achieving its completest victory. And I have uttered, too, an initial warning against certain misconceptions which have in past time deterred men from serious study of the messages received through such channels.

It is time, then, to proceed to the actual evidence, to detail the various proofs which we have as yet collected to show that such possession has in fact occurred. When this shall have been done, we must again look round us;—and we shall find that in describing this complete or "mediumistic" form of trance, we have opened up analogies with other forms of trance also, which will be discerned as elements in a continuous and mutually corroborative chain of psychological facts.

920. Yet there must needs be one more delay. There is another aspect of possession which must be explained before we can go further;—involving a group of phenomena which have in various ways done much to confuse and even to retard our main inquiry, but which, when properly placed and understood, are seen to form an inevitable part of any scheme which strives to discover the influence of unseen agencies in the world we know.

In our discussion of all telepathic and other supernormal influence I have thus far regarded it mainly from the psychological and not from the physical side. I have spoken as though the field of supernormal action has been always the metetherial world. Yet true as this dictum may be in its deepest sense, it cannot represent the *whole* truth "for beings such as we are, in a world like the present." For us every psychological fact has (so far as we know) a physical side; and metetherial events, to be perceptible to us, must somehow affect the world of matter.

In sensory and motor automatisms, then, we see effects, supernormally initiated, upon the world of matter.

Imprimis, of course, and in ordinary life our own spirits (their existence once granted) affect our own bodies and are our standing examples of spirit affecting matter. Next, if a man receives a telepathic impact from another incarnate spirit which causes him to see a phantasmal figure, that man's brain has, we may suppose, been directly affected by his own spirit rather than by the spirit of the distant friend. But it may not always be true even in the case of sensory automatisms that the distant spirit has made a suggestion merely to the percipient's spirit which the percipient's own spirit carries out; and in motor automatisms, as they develop into *possession*, there are indications, as I have already pointed out, that the influence of the agent's spirit is *telergic* rather than telepathic, and that we have extraneous spirits influencing the human brain or organism. That is to say, they are producing movements in matter;—even though that matter be organised matter and those movements molecular.

921. So soon as this fact is grasped,—and it has not always been grasped by those who have striven to establish a fundamental difference

between spiritual influence on our spirits and spiritual influence on the material world,—we shall naturally be prompted to inquire whether inorganic matter as well as organic ever shows the agency of extraneous spirits upon it. The reply which first suggests itself is, of course, in the negative. We are constantly dealing with inorganic matter, and no hypothesis of spiritual influence exerted on such matter is needed to explain our experiments. But this is a rough general statement, hardly likely to cover phenomena so rare and fugitive as many of those with which in this inquiry we deal. Let us begin, so to say, at the other end; not with the broad experience of life, but with the delicate and exceptional cases of *possession* of which we have lately been speaking.

Suppose that a discarnate spirit, in temporary possession of a living organism, is impelling it to motor automatisms. Can we say *a priori* what the limits of such automatic movements of that organism are likely to be, in the same way as we can say what the limits of any of its voluntary movements are likely to be? May not this extraneous spirit get more motor power out of the organism than the waking man himself can get out of it? It would not surprise us, for example, if the movements in trance showed increased *concentration;* if a dynamometer (for instance) was more forcibly squeezed by the spirit acting through the man than by the man himself. Is there any other way in which one would imagine that a spirit possessing me could use my vital force more skilfully than I could use it myself?

I do not know how my will moves my arm; but I know by experience that my will generally moves only my arm and what my arm can touch;—whatever objects are actually in contact with the "protoplasmic skeleton" which represents the life of my organism. Yet I can sometimes move objects not in actual contact, as by melting them with the heat or (in the dry air of Colorado) kindling them with the electricity, which my fingers emit. I see no very definite limit to this power. I do not know all the forms of energy which my fingers might, under suitable training, emit.

922. And now suppose that a possessing spirit can use my organism more skilfully than I can. May he not manage to emit from that organism some energy which can visibly move ponderable objects not actually in contact with my flesh? That would be a phenomenon of possession not very unlike its other phenomena;—and it would be *telekinesis*. .

By that word (due to M. Aksakoff) it is convenient to describe what have been called "the physical phenomena of spiritualism," as to whose existence as a reality, and not as a system of fraudulent pretences, fierce controversy has raged for half a century, and is still raging.

My own method of dealing with this thorny subject in this book will be as follows:—I have first indicated, in the pages just preceding, that telekinetic phenomena can be fitted, with no manifest illogicality, into that conception of *possession* which forms the most advanced point to

which our evidence leads us. I shall next feel bound to utter an earnest warning against the fraud and folly which have gathered with exceptional thickness round this special group of phenomena. I shall then refer to certain phenomena of telekinesis, in cases where they are inextricably mixed up with the psychological phenomena which I consider as my more especial field. And finally, in a long Appendix (**926 A**), I shall set forth a "Scheme of Vital Faculty" which will suggest some possible parallels between the operations of the supraliminal self, the subliminal self, and the possessing spirit.

923. Along this line, as I believe, we reach important truths;—and truths entirely concordant with the psychological evidence of preceding chapters. And yet it is with a half-reluctant feeling that I admit the topic into this work. So sorely needed here is the word of warning of which I have spoken;—so humiliating is the confession which must be made of the fraud and folly which have made of spiritualism a kind of by-word in scientific circles;—which have presented the very men who have obtained the first inkling of momentous truths in the guise of a credulous sect, preyed upon by a specially repulsive group of impostors. The fact is, that just here, and not earlier, we reach the points where the enormous issues, which have in truth underlain each stage and step in our long inquiry, become conspicuous to the ordinary mind. We somewhat suddenly pass from speculations and experiments on which the public look with the indifference which they feel for philosophy to speculations and experiments on which they look with the interest which they feel in the religious dogmas which are to decide their own future. I do not say that the public interested has been a very wide one. It has indeed been wide enough, as I have said, to foster and support a particularly detestable group of charlatans; but it has not been wide enough, or earnest enough, to compile any considerable mass of careful experiment. I conjectured in a previous chapter that not a hundred men, at the ordinary professional level, had up till now made the study of the phenomena of hypnotism the main intellectual business of their lives. If for hypnotism we substitute these "phenomena of spiritualism" the list of serious students might probably be reduced to fifty.

It is well to point out the scantiness of efficient investigators of these problems, in view of the objection often made to the lack of progress in the difficult task. Outside some comparatively small group the number of spiritists rather resemble that multitude of indiscriminate givers who, in the days of haphazard charity, encouraged impostors, and brought philanthropy into contempt.

Confronted with these evils, the early members of the Charity Organisation Society had a painful and invidious task to perform. They had to repress where they would fain have stimulated; to act as detectives where they would fain have acted as benefactors; to pass judgment on men whose charitable impulses were as pure and ardent as their own.

Only through the seeming sternness of such training could the public learn to help the miserable without fostering the impostors.

The parallel at which I am pointing here is obvious enough; but in the realm of psychical research—as indeed in the realm of almsgiving—that needed lesson has as yet been very imperfectly acquired. I propose to indicate in Appendices (**923 A** and **B**) some of the work which the Society for Psychical Research has done in exposing and guarding against fraud and credulity; and I further refer my readers to a forthcoming book by my friend and colleague, Mr. Podmore, in which the imposture which has dogged so-called "Modern Spiritualism" from its inception will be exposed with a distinctness which needs must be salutary;—even though in a history so complex it be always possible that more intimate knowledge might have modified judgment on one or other detail.[1]

924. This serious warning given, I may pursue my task of describing that most interesting of supernormal phenomena which we term Possession;—a phenomenon to which the telekinesis which has often accompanied it lends an additional element of attractive mystery. It has, of course, been that interest, that mystery, which has attracted the fraudulent imitations of which I have spoken;—and which it would not have been worth while to contrive except for some phenomena thus strongly manifesting spiritual presence and spiritual power.

This persistent simulation of telekinesis has, naturally enough, inspired persistent doubt as to its genuine occurrence even in cases where simulation has been carefully guarded against, or is antecedently improbable. Important though the phenomenon is, it is not so intimately linked with my own general thesis in this work as to render it needful for me to review its whole history in detail. I deal with it only where it comes immediately before me as an element in spirit-possession;—especially noticeable in the two important cases of D. D. Home and of W. Stainton Moses.

And recognising, as I do, that telekinesis—like the simpler motor automatisms of which it forms the extreme term—reaches in cases of possession its maximum intensity, I feel bound (if it were only for the sake of analogical completeness) to show that, like other motor automatisms, telekinesis has appeared occasionally at earlier stages, although needing the free play of a possessed organism to develop itself to the full.

925. It is not, indeed, necessary to suppose that all telekinesis is due to spiritual action. Rather we may begin by regarding it as a form of motor automatism, initiated by the subliminal self. I believe that there is sometimes an element of telekinesis in such common phenomena as table-tilting and automatic writing with planchette or even with pencil (*e.g.* in Mr. Wedgwood's and Mrs. Newnham's experiments, see **861, 862**, and **849 A**).

[1] *Modern Spiritualism; a History and a Criticism*, by Frank Podmore (Methuen and Co., London, 1902).

We cannot, of course, expect that any such slight and obscure admixture of telekinesis can be sifted out from an act of motor automatism in any evidential form. But from my point of view this kind of evidential difficulty is pretty sure to occur, from the very nature of the supernormal movement. If that movement could be started with equal ease from any given point in space, and in any direction, we might fairly expect that such points would be chosen, and such movements performed, as gave the best evidence of the movement's independence of ordinary human agency. But the telekinetic force, in my view, is generally (I do not say always) a mere extension to a short distance from the sensitive's organism of a small part of his ordinary muscular power. It even seems to tend to *simulate* that ordinary action;—much as other supernormal exercises of faculty follow, so far as they can, the modes in which normal faculty operates.

So gradual, so inconspicuous, are the beginnings of telekinesis;—which presently develop, no doubt, into something which we can no longer ascribe to any hyperboulic activities of the subliminal self. It develops, indeed, in two directions,—into *messages* and into *marvels*. Genuine *raps*, or percussive sounds, are rare (see **925 A**), nor is it possible by mere description of the noises to prove their genuineness in any given case, unmistakable and inimitable though they are when actually *heard*. But with one sensitive known intimately to me,—the lady described as Miss A. (see **859**),—raps have occurred (as I know both by actually hearing them and by abundant attestation) as a means of attracting attention under many circumstances, and of conveying advice and information of all kinds;—from such dicta as subliminal perception might furnish up to evidential messages ascribed to deceased persons.

Midway between the raps which spell out *messages* and the sheer *marvels* which may be performed "to show spirit-power" come the various displacements of objects, &c., which are attested as coinciding (like veridical phantasms) with moments of death or crisis (see, *e.g.*, case III. in **716 C**),—or merely as testifying to *presences*,—as of a dear friend recently dead.

926. Thus much it was needful to say in order to make certain cases of possession soon to be cited intelligible to the reader, but I should not have deferred my mention of telekinesis to this point in my book had I intended to deal with these physical phenomena as fully as with the psychical phenomena which I endeavour to expound and in some measure to connect and correlate.

While believing absolutely in the occurrence of telekinetic phenomena, I yet hold that it would be premature to press them upon my reader's belief, or to introduce them as an integral part of my general expository scheme. From one point of view, their detailed establishment, as against the theory of fraud, demands an expert knowledge of conjuring and other arts which I cannot claim to possess. From another point of

view, their right comprehension must depend upon a knowledge of the relations between matter and ether such as is now only dimly adumbrated by the most recent discoveries;—for instance, discoveries as to previously unsuspected forms of radiation.

In a long Appendix, viz., "Scheme of Vital Faculty" (**926 A**)—originally written with reference to the manifestations through Mr. Stainton Moses—I have tried to prepare the way for future inquiries; to indicate in what directions a better equipped exploration may hereafter reap rich reward. Even that tentative sketch, perhaps, may have been too ambitious for my powers in the present state not only of my own, but of human knowledge; and in the text of this chapter I shall allude to telekinetic phenomena only where unavoidable,—owing to their inmixture into phenomena more directly psychological,—and in the tone of the historian rather than of the scientific critic. As a matter of history I shall give in **926 B** references to the best extant accounts of telekinetic phenomena.

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927. The way has now been so far cleared for our cases of Possession that at least the principal phenomena claimed have been (I hope) made intelligible, and shown to be concordant with other phenomena already described and attested. It will be best, however, to consider first some of the more rudimentary cases before going on to our own special instances of possession,—those of Mr. Stainton Moses or Mrs. Piper.

I have reason to believe, both from what I have witnessed myself and from the reports of others, that occasional phenomena of ecstasy or possession are not infrequent in some family circles or groups of intimate friends (see, *e.g.*, the case of Mr. O. in **927 A**).

The persons concerned, however, generally do not realise the importance of accurate records; in some cases the manifestations are sporadic in character and scarcely susceptible of any detailed investigation; and often the very occurrence of the phenomena has been sedulously concealed from all outside the circle. Sometimes the sacredness of the manifestations has been pleaded as a sufficient reason for their concealment, or the tendency to trance on the part of the "sensitive" has been regarded as a calamity, to be checked and prohibited as though it were a distressing disease.

There are further occasional cases of the frankly "mediumistic" type (of which I give examples in **927 B** and **C**). But the problems involved are so complicated, and the main question—that of the agency of discarnate spirits in the matter—is so difficult of determination, that no

[1] The asterisks indicate the end of the part of this Chapter which was consecutively composed by the author. See Preface. The rest of the Chapter consists chiefly of fragments written by him at different times. In putting these together, the Editors felt it desirable to preserve as much as possible of the original form and to present as much of the material as was complete in itself, at the risk of some lack of transition and even of a certain degree of repetition.

collection of such fragmentary material could be of much service to us in our present inquiry unless perhaps to indicate that the fully-developed cases belong, after all, to a not uncommon type.

928. We have already seen that there is no great gulf between the sudden incursions, the rapid messages of the dead, with which we are already familiar, and incursions so intimate, messages so prolonged, as to lay claim to a name more descriptive than that of motor automatisms.

And similarly no line of absolute separation can be drawn between the brief psychical *excursions* previously described, and those more prolonged excursions of the spirit which I would group under the name of ecstasy.

In the earlier part of this book I have naturally dwelt rather on the evidence for supernormal acquisition of knowledge than on the methods of such acquisition, and my present discussion must needs be restricted to a certain extent in the same way. We must, however, attempt some provisional scheme of classification, though recognising that the difficulties of interpretation which I pointed out in Chapter IV. (section **419**), when endeavouring to distinguish between telepathy and telæsthesia, meet us again in dealing with possession and ecstasy. We may not, that is, be able to say, as regards a particular manifestation, whether it is an instance of incipient possession, or incipient ecstasy, or even whether the organism is being "controlled" directly by some extraneous spirit or by its own incarnate spirit. It is from the extreme cases that we form our categories. But now that we have reached some conception of what is involved in ecstasy and possession, we can interpret some earlier cases in this new light. Such experiences, for instance, as those of Mr. Mamtchitch (**714**), Miss Conley (**721**), Madame X. (**833**), and Miss A. (**859 A**), suggest a close kinship to the more developed cases of Mr. Moses and Mrs. Piper.

929. In other cases it may be clear that no control of any discarnate spirit is involved, but there seems to be something like incipient possession by the subliminal self or incarnate spirit. From this point of view the following incident—recorded, it will be observed, on the day of its occurrence—is of undoubted psychological interest. If it is not a case of thought-transference from Miss C. to Mrs. Luther (possibly between their subliminal selves during sleep), we must assume that a very remarkable recrudescence of latent memory occurred to the latter independently, at the same time that a similar though less remarkable revival of memory occurred to the former. But I introduce the case here simply as suggestive of the momentary domination of the subliminal over the supraliminal self. The account is quoted from the *Journal* S.P.R., vol. v. p. 253. Professor Luther writes:—

HARTFORD, CONN., *March 2nd*, 1892.

. . . Miss C. is often in my study and consults my books freely, so that her dream was not remarkable. The dream of Mrs. L. (my wife) was also

ordinary in character. The coincidence in time of the dreams may have been merely a coincidence. But that after these occurrences Mrs. L. should suddenly, without the least premeditation and without hesitation, take the right book and open it at the right page with the certainty of a somnambulist, seems to me strange. . . .

These events took place yesterday, last night, and this morning.

F. S. LUTHER
(Prof. Math., Trinity College).

Mrs. L. and Miss C. live at the same hotel and meet daily. Miss C. is engaged in writing an essay upon Emerson, and expresses to Mrs. L. her wish to obtain some particulars as to Emerson's private life. Mrs. L. regrets that she has no book treating of the subject. During the night following this conversation Mrs. L. dreams of handing Miss C. a book containing an article such as is desired, and Miss C. dreams of telling Mrs. L. that she had procured just the information which she had been looking for. Each lady relates to the other her dream when they meet at breakfast the next morning. Mrs. L. returns to her room, and, while certainly not consciously thinking of Emerson, suddenly finds in her mind the thought, "There is the book which Miss C. needs." She goes directly to a bookcase, takes down vol. xvii. of the *Century Magazine*, and opens *immediately* at the article, "The Homes and Haunts of Emerson." Mrs. L. had undoubtedly read this article in 1879, but she had never studied Emerson or his works, nor had she made any special effort to assist Miss C. in her search, though feeling a friend's interest in the proposed essay.

After receiving the book and hearing how it was selected, Miss C. relates her dream more fully, it appearing that she had seemed to be standing in front of Mrs. L.'s shelves with a large, illustrated book in her hands, and that in the book was something about Emerson.

Still later it is found that Miss C. had actually noticed the article in question while actually in the position reproduced in her dream. This, however, had happened about a month previous to the events just narrated, and before she had thought of looking up authorities as to Emerson, so that she had entirely forgotten the occurrence and the article. Neither did she, at that time, call Mrs. L.'s attention to the article, or mention Emerson.

According to the best information attainable, Miss C. was not thinking of her essay at the time when Mrs. L. felt the sudden impulse to take down a certain book. And perhaps it should be added that the volume is one of a complete set of the *Century* variously disposed upon Mrs. L.'s shelves.

[This account is signed by Professor Luther, Mrs. L., and Miss C.]

930. Of special interest are a few cases where the actual mechanism of some brief communication from the spiritual world seems to suggest and lead up to the mechanism which we shall afterwards describe either as ecstasy or as possession.

I give first a case which suggests such knowledge as may be learnt in ecstasy;—as though a message had been communicated to a sleeper during some brief excursion into the spiritual world,—which message was remembered for a few moments, in symbolic form, and then rapidly forgotten, as the sleeper returned fully into the normal waking state. What is to be

noted is that the personality of sleep to which I attribute the spiritual excursion, seems at first to have been "controlling" the awakened organism. In other words, Professor Thoulet was partially entranced or *possessed* by his own spirit or subliminal self.

I quote from *Proceedings* S.P.R., vol. xi. pp. 503–5, a translation of the original account of the case in the *Annales des Sciences Psychiques* (September–October 1891).

Professor Thoulet writes to Professor Richet as follows:—

April 17th, 1891

. . . During the summer of 1867, I was officially the assistant, but in reality the friend, in spite of difference in age, of M. F., a former officer in the navy, who had gone into business. We were trying to set on foot again the exploitation of an old sulphur mine at Rivanazzaro, near Voghera, in Piedmont, which had been long abandoned on account of a falling in.

We occupied the same rooms, and our relations were those of father and son, or of elder and younger brother. . . .

I knew that Madame F., who lived at Toulon, and with whom I was slightly acquainted, would soon be confined. I cannot say I was indifferent about this fact, for it concerned M. F.; but it certainly caused me no profound emotion; it was a second child, all was going well, and M F. was not anxious. I myself was well and calm. It is true that a few days before, in Burgundy, my mother had fallen out of a carriage; but the fall had no bad consequences, and the letter which informed me of it also told me there was no harm done.

M. F. and I slept in adjoining rooms, and as it was hot we left the door between them open. One morning I sprang suddenly out of bed, crossed my room, entered that of M. F., and awakened him by crying out, "You have just got a little girl; the telegram says . . ." Upon this I began to read the telegram. M. F. sat up and listened; but all at once I understood that I had been asleep, and that consequently my telegram was only a dream, not to be believed; and then, at the same time, this telegram which was somehow in my hand and of which I had read about three lines aloud, word for word, seemed to withdraw from my eyes as if some one were carrying it off open; the words disappeared, though their image still remained; those which I had *pronounced* remained in my memory, while the rest of the telegram was only a *form*.

I stammered something; M. F. got up and led me into the dining-room, and made me write down the words I had pronounced; when I came to the lines which, though they had disappeared from my memory, still remained pictured in my eye, I replaced them by dots, making a sort of drawing of them. Remark that the telegram was not written in common terms; there were about six lines of it, and I had read more than two of them Then, becoming aware of our rather incorrect costume, M. F. and I began to laugh, and went back to our beds.

Two or three days after I left for Torée; I tried in vain to remember the rest of the telegram; I went on to Turin, and eight or ten days after my dream I received the following telegram from M. F., "Come directly, you were right."

I returned to Rivanazzaro and M. F. showed me a telegram which he had received the evening before; I recognised it as the one I had seen in my dream; the beginning was exactly what I had written, and the end, which was exactly like my drawing, enabled me to read *again* the words which I saw *again*.

Please remark that the confinement had taken place the evening before, and therefore the fact was not that I, being in Italy, had seen a telegram which already existed in France—this I might with some difficulty have understood—but that I had seen it ten days before it existed or could have existed; since the event it announced had not yet taken place. I have turned this phenomenon over in my memory and reasoned about it many times, trying to explain it, to connect it with something, with a previous conversation, with some mental tension, with an analogy, a wish,—and all in vain. M. F. is dead, and the paper I wrote has disappeared. If I were called before a court of justice about it, I could not furnish the shadow of a material proof, and again the two personalities which exist in me, the animal and the *savant*, have disputed on this subject so often that sometimes I doubt it myself. However, the animal, obstinate as an animal usually is, repeats incessantly that I have seen, and I have read, and it is useless for me to tell myself that if any one else told me such a story I should not believe it. I am obliged to admit that it happened.

J THOULET,
Professor at the Faculté des Sciences at Nancy.

Professor Richet adds:—

M. Thoulet has lately confirmed all the details contained in his letter. He has no longer any written trace of this old story, but the recollection of it is perfectly clear. He assured me that he had *seen* and *read* the telegram like a real object. . . .

931. Next I quote a case where a kind of conversation is indicated between the sleeper and some communicating spirit;—recalling the scraps of conversation sometimes overheard (as it were) between Mrs. Piper and some "control" when she is in the act of awaking from trance. These moments "between two worlds" are often, as will be seen, of high significance. In the case here cited we seem to see Mr. Goodall at first misapprehending a message, and himself automatically uttering the misapprehension, and then receiving the needed correction from his invisible interlocutor.

From *Proceedings* S.P.R., vol. v. pp. 453–5. 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. . . .

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 gave 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.

932. The next case is precisely a miniature case of possession. (Compare Mr. Cameron Grant's experience, in **736 B.**)

From the *Journal* S.P.R., vol. viii. pp. 278–280.

"The following account" (writes Dr. Hodgson) "was sent to me by Mr. John E. Wilkie at the suggestion of one of our American members

[1] *Mr. Goodall thinks that the mule's sudden fall, otherwise unexplainable, may have been due to terror at some apparition of the dying child.*

who is well known to me, and who speaks in the highest terms of Mr. Wilkie as a witness: "—

WASHINGTON, D.C., *April 11th*, 1898.

In October 1895, while living in London, England, I was attacked by bronchitis in rather a severe form, and on the advice of my physician, Dr. Oscar C. De Wolf, went to his residence in 6 Grenville Place, Cromwell Road, where I could be under his immediate care. For two days I was confined to my bed, and about five o'clock in the afternoon of the third day, feeling somewhat better, I partially dressed myself, slipped on a heavy bath robe, and went down to the sitting-room on the main floor, where my friend, the doctor, usually spent a part of the afternoon in reading. A steamer chair was placed before the fire by one of the servants, and I was made comfortable with pillows. The doctor was present, and sat immediately behind me reading. I dropped off into a light doze, and slept for perhaps thirty minutes. Suddenly I became conscious of the fact that I was about to awaken; I was in a condition where I was neither awake nor asleep. I realised fully that I had been asleep, and I was equally conscious of the fact that I was not wide awake. While in this peculiar mental condition I suddenly said to myself: "Wait a minute. Here is a message for the doctor." At the moment I fancied that I had upon my lap a pad of paper, and I thought I wrote upon this pad with a pencil the following words:—

"DEAR DOCTOR,—Do you remember Katy McGuire, who used to live with you in Chester? She died in 1872. She hopes you are having a good time in London."

Instantly thereafter I found myself wide awake, felt no surprise at not finding the pad of paper on my knee, because I then realised that that was but the hallucination of a dream, but impressed with that feature of my thought which related to the message, I partly turned my head, and, speaking over my shoulder to the doctor, said: "Doctor, I have a message for you."

The doctor looked up from the *British Medical Journal* which he was reading, and said: "What's that?"

"I have a message for you," I repeated. "It is this: 'Dear Doctor: Do you remember Katy McGuire, who used to live with you in Chester? She died in 1872 She hopes you are having a good time in London.'"

The doctor looked at me with amazement written all over his face, and said: "Why, —— what the devil do you mean?"

"I don't know anything about it except that just before I woke up I was impelled to receive this message which I have just delivered to you."

"Did you ever hear of Katy McGuire?" asked the doctor.

"Never in my life."

"Well," said the doctor, "that's one of the most remarkable things I ever heard of. My father for a great many years lived at Chester, Mass. There was a neighbouring family named McGuire, and Katy McGuire, a daughter of this neighbour, frequently came over to our house, as the younger people in a country village will visit their neighbours, and used to assist my mother in the lighter duties about the house. I was absent from Chester from about 1869 to about 1873. I had known Katy, however, as a daughter of our neighbour and knew that she used to visit the house. She died some time during the absence I speak of, but as to the exact date of her death I am not informed"

That closed the incident, and although the doctor told me that he would

write to his old home to ascertain the exact date of Katy's death, I have never heard from him further in the matter. I questioned him at the time as to whether he had recently thought of Katy McGuire, and he told me that her name had not occurred to him for twenty years, and that he might never have recalled it had it not been for the rather curious incident which had occurred. In my own mind I could only explain the occurrence as a rather unusual coincidence. I was personally aware of the fact that the doctor's old home had been in Chester, Mass., and had frequently talked with him of his earlier experiences in life when he began practice in that city, but never at any time during these conversations had the name of this neighbour's daughter been mentioned, nor had the name of the neighbour been mentioned, our conversation relating entirely to the immediate members of the family, particularly the doctor's father, who was a noted practitioner in that district.

JOHN E. WILKIE.

Dr. De Wolf, in reply to Dr. Hodgson's first inquiry, wrote :—

6 GRENVILLE PLACE, CROMWELL ROAD, S.W., *April 29th*, 1898.

DEAR SIR,—In reply to your letter of the 27th inst., I regret that I cannot recall with any definite recollection the incident to which Mr. Wilkie refers

I *do* remember that he told me one morning he had had a remarkable dream—or conference with some one who knew me when a young lad.—

Very truly yours, OSCAR C. DE WOLF.

Dr. Hodgson then sent Mr. Wilkie's account to Dr. De Wolf, with further inquiries, to which Dr. De Wolf replied as follows :—

6 GRENVILLE PLACE, CROMWELL ROAD, S.W., *May 4th*, 1898.

DEAR SIR,—Mr. Wilkie's statement is correct except as to unimportant detail My father practised his profession of medicine, in Chester, Mass., for sixty years—dying in 1890. I was born in Chester and lived there until 1857, when I was in Paris studying medicine for four years In 1861 I returned to America and immediately entered the army as surgeon and served until the close of the war in 1865. In 1866 I located in Northampton, Mass., where I practised my profession until 1873, when I removed to Chicago.

Chester is a hill town in Western Mass., and Northampton is seventeen miles distant. While in Northampton I was often at my father's house—probably every week—and during some of the years from 1866 to 1873 I knew Katy McGuire as a servant assisting my mother.

She was an obliging and pleasant girl and always glad to see me. She had no family in Chester (as Mr. Wilkie says) and I do not know where she came from. Neither do I know where or when she died—but I know she is dead. There is nothing left of my family in Chester. The old homestead still remains with me, and I visit it every year.

The strange feature (to me) of this incident is the fact that I had not thought of this girl for many years, and Mr. Wilkie was never within 500 miles of Chester.

We had been warm friends since soon after my location in Chicago, where he was connected with a department of the Chicago *Tribune*. I came to London in 1892 and Mr. Wilkie followed the next year as the manager of Low's.

American Exchange, 3 Northumberland Avenue. His family did not join him until 1895, which explains his being in my house when ill.

Mr. Wilkie is a very straightforward man and not given to illusions of any kind. He is now the chief of the Secret Service Department of the U.S. Government, Washington, D.C.

Neither of us were believers in spiritual manifestations of this character, and this event so impressed us that we did not like to talk about it, and it has been very seldom referred to when we met.—Very truly yours,

OSCAR C. DE WOLF.

933. These cases, then, may serve as illustrations both of the incipient stages of a trance which may develop into ecstasy on the one hand or possession on the other, and of the different aspects of possession according as it is regarded as a more developed form of motor automatism or as a special intensification of telepathic action. We have first, in Mrs. Luther's case, a partial and temporary control by the subliminal self, exhibiting probably telepathic influence, but with no indications of any psychical excursion or invasion; in Professor Thoulet's case we find a fuller control by the subliminal self, with a manifestation of knowledge suggesting some spiritual excursion; in Mr. Goodall's case there seems to be a telepathic conversation between his subliminal self controlling his utterance and some perhaps discarnate spirit; and finally, in Mr. Wilkie's case, there is the definite superposition, as it were, of a discarnate spirit's message upon the automatist in such a way that we are led to wonder whether it was the *mind* or the *brain* of the automatist that received the message. The first step apparently is the abeyance of the supraliminal self and the dominance of the subliminal self, which may lead in rare cases to a form of trance (or of what we have hitherto called secondary personality) where the whole body of the automatist is controlled by his own subliminal self, or incarnate spirit, but where there is no indication of any relation with discarnate spirits. The next form of trance is where the incarnate spirit, whether or not maintaining control of the whole body, makes excursions into or holds telepathic intercourse with the spiritual world. And, lastly, there is the trance of possession by another, a discarnate spirit. We cannot, of course, always distinguish between these three main types of trance—which, as we shall see later, themselves admit of different degrees and varieties.

934. The most striking case known to me of the first form of trance—possession by the subliminal self—is that of the Rev. C. B. Sanders, whose trance-personality has always called itself by the name of "X + Y = Z," and of whom I give an account in **934 A.** The life of the normal Mr. Sanders has apparently been passed in the environment of a special form of Presbyterian doctrine, and there seems to have been a fear on the part of Mr. Sanders himself lest the trance manifestations of which he was the subject should conflict with the theological position which he held as a minister; and indeed for

several years of his early suffering "he was inclined to regard his peculiar case of affliction as the result of Satanic agency." On the part of some of his friends also there seems to be a special desire to show that "X + Y = Z" was not heterodox. Under these circumstances it is perhaps not surprising that we find so much reticence in "X + Y = Z" concerning his own relations to the normal Mr. Sanders. What little explanation is offered seems to be in singular harmony with one of the main tenets advanced in this book, since the claim made by "X + Y = Z" is obviously that he represents the incarnate spirit of Mr. Sanders exercising the higher faculties which naturally pertain to it, but which can be manifested to the full only when it is freed from its fleshly barriers. This frequently occurs, he says, in dying persons, who describe scenes in the spiritual world, and in his own experience when "his casket" is similarly affected, and the bodily obstructions to spiritual vision are removed.

The suggestion which I made in the case of Anna Winsor (see vol. i., **237** and **237 A**)—that the intelligence controlling her sane right arm was her own subliminal self—may now perhaps appear less strange than it did at the outset of our inquiry; but whereas in that case the supraliminal self was only partially in abeyance, the supraliminal self of Mr. Sanders seems to become completely dormant during his trances.

935. In this case then the subliminal self seems to take complete control of the organism, exercising its own powers of telepathy and telæsthesia, but showing no evidence of direct communication with discarnate spirits. We must now pass on to the most notable recent case where such communication has been claimed,—that of Swedenborg,—to whose exceptional trance-history and attempt to give some scientific system to his experiences of ecstasy I referred in Chapter I. (section **105**).

And here I meet with a kind of difficulty which is sure to present itself sooner or later to all persons who endeavour to present to the world what they regard as novel and important truths. There is sure to be some embarrassing likeness or travesty of that truth in the world already. There are sure to be sects or persons, past or present, holding something like the same beliefs on different grounds;—on grounds which one may find it equally difficult to endorse and to disavow.

I have indeed already been able to admit without reluctance that the "humble thinkers" of the Stone Age, the believers in Witchcraft, in Shamanism, have been my true precursors in many of the ideas upheld in this book. But these spiritual ancestors are remote and unobtrusive; and it may be easier to admit that one is descended from an ape than that one is own brother to a madman. Swedenborg is, in fact, a madman in most men's view, and this judgment has much to support it. The great bulk of his teaching,—almost the whole content of *Arcana Cœlestia*,—has undergone a singularly unfortunate downfall. A seer, a mystic, cannot often be *disproved*;—his visions may fall out of favour, but they still record one man's subjective outlook on the universe. Swedenborg's

wildnesses, on the other hand, were based upon a definite foundation which has definitely crumbled away. No one now regards the Old Testament as a homogeneous and verbally inspired whole;—and unless it be so, the spiritual meaning which Swedenborg draws from its every word by his doctrine of Correspondences is not only a futile fancy, but a tissue of gross and demonstrable errors. And yet, on the face of it, was not all this error more amply accredited than any of the utterances of possession or the recollections of ecstasy which I shall be able to cite from modern sensitives? Swedenborg was one of the leading *savants* of Europe; it would be absurd to place any of our sensitives on the same intellectual level. If *his* celestial revelations turn out to have been nonsense, what are Mrs. Piper's likely to be?

936. I might, of course, save myself from this dilemma by repudiating Swedenborg's seership altogether. The *evidential* matter which he has left behind him is singularly scanty in comparison with his pretensions to a communion of many years with so many spirits of the departed. I do not, however, accept this means of escape from the difficulty. I think that the half-dozen "evidential cases" scattered through the memoirs of Swedenborg are stamped with the impress of truth,—and I think, also, that without some true experience of the spiritual world Swedenborg could not have entered into that atmosphere of truth in which even his worst errors are held in solution. Swedenborg's writings on the world of spirits fall in the main into two classes,—albeit classes not easily divided. There are *experiential* writings and there are *dogmatic* writings. The first of these classes contains accounts of what he saw and felt in that world, and of such inferences with regard to its laws as his actual experience suggested. Now, speaking broadly, all this mass of matter, covering some hundreds of propositions, is in substantial accord with what has been given through the most trustworthy sensitives since Swedenborg's time. It is indeed usual to suppose that they have all been influenced by Swedenborg; and although I feel sure that this was not so in any direct manner in the case of the sensitives best known to myself, it is probable that Swedenborg's alleged experiences have affected modern thought more deeply than most modern thinkers know.

On the other hand, the *second* or purely *dogmatic* class of Swedenborg's writings,—the records of instruction alleged to have been given to him by spirits on the inner meaning of the Scriptures, &c.,—these have more and more appeared to be mere arbitrary fancies;—mere projections and repercussions of his own preconceived ideas.

On the whole, then,—with some stretching, yet no contravention, of conclusions independently reached,—I may say that Swedenborg's story,—one of the strangest lives yet lived by mortal men,—is corroborative rather than destructive of the slowly rising fabric of knowledge of which he was the uniquely gifted, but uniquely dangerous, precursor.

It seemed desirable here to refer thus briefly to the doctrinal teachings of Swedenborg, but I shall deal later with the general question how much or how little of the statements of "sensitives" about the spiritual world—whether based on their own visions or on the allegations of their "controlling spirits"—are worthy of credence. In the case of Swedenborg there was at least some evidence, of the kind to which we can here appeal, of his actual communication with discarnate spirits (see **936 A**); but in most other cases of alleged ecstacy there is little or nothing to show that the supposed revelations are not purely subjective. (See, *e.g.*, the revelations of Alphonse Cahagnet's sensitives, described in his *Arcanes de la vie future dévoilées* and those of the "Seeress of Prevorst," mentioned in **936 B**.) At most, these visions must be regarded as a kind of symbolical representation of the unseen world. (See, *e.g.*, **936 C**.)

937. Among Cahagnet's subjects, however, there was one young woman, Adèle Maginot, who not only saw heavenly visions of the usual post-Swedenborgian kind, but also obtained evidential communications—not unlike those of Mrs. Piper—purporting to come from discarnate spirits. Fortunately these were recorded with unusual care and thoroughness by Cahagnet, and the case thus becomes one of considerable importance for our inquiries. A general account of Cahagnet's work has recently been given in the *Proceedings* S.P.R. by Mr. Podmore (see **937 A**) who, though finding it "almost impossible to doubt that Adèle's success was due to some kind of supernormal faculty," thinks it might be accounted for by telepathy from living persons. It appears that in all her trances Adèle—like Mr. Sanders—was controlled by her own subliminal self—that is to say, her supraliminal self became dormant, under "magnetism" by Cahagnet, while her subliminal self in trance-utterance manifested a knowledge which was, as I incline to think from its analogies with more developed cases, obtained from the spiritual world. That this knowledge should be mixed with much that was erroneous or unverifiable is not surprising.

It is also interesting to note the occurrence in this case of circumstances which in their general character have become so habitual in trances of "mediumistic" type that they are not only found in genuine subjects, but are continually being simulated by the fraudulent. I refer to the so-called "taking on of the death conditions" of a communicating spirit, who, as Adèle stated, died of suffocation. "Adèle chokes as this man choked, and coughed as he did. . . . I was obliged to release her by passes; she suffered terribly."

I need scarcely say that this suggests incipient possession. There were occasional analogous instances in the early trances of Mrs. Piper, when Phinuit was the controlling influence (see *Proceedings* S.P.R., vol. viii. p. 98, Professor Barrett Wendell's account; and vol. xiii. p. 384). Other points of similarity between the accounts of the entranced Adèle and the utterances of Phinuit will be apparent to the student of the records.

938. The next case to be considered, and so far one of the most important, is that of D. D. Home. It may seem a strange descent from the celestial visions of Swedenborg to the table-tiltings and fragmentary trance-utterances of modern mediums, but for our present purpose of finding an empirical basis upon which to establish the existence of a spiritual world, these later humble manifestations are more potent than all the pages of the *Arcana Cœlestia*.

But, although I attribute much value to what evidence exists in the case of Home, it cannot but be deplored that the inestimable chance for experiment and record which this case afforded was almost entirely thrown away by the scientific world. Unfortunately the record is especially inadequate in reference to Home's trances and the evidence for the personal identity of the communicating spirits. His name is known to the world chiefly in connection with the telekinetic phenomena which are said to have occurred in his presence, and the best accounts of which we owe to Sir William Crookes. It is not my intention, as I have already explained, to deal with these, but it must be understood that they form an integral part of the manifestations in this case, as in the case of Stainton Moses. For detailed accounts of them the reader should consult the history of Home's life and experiences, as given in the works enumerated in **938 A**.

In Home's case it is especially important to consider the question of fraud, since various charges of fraud have been brought against him —some, however, without any evidence at all, and others on second-hand statements only, while the most serious one—that connected with the famous Lyon case—related rather to his character than to the real nature of his powers. A detailed discussion, by Professor Barrett and myself, of the question of fraud, was printed in the *Journal* S.P.R. This article also includes references to the telekinetic phenomena, and a brief summary (with, in some cases, additional evidence) of the most important cases suggesting personal communications from deceased friends of the sitters with Home, and I give an abridgment of it in **938 B**. Such cases as received even the share of scattered and scanty record which Madame Home's books indicate, are probably but a small portion of the evidential communications actually given through Home.

939. As to the nature of Home's trances, there is not a little obscurity. Many of the phenomena described as occurring in his presence took place when he was not in trance at all. Sometimes his body was apparently possessed by deceased friends of the sitters or other discarnate spirits, and at other times it was apparently controlled by his own spirit or subliminal self. According to the account of Viscount Adare, now Lord Dunraven (see *Experiences in Spiritualism with Mr. D. D. Home.* By Viscount Adare), it was unusual for extraneous physical phenomena, such as raps and movements and levitation of objects, to occur while Home was entranced.

On the other hand, Sir William Crookes states (*Journal* S.P.R., vol. vi. p. 341): "Certainly the two most striking things I ever saw with him, the fire test and visible forms, were to be observed while he was entranced, but it was not always easy to tell when he was in that state, for he spoke and moved about almost as if he were in his normal condition; the chief differences being that his actions were more deliberate, and his manner and expressions more solemn, and he always spoke of himself in the third person, as 'Dan.'" (Compare **934 A**, the case of "X + Y = Z," who always spoke of his supraliminal self as "my casket.")

The late Lord Dunraven says, in his introduction (p. ix.) to the book by Viscount Adare, that the communications at the séances described in the book came "through the alphabet" (that is, through raps or other telekinetic signals such as touches), or through "the medium in a trance," and he remarks: "When Mr. Home speaks in a trance there is no certainty whether his utterances are those of a spirit alone, or how far they may be mixed up with his own ideas or principles. Sometimes the communications are striking, at other times vague, sometimes trivial. Messages through the alphabet, on the other hand, carry at least a strong probability that they convey the thoughts of a spirit; although even they too in some cases exhibit indications of being affected by the medium, and are therefore not quite reliable."

The impression produced seems to have been very different from this in some cases, especially when Home was—as we may suppose—directly possessed by a discarnate spirit. See, for example, the case of the control by Adah Menken (*loc. cit.*, pp. 35–37), where Viscount Adare says: "I was, to all intents and purposes, actually conversing with the dead; listening, talking, answering, and receiving answers from Menken. Home's individuality was quite gone; he spoke as Menken, and we both spoke of him as a third person at a distance from us."

940. In brief, the study of such records as are available of Home's psychical phenomena leaves me with the conviction that,—apart altogether from the telekinetic phenomena with which they were associated,—his trance-utterances belong to the same natural order as those, for instance, of Mr. Moses and Mrs. Piper. There are, however, important differences between these cases,—differences which should be of special instruction to us in endeavouring to comprehend the possession that completely excludes the subliminal self, and to appreciate the difficulty of obtaining this complete possession.

Thus in Home's case the subliminal self seems, throughout the longest series of séances of which we have a record, to have been the spirit chiefly controlling him during the trance and acting as intermediary for other spirits, who occasionally, however, took complete possession.

In Mrs. Piper's case, as we shall see, the subliminal self is very little in direct evidence; its manifestations form a fleeting interlude between her

waking state and her possession by a discarnate spirit. In Mr. Moses' case, the subliminal self was rarely in direct evidence at all when he was entranced; but we infer from these other cases that it was probably dominant at some stage of his trance, even if at other times it was excluded or became completely dormant.

And if, in Home's case, as there seems reason to suppose, the subliminal self may have participated with discarnate spirits in the production of telekinetic phenomena, as well as in the communication of tests of personal identity, it is not improbable that the subliminal self of Mr. Moses may also have been actively concerned in both these classes of phenomena.

941. To the history of William Stainton Moses I now turn. In his case, as in that of Home, the telekinetic phenomena formed an integral part of the general manifestations, being so interwoven with them as to necessitate in my view acceptance or rejection of the whole; but the evidence for the telekinetic phenomena in the case of Mr. Moses is comparatively slight, since they occurred almost exclusively in the presence of a small group of intimate personal friends, and were never scrutinised and examined by outside witnesses as were Home's manifestations. On the other hand, we have detailed records of Mr. Moses' whole series of experiences, while in the case of Home, as I have said, the record is very imperfect. As to the telekinetic phenomena, Mr. Moses himself regarded them as a mere means to an end, in accordance with the view urged on him by his "controls,"—that they were intended as proofs of the power and authority of these latter, while the real message lay in the religious teaching imparted to him.

942. It was on May 9th, 1874, that Edmund Gurney and I met Stainton Moses for the first time, through the kindness of Mrs. Cowper-Temple (afterwards Lady Mount-Temple), who knew that we had become interested in "psychical" problems, and wished to introduce us to a man of honour who had recently experienced phenomena, due wholly to some gift of his own, which had profoundly changed his conception of life.

That evening was epoch-making in Gurney's life and mine. Standing as we were in the attitude natural at the commencement of such inquiries, under such conditions as were then attainable,—an attitude of curiosity tempered by a vivid perception of difficulty and drawback,—we now met a man of University education, of manifest sanity and probity, who vouched to us for a series of phenomena,—occurring to himself, and with no doubtful or venal aid,—which seemed at least to prove, in confusedly intermingled form, three main theses unknown to Science. These were (1) the existence in the human spirit of hidden powers of insight and of communication; (2) the personal survival and near presence of the departed; and (3) interference, due to unknown agencies, with the ponderable world. He spoke frankly and fully; he showed his note-

books; he referred us to his friends; he inspired a belief which was at once sufficient, and which is still sufficient, to prompt to action.

The experiences which Stainton Moses had undergone had changed his views, but not his character. He was already set in the mould of the hard-working, conscientious, dogmatic clergyman, with a strong desire to do good, and a strong belief in preaching as the best way to do it. For himself the essential part of what I have called his "message" lay in the actual words automatically uttered or written,—not in the accompanying phenomena which really gave their uniqueness and importance to the automatic processes. In a book called *Spirit Teachings* he collected what he regarded as the real fruits of those years of mysterious listening in the vestibule of a world unknown.

And much as we may regret this too exclusive ethical preoccupation in a region where the establishment of actual fact is still the one thing needful, it must be admitted that at that time the scientific importance of these phenomena had hardly dawned on any mind. Among all the witnesses of Home's marvels Sir William Crookes was almost the only man who made any attempt to treat them as reasonable men treat all the facts of nature. Most of the witnesses, though fully believing in the genuineness of the wonders, appear to have regarded them as a kind of uncanny diversion. The more serious sought for assurance that their beloved dead were still near them, and straitly charged Home to tell no man of the proofs which they said had brought to themselves unspeakable joy. An attempt made, in 1875, by Serjeant Cox and a few others (among whom were Stainton Moses and myself) to get these phenomena more seriously discussed in a "Psychological Society," languished for want of suitable coadjutors, and on the death of Serjeant Cox (in 1879) the Society was dissolved. During these important years, therefore, while his experiences were fresh in Stainton Moses' mind, and while they were to some extent still recurring, he had little encouragement to deal with them from a scientific point of view.

943. When, however, in 1882, Professor Barrett consulted him as to the possibility of founding a new society, under better auspices, he warmly welcomed the plan. Edmund Gurney and I were asked to join, but made it a condition that the consent of Professor Sidgwick (with whom we had already been working) to act as our President should first be obtained. Under his guidance the Society for Psychical Research assumed a more cautious and critical attitude than was congenial to Stainton Moses' warm heart, strong convictions, and impulsive temper, and in 1886 he left the Society, in consequence of the publication in the *Proceedings* of certain comments on phenomena occurring through the agency of the so-called "medium" Eglinton.

From this time he frankly confessed himself disgusted with our attempts at scientific method, and as main contributor to *Light*, and afterwards editor until his death, he practically reverted to "Spiritualism

as a religion,"—as opposed to psychical research as a scientific duty. And assuredly the religious implications of all these phenomena are worthy of any man's most serious thought. But those who most feel the importance of the ethical superstructure are at the same time most plainly bound to treat the establishment of the facts at the foundation as no mere personal search for a faith, to be dropped when private conviction has been attained, but as a serious, a continuous, a public duty. And the more convinced they are that their faith is sound, the more ready should they be to face distrust and aversion,—to lay their account for a long struggle with the *vis inertiæ* of the human spirit.

Stainton Moses was ill-fitted for this patient, uphill toil. In the first place he lacked,—and he readily and repeatedly admitted to me that he lacked,—all vestige of scientific, or even of legal instinct. The very words "first-hand evidence," "contemporary record," "corroborative testimony," were to him as a weariness to the flesh. His attitude was that of the preacher who is already so thoroughly persuaded in his own mind that he treats any alleged fact which falls in with his views as the uncriticised text for fresh exhortation. And in the second place,—though this was a minor matter,—his natural sensitiveness was sometimes exaggerated by gout and other wearing ailments into an irritability which he scarcely felt compelled to conceal in a journal circulating mainly among attached disciples.

The reason for noticing these defects is that they constitute the only ground on which Stainton Moses' trustworthiness as a witness to his own phenomena could possibly be impugned. I mention them in order that I may say that, having read, I think, all that he has printed, and having watched his conduct at critical moments, I see much ground for impugning his judgment, but no ground whatever for doubting that he has narrated with absolute good faith the story of his own experience. He allowed me, before he left the Society, to examine almost the whole series of his automatic writings,—those especially which contain the evidence on which *Spirit Identity* is based; and in no instance did I find that the printed statement of any case went beyond the warrant of the manuscript.

My original impressions were strengthened by the opportunity which I had of examining the unpublished MSS. of Mr. Moses after his death on September 5th, 1892. These consist of thirty-one note-books —twenty-four of automatic script, four of records of physical phenomena, and three of retrospect and summary. In addition to these, the material available for a knowledge of Mr. Moses' experiences consists of his own printed works, and the written and printed statements of witnesses to his phenomena.

Of this available material a more detailed account will be found in **943 A**, together with a brief record of Mr. Moses' life.

944. With the even tenor of this straightforward and reputable life was inwoven a chain of mysteries which, as I think, in what way soever they be explained, make that life one of the most extraordinary which

our century has seen. For its true history lies in that series of physical manifestations which began in 1872 and lasted for some eight years, and that series of automatic writings and trance-utterances which began in 1873, received a record for some ten years, and did not, as is believed, cease altogether until the earthly end was near.

These two series were intimately connected; the physical phenomena being avowedly designed to give authority to the speeches and writings which professed to emanate from the same source. There is no ground for separating the two groups, except the obvious one that the automatic phenomena are less difficult of credence than the physical; but, for reasons already stated, it has seemed to me desirable to exclude the latter from detailed treatment in this work. References to accounts of them will, however, be found in **943 A.** They included the apparent production of such phenomena as intelligent raps, movements of objects untouched, levitation, disappearance and reappearance of objects, passage of matter through matter, direct writing, sounds supernormally made on instruments, direct sounds, scents, lights, objects materialised, hands materialised (touched or seen). Mr. Moses was sometimes, but not always, entranced while these physical phenomena were occurring. Sometimes he was entranced and the trance-utterance purported to be that of a discarnate spirit. At other times, especially when alone, he wrote automatically, retaining his own ordinary consciousness meanwhile, and carrying on lengthy discussions with the "spirit influence" controlling his hand and answering his questions, &c. As a general rule the same alleged spirits both manifested themselves by raps, &c., at Mr. Moses' sittings with his friends, and also wrote through his hand when he was alone. In this, as in other respects, Mr. Moses' two series of writings—when alone and in company—were concordant, and, so to say, complementary;—explanations being given by the writing of what had happened at the séances. When "direct writing" was given at the séances the handwriting of each alleged spirit was the same as that which the same spirit was in the habit of employing in the automatic script. The claim to individuality was thus in all cases decisively made.

945. Now the personages thus claiming to appear may be divided roughly into three classes:—

A.—First and most important are a group of persons recently deceased, and sometimes, as will be seen, manifesting themselves at the séances before their decease was known through any ordinary channel to any of the persons present. These spirits in many instances give tests of identity, mentioning facts connected with their earth-lives which are afterwards found to be correct.

B.—Next comes a group of personages belonging to generations more remote, and generally of some distinction in their day. Grocyn, the friend of Erasmus, may be taken as a type of these. Many of these also contribute facts as a proof of identity, which facts are sometimes more correct

than the conscious or admitted knowledge of any of the sitters could supply. In such cases, however, the difficulty of proving identity is increased by the fact that most of the correct statements are readily accessible in print, and may conceivably have either been read and forgotten by Mr. Moses, or have become known to him by some kind of clairvoyance.

C.—A third group consists of spirits who give such names as Rector, Doctor, Theophilus, and, above all, Imperator. These from time to time reveal the names which they assert to have been theirs in earth-life. These concealed names are for the most part both more illustrious, and more remote, than the names in Class B,—and were withheld by Mr. Moses himself, who justly felt that the assumption of great names is likely to diminish rather than to increase the weight of the communication. He felt this in his own person; and for a long while one of his main stumbling-blocks lay in these lofty and unprovable claims. Ultimately he came to believe even in these identities, on the general ground that teachers who had given him so many proofs both of their power and of their serious interest in his welfare were not likely to have deceived him on such a point. But he did not count upon a similar belief in others, and he expressly wished to avoid seeming to claim special authority for the teachings on the ground of their alleged authorship. It must be added also that some of these teachings themselves asserted that when the name of some spirit long removed from earth was given, the recipient must sometimes take this to imply a stream of influence emanating from that spirit, rather than his own presence in person.

As to the relation of the spirits to the telekinetic phenomena, it must be remembered that these phenomena, strange and grotesque as they often seem, cannot be called *meaningless*. The alleged operators are at pains throughout to describe what they regarded as the *end*, and what merely as the means to that end. Their constantly avowed object was the promulgation through Mr. Moses of certain religious and philosophical views; and the physical manifestations are throughout described as designed merely as a proof of power, and a basis for the authority claimed for the serious teachings.[1]

That they were not produced fraudulently by Dr. Speer or other sitters I regard as proved both by moral considerations and by the fact that they are constantly reported as occurring when Mr. Moses was alone. That Mr. Moses should have himself fraudulently produced them I regard as both morally and physically incredible. That he should have prepared and produced them in a state of trance I regard both as physically incredible and also as entirely inconsistent with the tenor both of his own reports and of those of his friends. I therefore regard the reported phenomena as having actually occurred in a genuinely supernormal manner.

[1] *Spirit Teachings*, which includes many of these communications, has been republished with a Life by Mr. Charlton Speer, and most of the remaining communications have been published in *Light* by Mrs. Speer since Mr. Moses' death.

946. I now pass on to consider briefly the nature of the evidence that the alleged spirits were what they purported to be, as described, in the first place, in Mr. Moses' books of automatic writing. The contents of these books consist partly of messages tending to prove the identity of communicating spirits; partly of discussions or explanations of the physical phenomena; and partly of religious and moral disquisitions.

These automatic messages were almost wholly written by Mr. Moses' own hand, while he was in a normal waking state. The exceptions are of two kinds. (1) There is one long passage, alleged by Mr. Moses to have been written by himself while in a state of trance. (2) There are, here and there, a few words alleged to be in "direct writing"; —written, that is to say, by invisible hands, but in Mr. Moses' presence; as several times described in the notes of séances where other persons were present.

Putting these exceptional instances aside, we find that the writings generally take the form of a dialogue, Mr. Moses proposing a question in his ordinary thick, black handwriting. An answer is then generally, though not always, given; written also by Mr. Moses, and with the same pen, but in some one of various scripts which differ more or less widely from his own. Mr. Moses' own description of the process, as given in the preface to *Spirit Teachings*, may be studied with advantage. I quote this in **946 A**.

A prolonged study of the MS. books has revealed nothing inconsistent with this description. I have myself, of course, searched them carefully for any sign of confusion or alteration, but without finding any; and I have shown parts of them to various friends, who have seen no points of suspicion. It seems plain, moreover, that the various entries were made at or about the dates to which they are ascribed. They contain constant references to the séances which went on concurrently, and whose dates are independently known; and in the later books, records of some of these séances are interspersed in their due places amongst other matter. The MSS. contain also a number of allusions to other contemporaneous facts, many of which are independently known to myself.

I think, moreover, that no one who had studied these entries throughout would doubt the originally private and intimate character of many of them. The tone of the spirits towards Mr. Moses himself is habitually courteous and respectful. But occasionally they have some criticism which pierces to the quick, and which goes far to explain to me Mr. Moses' unwillingness to have the books fully inspected during his lifetime. He did, no doubt, contemplate their being at least read by friends after his death; and there are indications that there may have been a still more private book, now doubtless destroyed, to which messages of an intimate character were sometimes consigned.

947. The questions at issue, in short, as to these messages, refer not so much to their *genuineness* as to their *authenticity*, in the proper sense of

those words. That they were written down in good faith by Mr. Moses as proceeding from the personages whose names are signed to them, there can be little doubt. But as to whether they did really proceed from those personages or no there may in many cases be very great doubt;—a doubt which I, at least, shall be quite unable to remove. By the very conditions of the communication they cannot show commanding intellect, or teach entirely new truths, since their manifestations are *ex hypothesi* limited by the capacity—not by the previous *knowledge*, but by the previous *capacity*—of the medium. And if they give facts not consciously known to the medium—facts however elaborate—it may, of course, be suggested that these facts have been *subliminally acquired* by the medium through some unconscious passage of the eye over a printed page, or else that they are *clairvoyantly learnt*, without the agency of any but the medium's own mind, though acting in a supernormal fashion.

This is no merely fanciful hypothesis; nor is it a hypothesis derogatory to Mr. Moses' own probity. On the contrary, as will be presently seen, he himself prominently puts forth the circumstance (Rector's copying from a closed book, an account of which I give in **947 A**), which tells most strongly for the view that the alleged remote identities may not really be concerned at all. Nay, the guides themselves expressly state—*à propos* of some brief accounts of musicians said to be interested in Mr. Charlton Speer—that spirits can refer to books, *e. g.* their own biographies, and refresh their memory thereby. This admission of course leaves us with nothing more than the word of Imperator to prove that, say, Robert of Gloucester, or Geoffrey of Monmouth (who merely give facts about their own writings), were in reality present. Such guarantee—sometimes only indirectly implied—was enough for Mr. Moses at the time; especially since these remoter spirits came in intermixture with nearer spirits, whose identity he believed could be better proved. But in a serious talk with me on the matter in 1886 he withdrew much of this certainty;—saying that in the case of some of the musical spirits especially he had had no inward sensation of a spirit's presence,—such as he had in some other cases of "nearer" spirits. He repudiated, however, the idea of subconscious memory on his part of words actually seen by himself; feeling sure that some of the facts automatically written had never been beneath his eyes. This may very well be the case; as he had not, I think, more than a mere schoolmaster's acquaintance with English literature and history; not, indeed, so much as would nowadays be expected from an English master in a school as good as that where he held a post. I judge this largely from the "Notes by the Way," which he contributed to *Light* for many years, and in which he was certainly not minimising his actual store of knowledge. But be this as it may, I cannot find in these historical communications any provable fact which might not have been drawn from some fairly accessible printed source. There were certain stanzas from Lydgate, written by the alleged Zachary Gray [or Grey], which Mr.

Percival verified in the British Museum. But these are to be found in Warton's *English Poetry;* from which they reproduce (as Professor Skeat has kindly pointed out to me) a philological error of Warton's own. The power of reading closed books was expressly attributed to Zachary Grey; and if he really possessed it he probably exercised it here; giving thereby, of course, no particular proof that he was Zachary Grey rather than any other spirit.

948. The evidence for identity obtained by Mr. Moses in the case of spirits recently departed seems at first sight more satisfactory. Some cases of this class are given in **948 A**, and many others are to be found in the records of his experiences. In these cases, however, as in the historical ones, it is often difficult to make sure that the facts stated were not within the subliminal knowledge of the automatist. Sometimes it seems that they may have been gathered from obituary notices, casually observed in glancing over newspapers without the cognisance of the supraliminal consciousness (*e.g.* in the cases of Emily C. and Rosamira Lancaster); or similarly from tomb-stones (*e.g.* in the cases of Emily C. and Cecilia Fielden); or names and facts relating to persons known to the sitters, but not to Mr. Moses (*e.g.* A. P. Kirkland, Dr. Speer's sister, Cecilia Fielden and Marian Timmins), may perhaps have been mentioned in his hearing and subliminally remembered. "Fanny Westoby," again, reminded him of forgotten facts that had occurred during his own childhood. Numerous details relating to Thomas Wilson, Bishop of Sodor and Man at the beginning of the eighteenth century, were given (see *Proceedings* S.P.R., vol. xi., pp. 74–5 and 88), but are to be found in his published "Life," which Mr. Moses may possibly have met with during his curacy in the Isle of Man.[1] The case of Hélène Smith (**834–842**) has shown us how far-reaching may be the faculties of hyperæsthesia and hypermnesia in the subliminal self; but in view of the then general ignorance of the scientific world on this subject, it is not surprising that both Mr. Moses and his friends absolutely rejected this explanation of his phenomena, and that the evidence appeared to them more conclusive than it possibly can to us. Whether or not the alleged spirits were concerned, —as may sometimes, of course, have been the case,—we can hardly avoid thinking that the subliminal self of the medium played at least a considerable part in the communications.

949. In two cases the announcement of a death was made to Mr. Moses, when the news was apparently not known to him by any normal means. One of these (the case of President Garfield) is given in **948 B**. The other, which I now proceed to recount (from my article in *Proceedings* S.P.R., vol. xi. pp. 96 *et seq.*) is in some ways the most remarkable of all, from the series of chances which have been needful in order to establish its veracity. The spirit in question is that of a lady

[1] The evidential weaknesses of these cases have been analysed by Mr. Podmore, in his *Studies in Psychical Research*, pp. 125–133.

known to me, whom Mr. Moses had met, I believe, once only, and whom I shall call Blanche Abercromby. The publication of the true name was forbidden by the spirit herself, for a reason which was at once obvious to me when I read the case, but which was not, so far as I can tell, fully known to Mr. Moses. The lady's son, whom I have since consulted, supports the prohibition; and I have consequently changed the name and omitted the dates.

This lady died on a Sunday afternoon, about twenty-five years ago, at a country house about 200 miles from London. Her death, which was regarded as an event of public interest, was at once telegraphed to London, and appeared in Monday's *Times*; but, of course, on Sunday evening no one in London, save the Press and perhaps the immediate family, was cognisant of the fact. It will be seen that on that evening, near midnight, a communication, purporting to come from her, was made to Mr. Moses at his secluded lodgings in the north of London. The identity was some days later corroborated by a few lines purporting to come directly from her, and to be in her handwriting. There is no reason to suppose that Mr. Moses had ever seen this handwriting. His one known meeting with this lady and her husband had been at a séance—not, of course, of his own—where he had been offended by the strongly expressed disbelief of the husband in the possibility of any such phenomena.

On receiving these messages Mr. Moses seems to have mentioned them to no one, and simply gummed down the pages in his MS. book, marking the book outside "Private Matter." The book when placed in my hands was still thus gummed down, although Mrs. Speer was cognisant of the communication. I opened the pages (as instructed by the executors), and was surprised to find a brief letter which, though containing no definite facts, was entirely characteristic of the Blanche Abercromby whom I had known. But although I had received letters from her in life, I had no recollection of her handwriting. I happened to know a son of hers sufficiently well to be able to ask his aid,—aid which, I may add, he would have been most unlikely to afford to a stranger. He lent me a letter for comparison. The strong resemblance was at once obvious, but the A. of the surname was made in the letter in a way quite different from that adopted in the automatic script. The son then allowed me to study a long series of letters, reaching down till almost the date of her death. From these it appeared that during the last year of her life she had taken to writing the A (as her husband had always done) in the way in which it was written in the automatic script.

The resemblance of handwriting appeared both to the son and to myself to be incontestable; but as we desired an experienced opinion he allowed me to submit the note-book and two letters to Dr. Hodgson. Readers of the *Proceedings* S.P.R. (vol. iii. pp. 201–401), may remember that Dr. Hodgson succeeded in tracing the authorship of the "Koot Hoomi" letters to Madame Blavatsky and to Damodar, by evidence

based on a minute analysis of handwriting. As regards the present matter, Dr. Hodgson reported as follows:—

5 BOYLSTON PLACE, BOSTON, *September 11th*, 1893.

I have compared the writing numbered 123 in the note-book of Mr. Stainton Moses, with epistles of January 4th, 18—, and September 19th, 18—, written by B. A. The note-book writing bears many minor resemblances to that of the epistles, and there are also several minor differences in the formations of some of the letters, judging at least from the two epistles submitted to me; but the resemblances are more characteristic than the differences. In addition, there are several striking peculiarities common to the epistles and the note-book writing, which appear to be especially emphasised in the latter. The note-book writing suggests that its author was attempting to reproduce the B. A. writing by recalling to memory its chief peculiarities, and not by copying from specimens of the B. A. writing. The signature especially in the note-book writing is characteristically like an imitation from memory of B. A.'s signature. I have no doubt whatever that the person who wrote the note-book writing intended to reproduce the writing of B. A. RICHARD HODGSON.

The chances necessary to secure a verification of this case were more complex than can here be fully explained. This lady, who was quite alien to these researches, had been dead about twenty years when her posthumous letter was discovered in Mr. Moses' private note-book by one of the very few surviving persons who had both known her well enough to recognise the characteristic quality of the message, and were also sufficiently interested in spirit identity to get the handwritings compared and the case recorded.

The entries in the MS. books will now be quoted. The communications began with some obscure drawings, apparently representing the flight of a bird.

A. "It is spirit who has but just quitted the body Blanche Abercromby in the flesh. I have brought her. No more M."

Q. Do you mean ——?

No reply. Sunday night about midnight. The information is unknown to me.

Monday morning.

Q. I wish for information about last night. Is that true? Was it Mentor?

A. "Yes, good friend, it was Mentor, who took pity on a spirit that was desirous to reverse former errors She desires us to say so. She was ever an enquiring spirit, and was called suddenly from your earth. She will rest anon. One more proof has been now given of continuity of existence. Be thankful and meditate with prayer. Seek not more now, but cease. We do not wish you to ask any questions now."

"† I : S : D. × Rector."

[A week later.]

Q. Can you write for me now?

A. "Yes, the chief is here."

Q. How was it that spirit [Blanche Abercromby's] came to me?

A. "The mind was directed to the subject, and being active, it projected itself to you. Moreover, we were glad to be able to afford you another proof of our desire to do what is in our power to bring home to you evidence of the truth of what we say."

Q. Is it correct to say that the direction of thought causes the spirit to be present?

A. "In some cases it is so. Great activity of spirit, coupled with anxiety to discover truth and to seek into the hidden causes of things, continue to make it possible for a spirit to manifest. Moreover, direction of thought gives what you would call direction or locality to the thought. By that we mean that the instinctive tendency of the desire or thought causes a possibility of objective manifestation. Then by the help of those who, like ourselves, are skilled in managing the elements, manifestation becomes possible. This would not have been possible in this case, only that we took advantage of what would have passed unnoticed in order to work out another proof of the reality of our mission. It is necessary that there should be a combination of circumstances before such a manifestation can be possible. And that combination is rare. Hence the infrequency of such events, and the difficulty we have in arranging them: especially when anxiety enters into the matter, as in the case of a friend whose presence is earnestly desired. It might well be that so ready a proof as this might not occur again."

Q. Then a combination of favourable circumstances aided you. Will the spirit rest, or does it not require it?

A. "We do not know the destiny of that spirit. It will pass out of our control. Circumstances enabled us to use its presence: but that presence will not be maintained."

Q. If direction of thought causes motion, I should have thought it would be so with our friends and that they would therefore be more likely to come.

A. "It is not that alone Nor is it so with all. All cannot come to earth. And not in all cases does volition or thought cause union of souls. Many other adjuncts are necessary before such can be. Material obstacles may prevent, and the guardians may oppose. We are not able to pursue the subject now, seeing that we write with difficulty. At another time we may resume. Cease for the present and do not seek further."

†"I : S : D. Rector."

A few days later, Mr. Moses says:—

Q. The spirit B. A. began by drawing. Was it herself?

A. "With assistance. She could not write. One day if she is able to return again, she will be more able to express her thoughts."

Q I remember that poor man who was killed by the steam-roller drew.[1]

A. "Do not dwell on him lest you be vexed. He was not able to express himself. And even as the undeveloped human mind betakes itself to symbols to supplement defect of language: so do spirits seek to illustrate that which they cannot utter. So the Holy Maid [of Kent] drew when she appeared. She has now progressed, and is progressing, having cast aside the weight that hindered her."

[1] See **948 A**

Q. I am glad. Will she come back?
A. "It may be, but not now."

[A few days later.]

A. "A spirit who has before communicated will write for you herself. She will then leave you, having given the evidence that is required."

"I should much like to speak more with you, but it is not permitted. You have sacred truth. I know but little yet. I have much, much to learn.

"BLANCHE ABERCROMBY.

"It is like my writing as evidence to you."

950. The leading personage in the third and most remote group of spirits is the one known as "Imperator."

This spirit claims responsibility for the whole series of manifestations, and should therefore be mentioned here, although there is no proof of his identity with the historical personage whom he asserts himself to be. His character, however, claimed and obtained Mr. Moses' entire confidence. He answers for the identity and veracity of spirits introduced; he explains the phenomena, so far as they are explained; and he throughout impresses on Mr. Moses his own teaching.

If such high and sweeping claims were made by any ordinary writer, we should expect to find much in the course of his writings which would prove their extravagance. If we ask ourselves how to disprove Imperator's claims we shall find no very definite answer. In the teachings themselves, however, it is over and over again emphasised that there must be distortion of the messages owing to their passage through the mediumistic channel, and if, as is possible, there may have been thus an increase of accuracy in some cases where Mr. Moses had some definite subliminal knowledge, there may also have been many causes of error due to his theological and other dogmatic preconceptions. With regard to the other remote communicators, these, according to the explanations given by Imperator, are high spirits, aiming at the advance of knowledge, and especially of religion, who have been able to discern Mr. Moses' gifts, and have to some extent themselves trained him for the purpose required. They have modified his early life: for instance, by prompting him to his period of retirement on Mount Athos, and by keeping him from wishing to marry. Some of these spirits, however, stand in very distant relation to Mr. Moses, and their indications of presence or collaboration are of a purely arbitrary kind.

There are a group of spirits, it is said, belonging to various ages and countries, who are united by their desire to inform mankind of their destiny and duties. Each member of this group desires to show approval when an attempt is made at such communication. They cannot all take an active share, but, while some work actively, others express sympathy by choosing either a signature, or some special physical manifestation, to be associated with their names, even if not actually produced by them-

selves. This form of communication is of course not meant to be in itself *evidential;* it depends on the confidence reposed in the "control" in charge of the manifestations;—much as when letters of encouragement are read at a public meeting, their genuineness is taken on trust from the chairman. Even when the handwriting produced (either automatically through the medium, or *directly*, without the intervention of human hands), resembles that of the deceased person, this, as elsewhere explained, does not in itself prove identity. Well-known signatures especially may be copied by other spirits.

As soon, however, as it is understood that such messages are not intended to be evidential, it seems not unnatural that they should be given thus. It needs no derogation from the dignity of even the highest spirit to express his sanction of any scheme designed to convey to "men of goodwill," in fashion however humble and unassuming, some message of their eternal fate.

But where identity is absolutely unprovable, as in the case of this group of "men of old time," it would be futile to discuss the probabilities on either side. I cannot blame Mr. Moses for his injunction to leave these spirits—eminent but not Divine—under the mask of the symbolic titles which they chose to assume. His reverence for Imperator was of a filial type which led him to desire that although there must be discussion about the doctrines, there should be none about the actual personality of the teacher to whom he felt that he owed all that was best in his own inner life.

951. We must now briefly go through the points which make such messages as were received by Mr. Moses *primâ facie* evidential, which indicate, that is to say, that they actually do come in some way from their alleged source. A brief recapitulation of the main stages of evidential quality in messages given by automatic writing or by trance-utterances is all that will be needed here.

(1) Evidentially lowest comes the class of messages which is by far the most common; messages, namely, in which, although some special identity may be claimed, all the facts given have been consciously known to the automatist. Here we may well suppose that his own personality alone is concerned, and that the messages have a *subliminal*, but not an *external* source.

(2) Next above these come messages containing facts likely to be known to the alleged spirit, and not consciously known to the automatist; but which facts may nevertheless have some time been noted by the automatist, even unwittingly, and may have thus obtained lodgment in his subliminal memory.

(3) Next come facts which can be proved,—with such varying degrees of certainty as such negative proof allows,—never to have been in any way known to the automatist; but which nevertheless are easily to be found in books; so that they may have been learnt clairvoyantly by the automa

tist himself, or learnt and communicated to him by some mind other than that of the alleged spirit.

(4) Next come facts which can be proved, with similar varying degrees of certainty according to the circumstances, never to have been known to the automatist, or recorded in print; but which were known to the alleged spirit and can be verified by the memories of living persons.

(5) Above this again would come that class of *experimental* messages, or posthumous letters, of which we have as yet very few good examples (see **876**); where the departed person has before death arranged some special test—some fact or sentence known only to himself, which he is to transmit after death, if possible, as a token of his return.

952. (6) Thus much for the various kinds of verbal messages, which can be kept and analysed at leisure. We must now turn to evidence of a different and not precisely comparable kind. In point of fact it is not these inferences from written matter which have commonly been most efficacious in compelling the survivor's belief in the reality of the friend's return. Whether logically or no, it is not so much the written message that he trusts, but some phantom of face and voice that he knew so well. It is this familiar convincing presence,—ἔικτο δὲ θέσκελον ἄντῳ,— on which the percipient has always insisted, since Achilles strove in vain to embrace Patroclus' shade.

How far such a phantasm is in fact a proof of any real action on the part of the spirit thus recognised is a problem which has been dealt with already in Chapter VII. The upshot of our evidence to my mind is that although the apparition of a departed person cannot *per se* rank as evidence of his presence, yet this is not a shape which purely hallucinatory phantasms seem often to assume; and if there be any corroborative evidence, as, for instance, writing which claims to come from the same person, the chance that he is really operative is considerable. In Mr. Moses' case almost all the figures which he saw brought with them some corroboration by writing, trance-utterance, gesture-messages (as where a figure makes signs of assent or dissent), or raps.

(7) And this brings us to a class of cases largely represented in Mr. Moses' series, where writings professing to come from a certain spirit are supported by physical phenomena of which that spirit claims also to be the author. Whether such a line of proof can ever be made logically complete or no, one can imagine many cases where it would be practically convincing to almost all minds. Materialisations of hands, or direct writing in the script of the departed, have much of actual cogency; and these methods, with others like them, are employed by Mr. Moses' "controls" in their efforts to establish their own identities. Physical phenomena in themselves, however, carry no proof of an intelligence outside that of the sensitive himself, and, as I have said, may in many cases be a mere extension of his own ordinary muscular powers, and not due to any external agency at all.

953. If we confine ourselves to the verbal messages, we find that the cases most fully represented in the records of Mr. Moses are limited to the first three classes mentioned above, and those which come under the fourth class—verifiable facts of which there is no printed record and which it is practically certain that the medium could never have known—are comparatively few. This may partly be accounted for by the small number of sitters with Mr. Moses and the fact that they were his personal friends. The records of Mrs. Piper, on the other hand, to which we now turn, are especially rich in incidents that fall under the fourth heading, and the evidential value of the verbal messages in this case is, therefore, much greater than in the case of Mr. Moses. Whereas for Mr. Moses the identity of many of his communicators rested largely upon their being guaranteed by Imperator and his group of helpers,—in the case of Mrs. Piper the spirits of some recently-departed friends who have given much evidence of their identity appear to maintain the independent reality and guiding control over Mrs. Piper of these same intelligences—Imperator, Rector, Doctor, and others—that Mr. Moses claimed as ruling in his own experience. We shall then in the case of Mrs. Piper again return to the question of the supervision of such alleged spirits.

954. The case of Mrs. Piper differs in two important respects from that of W. Stainton Moses or D. D. Home. In the first place no telekinetic phenomena have occurred in connection with her trance-manifestations; and in the second place her supraliminal self shows no traces of any supernormal faculty whatsoever. She presents an instance of automatism of the extreme type where the "possession" is not merely local or partial, but affects, so to say, the whole psychical area,—where the supraliminal self is for a time completely displaced, and the whole personality appears to suffer intermittent change. In other words, she passes into a trance, during which her organs of speech or writing are "controlled" by other personalities than the normal waking one. Occasionally either just before or just after the trance, the subliminal self appears to take some control of the organism for a brief interval; but with this exception the personalities that speak or write during her trance claim to be discarnate spirits.

Mrs. Piper's trances may be divided into three stages: (1) Where the dominant controlling personality was known as "Dr. Phinuit" and used the vocal organs almost exclusively, communicating by *trance-utterance*, 1884–91.

(2) Where the communications were made chiefly by automatic writing in the trance under the supervision more particularly of the control known as "George Pelham," or "G. P.," although "Dr. Phinuit" usually communicated also by speech during this period, 1892–96.

(3) Where supervision is alleged to be exercised by Imperator, Doctor, Rector, and others already mentioned in connection with the experiences of Mr. Moses, and where the communications have been mainly by writing,

but occasionally also by speech. This last stage, which began early in 1897, still continues, and the final outcome remains to be seen.

955. I proceed now to indicate in further detail the nature of the evidence and the character of the manifestations themselves, and begin by quoting from Dr. Hodgson (*Proceedings* S.P.R., vol. xiii. pp. 367–68) a brief statement of some of the historical facts of the case.

Mrs. Piper has been giving sittings for a period extending over thirteen [now, 1901, seventeen] years. Very early in her trance history she came under the attention of Professor James, who sent many persons to her as strangers, in most cases making the appointments himself, and in no case giving their names. She came to some extent under my own supervision in 1887, and I also sent many persons to her, in many cases accompanying them and recording the statements made at their sittings, and taking all the care that I could to prevent Mrs. Piper's obtaining any knowledge beforehand of who the sitters were to be. In 1889–90 Mrs. Piper gave a series of sittings in England under the supervision of Dr Walter Leaf and Mr. Myers and Professor Lodge, where also the most careful precautions possible were taken to ensure that the sitters went as strangers to Mrs. Piper. Further sittings were supervised by myself in 1890–91 after Mrs. Piper's return to America. Many persons who had sittings in the course of these earlier investigations were convinced that they were actually receiving communications from their "deceased" friends through Mrs. Piper's trance, but although the special investigators were satisfied, from their study of the trance-phenomena themselves and a careful analysis of the detailed records of the sittings, that some supernormal power was involved, there was no definite agreement as to their precise significance. And to myself it seemed that any hypothesis that was offered presented formidable difficulties in the way of its acceptance. In the course of these earlier investigations the communications were given almost entirely through the speech-utterance of the trance-personality known as Phinuit, and even the best of them were apt to include much matter that was irrelevant and unlike the alleged communicators, while there were many indications that Phinuit himself was far from being the kind of person in whom we should be disposed to place implicit credence.

During the years 1892–96 inclusive, I exercised a yet closer supervision of Mrs. Piper's trances than I had done in previous years, continuing to take all the precautions that I could as regards the introduction of persons as strangers. This period was marked by a notable evolution in the quality of the trance results, beginning early in 1892. The character of the manifestations changed with the development of automatic writing in the trance, and with what was alleged to be the continual rendering of active assistance by the communicator whom I have called G. P. [George Pelham]. As a result of this it appeared that communicators were able to express their thoughts directly through the writing by Mrs. Piper's hand, instead of conveying them more dimly and partially through Phinuit as intermediary; and the advice and guidance which they, apparently, received from G. P. enabled them to avoid much of the confusion and irrelevancy so characteristic of the earlier manifestations.

956. I do not propose here to discuss the hypothesis of fraud in this case, since it has been fully discussed in the articles referred to in

my Appendices and elsewhere, *e.g.* by Dr. Hodgson, Professor William James, Professor Newbold of Pennsylvania University, Dr. Walter Leaf, and Sir Oliver Lodge. I merely quote, as a summary of the argument, a few words of Professor James, from *The Psychological Review*, July, 1898, pp. 421–22 :—

> Dr. Hodgson considers that the hypothesis of fraud cannot be seriously maintained I agree with him absolutely. The medium has been under observation, much of the time under close observation, as to most of the conditions of her life, by a large number of persons, eager, many of them, to pounce upon any suspicious circumstance for [nearly] fifteen years. During that time, not only has there not been one single suspicious circumstance remarked, but not one suggestion has ever been made from any quarter which might tend positively to explain how the medium, living the apparent life she leads, could possibly collect information about so many sitters by natural means. The scientist who is confident of "fraud" here, must remember that in science as much as in common life a hypothesis must receive some positive specification and determination before it can be profitably discussed, and a fraud which is no assigned kind of fraud, but simply "fraud" at large, fraud *in abstracto*, can hardly be regarded as a specially scientific explanation of concrete facts.

I give some further statements and references on this point in **956 A** and **B**.

957. Nor shall I discuss at any length the character of the Phinuit personality. An excellent analysis of this, which I quote in **957 A**, was given by Sir Oliver Lodge. According to my own experience, during Mrs. Piper's visit to England in 1889–90, different trances, and different parts of the same trance, varied greatly in quality. There were some interviews throughout which Phinuit hardly asked any question, and hardly stated anything which was not true. There were others throughout which his utterances showed not one glimmer of real knowledge, but consisted wholly of fishing questions and random assertions. The trances could not always be induced at pleasure. A state of quiet expectancy would usually bring one on; but sometimes the attempt altogether failed. The trance when induced usually lasted about an hour, and there was often a marked difference between the first few minutes of a trance and the remaining time. On such occasions almost all that was of value would be told in the first few minutes; and the remaining talk would consist of vague generalities or mere repetitions of what had already been given. Phinuit always professed himself to be a spirit communicating with spirits; and he used to say that he remembered their messages for a few minutes after "entering into the medium," and then became confused. He was not, however, apparently able to depart when his budget of facts was empty. There seemed to be some irresponsible letting-off of energy which must continue until the original impulse was lost in incoherence. My own general conclusion at that time was that Phinuit's utterances

must be judged as but one item in the long roll of automatic messages of many kinds which were only then beginning to be collected and analysed. I regarded it as proved that these phenomena afforded evidence of large extensions—telepathic or clairvoyant—of the normal powers of the human spirit, and thought it possible that Phinuit's knowledge was thus derived from a telepathic or clairvoyant faculty, latent in Mrs. Piper, and manifesting itself in ways with which previous experiment had not made us familiar. On the other hand, the automatic messages which we had already studied included phenomena of very various types, some of which certainly pointed *primâ facie* to the intervention—perhaps the very indirect intervention—of the surviving personalities of the dead, and I held that if such instances of communication from extra-terrene minds should ultimately find acceptance with science, then Phinuit's messages, with all their drawbacks and all their inconsistency, would have fair claim to be added to the number.

I need hardly say that it is this last hypothesis which I have since adopted, and although it is obvious that the difficulties concerning Phinuit's identity have not been solved, it seems possible to regard him as an intelligence extraneous to Mrs. Piper,—as, in fact, a discarnate spirit. It must not be forgotten, however, that he entirely failed in his professed attempts to establish his personal identity, and could not succeed even in substantiating his claim to be a French doctor. Unfortunately we have no contemporary records of what occurred during Mrs. Piper's earliest trances; nor practically any information as to the first manifestations of the Phinuit personality. It seems clear at least that the *name* Phinuit was the result of suggestion at these earliest trances (see *Proceedings* S.P.R., vol. viii. pp. 46–58), and many may think it most probable that the Phinuit "control" was nothing more than a secondary personality of Mrs. Piper. But, according to the statements (of which there is of course no evidence) made by "Imperator," Phinuit was an "earth-bound" or inferior spirit, who had become confused and bewildered in his first attempts at communication, and had, as we say, "lost his consciousness of personal identity." That such an occurrence is not uncommon in this life is plain from the cases to which I have drawn attention in Chapter II. of this book, and we cannot prove it to be impossible that profound memory disturbances should be produced in an inexperienced discarnate spirit when first attempting to communicate with us through a material organism. Be that as it may, the Phinuit personality has not manifested either directly or indirectly since January 1897, when "Imperator" claimed the supervision of Mrs. Piper's trances.

958. There were various cases of alleged direct "control" by spirits other than Phinuit during the first stage of Mrs. Piper's trance history. Two of these, the "E." control and the aunt of Professor James, are referred to in the report by Professor James which I have quoted in **956 A.** These and several others are also mentioned by Dr. Hodgson in *Proceed-*

ings S.P.R., vol. viii. pp. 28–40; but even in the most remarkable of these earlier cases of apparent "possession" of Mrs. Piper's organism by other spirits, the evidence available for publication was scanty, and in one or two cases there was scarcely anything to indicate that the supposed communicating personalities were not impersonations by Phinuit.

The most notable case was that of a lady, Miss W., who had forty-five sittings, at forty-one of which the control was taken for at least part of the time by a personal friend, who presented marked characteristics of the friend it purported to be; showed specific knowledge of private matters known only to that friend and the sitter; showed a knowledge of facts of which he was reminded by the sitter, and in turn reminded the sitter of facts temporarily forgotten by her; made some mistakes in matters once known to the friend, and remembered well by the sitter, and told the sitter of facts not known to her and afterwards verified (*loc. cit.* 43).

Usually, as we have seen, Phinuit acted as intermediary, reproducing the communications made by the "deceased" relatives or friends of the sitters, and in a favourable series of sittings the impression made was generally as described in the following case by Sir Oliver Lodge. (From *Proceedings* S.P.R., vol. vi. p. 455.)

> One of the best sitters was my next-door neighbour, Isaac C. Thompson, F.L S., to whose name indeed, before he had been in any way introduced, Phinuit sent a message purporting to come from his father. Three generations of his and of his wife's family living and dead (small and compact Quaker families) were, in the course of two or three sittings, conspicuously mentioned, with identifying detail; the main informant representing himself as his deceased brother, a young Edinburgh doctor, whose loss had been mourned some twenty years ago. The familiarity and touchingness of the messages communicated in this particular instance were very remarkable, and can by no means be reproduced in any printed report of the sitting. Their case is one in which very few mistakes were made, the details standing out vividly correct, so that in fact they found it impossible not to believe that their relatives were actually speaking to them.

Such cases were not usual, and on the whole, although there seemed to be in this first stage of Mrs. Piper's trance history, in 1884–91, abundant proof of some supernormal faculty which demanded at least the hypothesis of thought-transference from living persons both near and distant, and suggested occasionally some power of telæsthesia or perhaps even of premonition, yet the main question with which we are now concerned,—whether Mrs. Piper's organism was controlled, directly or indirectly, by discarnate spirits who could give satisfactory evidence of their identity,—remained undecided.

959. More important, as regards this question of personal identity, is the series of sittings which formed the second stage of Mrs. Piper's trance history, in the years 1892–96, of which a detailed account is given in *Proceedings* S.P.R., vol. xiii. pp. 284–582 and vol. xiv. pp. 6–49, where

the chief communicator or intermediary was G. P. This G. P., whose name (although, of course, well known to many persons) has been altered for publication into "George Pelham," was a young man of great ability, mainly occupied in literary pursuits. Although born an American citizen, he was a member of a noble English family. I never met him, but I have the good fortune to include a number of his friends among my own, and with several of these I have been privileged to hold intimate conversation on the nature of the communications which they received. I have thus heard of many significant utterances of G. P.'s, which are held too private for print; and I have myself been present at sittings where G. P. manifested. For the full discussion of the evidence tending to prove the identity of G. P., I refer my readers to the original report in the *Proceedings* S.P.R. I give in **959 A** and **B** a detailed account of the circumstances of the first communications of G. P., and quote here a general summary, given by Dr. Hodgson several years later, of the whole series of his manifestations. (From *Proceedings* S.P.R., vol. xiii. pp. 328–330.)

On the first appearance of the communicating G. P to Mr. Hart in March 1892, he gave not only his own name and that of the sitter, but also the names of several of their most intimate common friends, and referred specifically to the most important private matters connected with them. At the same sitting reference was made to other incidents unknown to the sitters, such as the account of Mrs. Pelham's taking the studs from the body of G. P. and giving them to Mr. Pelham to be sent to Mr. Hart, and the reproduction of a notable remembrance of a conversation which G. P living had with Katharine, the daughter of his most intimate friends, the Howards. These were primary examples of two kinds of knowledge concerning matters unknown to the sitters, of which various other instances were afterwards given; knowledge of events connected with G. P. which had occurred since his death, and knowledge of special memories pertaining to the G P. personality before death. A week later, at the sitting of Mr. Vance, he made an appropriate inquiry after the sitter's son, and in reply to inquiries rightly specified that the sitter's son had been at college with him, and further correctly gave a correct description of the sitter's summer home as the place of a special visit. This, again, was paralleled by many later instances where appropriate inquiries were made and remembrances recalled concerning other personal friends of G. P. Nearly two weeks later came his most intimate friends, the Howards, and to these, using the voice directly, he showed such a fulness of private remembrance and specific knowledge and characteristic intellectual and emotional quality pertaining to G. P. that, though they had previously taken no interest in any branch of psychical research, they were unable to resist the conviction that they were actually conversing with their old friend G. P. And this conviction was strengthened by their later experiences Not least important, at that time, was his anxiety about the disposal of a certain book and about certain specified letters which concern matters too private for publication. He was particularly desirous of convincing his father, who lived in Washington, that it was indeed G. P. who was communicating, and he soon afterwards stated that his father had taken his photograph to be copied, as was the case, though Mr. Pelham had not

informed even his wife of this fact. Later on he reproduced a series of incidents, unknown to the sitters, in which Mrs. Howard had been engaged in her own home. Later still, at a sitting with his father and mother in New York, a further intimate knowledge was shown of private family circumstances, and at the following sitting, at which his father and mother were not present, he gave the details of certain private actions which they had done in the interim. At their sitting, and at various sittings of the Howards, appropriate comments were made concerning different articles presented which had belonged to G. P. living, or had been familiar to him; he inquired after other personal articles which were not presented at the sittings, and showed intimate and detailed recollections of incidents in connection with them. In points connected with the recognition of articles with their related associations of a personal sort, the G. P. communicating, so far as I know, has never failed. Nor has he failed in the recognition of personal friends. I may say generally that out of a large number of sitters who went as strangers to Mrs. Piper, the communicating G. P. has picked out the friends of G. P. living, precisely as the G. P. living might have been expected to do [thirty cases of recognition out of at least one hundred and fifty persons who have had sittings with Mrs. Piper since the first appearance of G. P., and no case of false recognition], and has exhibited memories in connection with these and other friends which are such as would naturally be associated as part of the G. P. personality, which certainly do not suggest in themselves that they originate otherwise, and which are accompanied by the emotional relations which were connected with such friends in the mind of G. P. living. At one of his early communications G. P. expressly undertook the task of rendering all the assistance in his power towards establishing the continued existence of himself and other communicators, in pursuance of a promise of which he himself reminded me, made some two years or more before his death, that if he died before me and found himself "still existing," he would devote himself to prove the fact; and in the persistence of his endeavour to overcome the difficulties in communicating as far as possible, in his constant readiness to act as amanuensis at the sittings, in the effect which he has produced by his counsels,—to myself as investigator, and to numerous other sitters and communicators,—he has, in so far as I can form a judgment in a problem so complex and still presenting so much obscurity, displayed all the keenness and pertinacity which were eminently characteristic of G. P. living.

Finally, the manifestations of this G. P. communicating have not been of a fitful and spasmodic nature, they have exhibited the marks of a continuous living and persistent personality, manifesting itself through a course of years, and showing the same characteristics of an independent intelligence whether friends of G. P. were present at the sittings or not. I learned of various cases where in my absence active assistance was rendered by G. P. to sitters who had never previously heard of him, and from time to time he would make brief pertinent reference to matters with which G. P. living was acquainted, though I was not, and sometimes in ways which indicated that he could to some extent see what was happening in our world to persons in whose welfare G. P. living would have been specially interested.

The sitter called Mr. Hart, to whom G. P. first manifested, died at Naples three years afterwards, and communicated, with the help of G. P.,

on the second day after his death. I give an account of his communications in **959 C**.

960. There are numerous instances in the reports in the *Proceedings*, (see vol. vi. pp. 647–50; vol. viii. pp. 15–26; vol. xiii., *passim*; and vol. xvi. pp. 131–3), of the giving of information unknown to the sitters and afterwards verified. A striking illustration of this occurred in the case of the lady called "Elisa Mannors," whose near relatives and friends concerned in the communications were known to myself. I give a brief account of her first communications in **960 A**. On the morning after the death of her uncle, called F. in the report, she described an incident in connection with the appearance of herself to her uncle on his death-bed. I quote Dr. Hodgson's account of this (*Proceedings* S.P.R., vol. xiii. p. 378. Foot-note).

The notice of his [F.'s] death was in a Boston morning paper, and I happened to see it on my way to the sitting. The first writing of the sitting came from Madame Elisa, without my expecting it. She wrote clearly and strongly, explaining that F. was there with her, but unable to speak directly, that she wished to give me an account of how she had helped F. to reach her She said that she had been present at his death-bed, and had spoken to him, and she repeated what she had said, an unusual form of expression, and indicated that he had heard and recognised her. This was confirmed in detail in the only way possible at that time, by a very intimate friend of Madame Elisa and myself, and also of the nearest surviving relative of F. I showed my friend the account of the sitting, and to this friend, a day or two later, the relative, who was present at the death-bed, stated spontaneously that F. when dying said that he saw Madame Elisa who was speaking to him, and he repeated what she was saying. The expression so repeated, which the relative quoted to my friend, was that which I had received from Madame Elisa through Mrs. Piper's trance, when the death-bed incident was of course entirely unknown to me.

Rare are the "Peak in Darien" cases (see section **718**), but cases like this are rarer still.

961. As will be seen from the account of Elisa Mannors in **960 A**, some attempt was made in her case to speak and write Italian. In the case which follows there was an attempt to write Hawaiian. (From *Proceedings* S.P.R., vol. xiii. p. 337.)

This was at a sitting arranged for by Mrs. Howard in October 1893. Mrs. Howard made some notes at the time from which the report was prepared, and I obtained some additional information later from the sitter, Mr. L. Vernon Briggs. The original writing was apparently lost, and Mr. Briggs never had the opportunity of studying it after the sitting. The communication purported to come from a Honolulu boy named Kalua, who became much attached to Mr. Briggs during a six months' stay of Mr. Briggs in Honolulu in 1881, and who followed Mr. Briggs to Boston under somewhat romantic circumstances in 1883. He was soon sent back to his native island, but again returned to Boston, where he was shot in 1886, in a sailor's Bethel, whether inten-

tionally or not was unknown. There was some suspicion against a Swede, who was imprisoned, but there was no evidence against him, and he was finally discharged. The Swede said that Kalua had accidentally shot himself with a revolver, and eventually confessed that after the accident he had himself hidden the revolver behind a flue, where, after taking part of the chimney down, it was found. Mr. Briggs had taken a handkerchief belonging to Kalua to the sitting. Kalua had been shot through the heart, and there was some confusion apparently about the locality of the suffering, "stomach" and "side" being mentioned, under what appeared to be the direct control of the voice by "Kalua," and Mr. Briggs asked if it was Kalua. Phinuit then spoke for "Kalua," who said that he did not kill himself, that he had been gambling with the other man who disputed with him and shot him, but did not mean to, and who threw the revolver "into the hot box where the pepples are" (meaning "the furnace" and the "coals"), and hid his purse under the steps where he was killed. "Kalua" also said there was shrubbery near it. The cellar of the house was examined, but no purse was found, and there was no shrubbery in the cellar. "Kalua" tried to write Hawaiian, but the only "ordinary" words deciphered were "lei" (meaning *wreaths*, which he made daily for Mr. Briggs) which was written clearly and frequently, and an attempt at "aloha"—greeting. Phinuit tried to get the answer to the question where Kalua's father was, but could only succeed in getting "Hiram" But the writing gave the answer "Hawaiin Islands." In reply to the question which one, the answer in writing was *Kawai*, but Phinuit said *Tawai* The word is spelt Kawai, but is pronounced Tawai by the natives of the island itself and in the island where Kalua was born The natives of the other islands call it Kawai.

962. Not least important as regards the question of identity are some of the communications purporting to come from young children. I give in **962 A** a synopsis of the chief points in connection with the twin children, Margaret and Ruthie, of Dr. A. B. Thaw, and quote here an account of communications coming from the child of Mrs. Katherine Paine Sutton. (From *Proceedings* S.P.R., vol. xiii. pp. 386–9.)

In the two sittings which Mrs. Sutton had in December 1893 (p. 484),[1] she had articles which had been used by her recently deceased little girl Katherine. One incident that was characteristic in the case of Ruthie, the patting of her father's face, was repeated in the case of Katherine when it had no special significance There were only three points that might be described as in part common to the two children, Ruthie and Katherine. Katherine had "lovely curls," mentioned by Phinuit, and also called for the "tick-tick," but Phinuit added correctly that she called it "the clock," and the word *babee* was given correctly, as Ruthie also used to pronounce it. Apparently the only incorrect statement purporting to come from the child was that she called a lady (Mrs. C., a friend of Mrs. Sutton, who purported to be present in "spirit," bringing the child, and whose Christian name and surname were given correctly by Phinuit) *Auntie*. The lady was not her aunt. The statements made came through Phinuit. Concerning a silver medal it was said that she wanted to bite it, and concerning a string of buttons that she wanted to put them in her mouth, both correct Phinuit said that she had no sore throat any more, and

[1] The references in this passage are to the pages of Dr. Hodgson's Report.

that she kept showing him her tongue. Katherine living had sore throat and her tongue was paralysed. She gave correctly the name by which she called herself, *Kakie*, the name *Dodo* by which she called her brother George, the name *Bagie* by which she called a living sister, Margaret, and the name Eleanor, of another living sister for whom she called much in her last illness She also asked for Dinah, this being the name of an old rag-doll. She said truly that Dodo used to march with her, "He put me way up." She wanted to go to "wide horsey"—as the living Katherine had pleaded all through her illness, and to be taken "to see the mooley-cow," the name by which the living Katherine called the cow, which she was taken almost daily to see. She said she had "the pretty white flowers you put on me," and Phinuit described lilies of the valley, which were the flowers that had been placed in the casket (see p. 303). She said she was happy with grandma—Mrs. Sutton's mother had been dead many years—and later on wanted to send her love to her grandma and also apparently to her great grandma who was referred to as *Marmie*. She had a grandmother and also a great-grandmother then living, and *Marmie* was the name by which Mr. and Mrs. Sutton spoke of the great-grandmother, but Katherine always called her *Grammie*. She also referred to two songs she used to sing: "Bye-bye, O baby bye," and "Row Row, my song." This "Row Row" song was sung frequently by Katherine during her illness, and was the last sung by her when living, and she asked Mr. and Mrs. Sutton to sing it at the sitting. They sang the first four lines, and the voice—presumably still "controlled" by Phinuit in imitation of Katherine—sang with them. Phinuit then hushed the sitters, and the voice sang the remaining four lines [alone]. It is, of course, a familiar child's song (p. 486). At the second sitting a fortnight later, the voice sang all eight lines alone, then asked Mrs. Sutton to sing it with her, as she did, and then at Mrs. Sutton's request also sang with her the other song "Bye-bye," precisely, according to Mrs. Sutton, as the living Katherine sang it. Mr. Sutton, who was present at the first sitting, did not attend the second sitting, and he was asked for immediately after this singing, which came at the beginning of the sitting. "Kakie wants papa." This was a very characteristic expression. There were indications suggesting a knowledge of what was going on in Mrs. Sutton's family. At the first sitting Katherine said she went "to see horsey" every day. The sitters had been staying in the country with Mr. Sutton's parents and had been driving frequently. Margaret, a living sister, was still there, and driving daily. Mrs. Sutton, who has had many psychical experiences herself in seeing the "apparitions" of "deceased" persons (see p. 484) had "seen Kakie" during that visit to Mr. Sutton's parents. At the second sitting Katherine said that she saw Bagie with grandma, and that she played with Eleanor every day and liked the little bed. A lady had recently lent Eleanor a doll's bed, but Mrs. Sutton had not associated this with Kakie. There were incidents at both sittings which showed associations that seemed to be in the mind of the child, which did not awaken the corresponding associations in the minds of the sitters even when the contemporary notes to the sittings were made. Thus in the first sitting she asked for "horsey." Mrs. Sutton gave a little toy horse with which the child had played during her illness. But the child said "big horsey, not this little one," and Mrs. Sutton surmised that she referred to another toy cart-horse that she used to like. At the second sitting came "Kakie wants the horse," and the little horse was again given.

"No, that is not the one. The big horse—so big. [Phinuit shows how large.] Eleanor's horse. Eleanor used to put it in Kakie's lap. She loved that horsey."

These additional particulars, which were true, then reminded Mrs. Sutton of the horse referred to, which was packed away in another city, and which had not occurred to the mind of Mrs. Sutton in connection with Kakie. Similarly at the first sitting she asked two or three times for "the little book." The sitter noted that she liked a linen picture-book. But the remarks made at her second sitting suggest that the little book in the child's mind was not this one. "Kakie wants the little bit of a book mamma read by her bedside, with the pretty bright things hanging from it—mamma put it in her hands—the last thing she remembers." Mrs. Sutton states that this was a little prayer-book with a cross and other symbols in silver attached to ribbons for marking the places, and that it was sent to her by a friend after Kakie had ceased to know any one except perhaps for a passing moment. Mrs. Sutton read it when Kakie seemed unconscious, and *after Kakie's death*[1] placed it in her hands to prevent the blood settling in the nails. She adds later that Mrs Piper's hands, when the book was asked for at the sitting, were put into the same position as Kakie's.

Another book was mentioned at the second sitting which apparently was the one *Mrs. Sutton* thought of at the first sitting. "Kakie wants the book with red letters and pictures of animals." Correct description.

At this second sitting also Katherine again apparently referred to Mrs. C., —who was not a relative,—as *Auntie*, and to her great-grandmother as *Marmie*. At this sitting Mrs. Sutton twice saw the "apparition" of Kakie (and she also saw the figure of Dr. Clarke, another communicator, just as Phinuit said: "Here is an old gentleman who wants to speak to you, Dr. Clarke." See p. 484). On one of these occasions Mrs. Sutton "saw her for a moment standing at the table trying to reach a spool" of silk, and at the same moment Phinuit reached for it, saying: "She wants that, she and Eleanor used to play with. She calls it Eleanor's." This was all true, but the sitter "had not connected it with Eleanor in her thoughts." Another incident I quote here just as it is given in the detailed report of the sitting.

[Kakie asks for her ball. I gave it to Phinuit, who tries to find what she wants to do with it.]

"Bite it? Toss it? Roll it? Throw it?"

[No, she wants a string. Mrs. H. gave him a string. He tries to tie it around the ball.] [A little red wooden ball with a hole through it. The ball had a string through it when she used to play with it.]

"No, that is not right—through it."

"There, there, be a good little girl. Don't cry. Don't be impatient. You want your mamma to see how you do it, so she will know it is you, don't you, dear? Old man will do it for her."

[He put the string through, held it up, and hit it with the finger, making it swing.]

"That is it, is it not, darling? Nice little girl as ever was."

[While she was sick it was her great delight to have me hold the string and let her hit the little red ball with her finger or spoon. She made the motions as if doing it, after she became unconscious.]

[1] If the human personality survives death, it may be a difficult question to decide in individual cases precisely when the consciousness is finally withdrawn from the body

963. There are numerous incidents in connection with Mrs. Piper's trances, which indicate not only that articles which have been worn by deceased persons may facilitate communications from such persons, but that articles which have been worn by persons still living may afford clues to long past events; but how these objects afford aid in the acquisition of knowledge of the past events is still entirely obscure. (See, *e.g.*, *Proceedings* S.P.R., vol. vi. p. 460; vol. viii. pp. 15–27.) This faculty of what I have called retrocognitive telæsthesia, is, as we have seen, sometimes manifested in cases where there is no reason to ascribe it to any extraneous spirit. (See **572**, **572 A**, **572 B**.)

The alleged controlling spirits sometimes seem to possess a supernormal knowledge of the present bodily state of living persons, with the occasional power of foretelling organic changes, including death, or of foreseeing the future surroundings of a living person. Here, again, we have had instances of similar supernormal knowledge on the part of the subliminal self (see **565 A**, **573 F**). Some of the most specific instances of predictions of deaths given through Mrs. Piper are quoted in **963 A**. In one of these cases a death was predicted to occur "soon," and it occurred a little more than a year later. But in several other cases where deaths were predicted to occur "soon" or "before very long," or where similar expressions were used, the time elapsing before the death has extended from about two to not less than six years. There is little evidence of any true prevision of other events than death through Mrs. Piper's trance. In some cases, events seem to have been partially foreseen, but the predictions made were not completely fulfilled. (See *Proceedings* S.P.R., vol. viii. p. 124, and compare **425 C**.)

Setting aside the instances explicable by some telepathic or telæsthetic inference, the discarnate spirits claim occasionally to see specific future scenes in connection with particular persons—of the origin of which scenes they seem unable to offer any explanation. They do not profess usually to be aware beforehand of the precise time of death of a dying person,—except perhaps in cases where the death is very near,—when it is claimed that the approaching death becomes known to the incarnate spirit (not necessarily to the supraliminal self) as well as to the discarnate spirit of some near relative, but the real source of the knowledge remains, of course, obscure.[1]

[1] On this point see **425 A**, **425 B**, **425 E**, **717**, **717 B**, **852 A**, **865 A** (name of distant dying person written), **874 A** and **927 B**. Compare the case of "Elisa Mannors" in section **960**, the cases of Mrs. Alger and Mrs. O'Gorman in *Proceedings* S.P.R., vol. v. pp. 293–95, and the case from Mrs. Meredith in *Journal* S.P.R., vol. x. p. 136. In the cases of Mrs. Alger and Mrs O'Gorman the prediction of death seems to have emanated from the incarnate spirit of the person who died, and the precise date of the death was given, in the first case four days beforehand—though the evidence on this point is somewhat doubtful—and in the second case a week beforehand. In the case quoted in **874 A**, the precise date of death was announced forty days beforehand by the tilts of a table, the communication purporting to come from a discarnate spirit.

964. With regard to the last of the three periods of Mrs. Piper's trance-history to which I referred in section **954**, the only detailed published accounts are contained in Professor Hyslop's report of his sittings in *Proceedings* S.P.R., vol. xvi. But neither his records nor the manuscript records which I have seen contain any proof of the personal identity of the alleged spirits called "Imperator," "Doctor," "Rector," &c., or any proof of the identity of these intelligences with those claimed by Mr. Moses. (See **945**, **950**, and *Proceedings* S.P.R., vol. xiii. pp. 408–9.) Whether any such proof will be forthcoming in the future remains to be seen,—or indeed, whether proof or disproof for us at present is even possible.

965. The accounts here quoted are perhaps sufficient to illustrate that theory of possession which seems especially to apply to the case of Mrs. Piper,—according to which her bodily organism is controlled by discarnate spirits who attempt to prove their identity by reproducing recollections of their earthly lives.[1]

In the case of Mr. Moses the control of the mind or body by discarnate spirits seemed to vary in degree at different times, and the medium's own preconceptions seemed to form an important factor in the communications he received,—and it is obvious that in Mrs. Piper's case also the control must be limited by the idiosyncrasies of the medium. But we must continually bear in mind the impossibility of distinguishing the different elements that may enter into so complex a phenomenon. I have spoken of parallel series of manifestations indicating on the one hand the powers of the subliminal self, which culminate in ecstasy, and on the other the agency of discarnate spirits, leading on to possession. But the phenomena are not, in fact, so simply arranged. It seems probable that when a spirit can control a sensitive's organism, the sensitive's own subliminal self may be able to do the same. The transparency which renders the one possession possible facilitates also the other. This may be one reason for the admixture seen in most trance utterances,—of elements which come from the sensitive's own mind with elements inspired from without. To this source of confusion must be added the influence of the sensitive's supraliminal self also, whose habits of thought and turns of speech must needs appear whenever use is made of the brain-centres which that supraliminal self habitually controls. Further, we cannot draw a clear line between the influence of the organism itself,—as already moulded by its own indwelling spirit,—and the continuing influence of that spirit, not altogether separated from the organism. That is to say, the sensitive's own previous ideas may go on developing themselves during

[1] Some ingenious experiments designed to test how living persons can be identified on somewhat similar evidence were carried out by Professor Hyslop, as described in his report, *Proceedings* S.P.R., vol. xvi. pp. 537–623. In these experiments, series of telegraphic messages were sent from one person to another, one person knowing who the other was, but not *vice versâ*.

the trance, which may thus be incomplete. The result may be a kind of mixed telepathy between the sitter, the sensitive's spirit, and the extraneous spirit. I believe that sometimes during one and the same access of trance all these elements are in turn apparent; and a long familiarity with the sensitive will be needed if we would disentangle the intermingled threads. In the case of Mrs. Piper it may be supposed that in the earliest stages of her trance-history she was not completely controlled by discarnate spirits, but that her subliminal self was used as an intermediary,—as a hypnotised subject, so to say, following the suggestions of discarnate spirits; that in the next stage the control by discarnate spirits was of the more direct and complete kind which I have specially called *possession;* and that in her last period she has reverted once more to the earlier stage where her subliminal self, or its influence, is not completely excluded.

Whether this be so or not, the apparent distinction between the control by her own subliminal self and that by the alleged spirits is still not less marked than in the early stages. Generally it is even more noticeable, owing to the usual brief intervals of ecstasy (after the control by the discarnate spirit has ceased), when her own spirit or subliminal self resumes control, and appears to see and occasionally to describe scenes in the spiritual world, sometimes transmitting messages of evidential value; of all which she retains no recollection on her return to the normal state.

There is much additional evidence yet to be published that has come through Mrs. Piper during the last few years in support of the claim that recently deceased persons are communicating, besides instances of failures and confusion which we must doubtless continue to expect under the conditions apparently involved in the communications. It seems from our experience thus far that the most valuable evidence we can hope to obtain of personal identity is likely to come from spirits who have recently passed over with all their inexperience of that other world, but it may be that these are aided in their task by more remote spirits whose identity we can neither prove nor disprove. It is perhaps more reasonable to suppose that there is such supervision—if we are in actual communication with a spiritual world at all—than to think that the great spirits of the past take no abiding interest in the communication of that spiritual world with ours.

966. We must now try to form some more definite idea—based not on preconceived theories but on our actual observation of trances—of the processes of possession; though it is hardly necessary to say that the most adequate conception that we can reach at present must be restricted and distorted by the limitations of our own material existence, and can only be expressed by the help of crude analogies.

I may say at the outset that this singular union between two widely different human beings—this *possession* of the organism—has in it nothing whatever that is weird or alarming. In Mrs. Piper's case the processes of entering and leaving the trance, which used to be accom-

panied, in Professor James' words, by "a good deal of respiratory disturbance and muscular twitching," are now as tranquil as the acts of going to sleep and awaking; and no result of the trance upon her waking state is evident, except a passing fatigue if the trance has been too far prolonged, or, on the other hand, a state of vague diffused happiness such as sometimes follows the awaking from a pleasant dream. There has been no harmful influence on health—possibly a beneficial influence. At any rate, after serious injury from a sleigh accident, and consequent operations, Mrs. Piper is now "a thoroughly healthy woman." In character she has always belonged to a quiet domestic New England type, much occupied with her household and her children.[1] In Dr. Hodgson's view, her control by intelligences above her own has increased her stability and serenity. If we look, in fact, at the flesh-and-blood side of this strange converse, we seem to watch a process of natural evolution opening upon us with unexpected ease; so that our main duty is carefully to search for and train such other favoured individuals as already show this form of capacity—always latent, perhaps, and now gradually emergent in the human race. *Die Geisterwelt ist nicht verschlossen;* these sensitives have but to sink into a deep *recueillement*, a guarded slumber, and that gate stands manifestly ajar. It is rather on the other side of the gulf that the difficulties, the perplexities, come thick and fast.

967. Let us try to realise what kind of feat it is which we are expecting the disembodied spirit to achieve. Such language, I know, again suggests the medicine-man's wigwam rather than the study of the white philosopher. Yet can we feel sure that the process in our own minds which has (as we think) refined and spiritualised man's early conceptions of an unseen world has been based upon any observed facts?

In dealing with matters which lie outside human experience, our only clue is some attempt at *continuity* with what we already know. We cannot, for instance, form independently a reliable conception of life in an unseen world. That conception has never yet been fairly faced from the standpoint of our modern ideas of continuity, conservation, evolution. The main notions that have been framed of such survival have been framed first by savages and then by *a priori* philosophers. To the man of science the question has never yet assumed enough of actuality to induce him to consider it with scientific care. He has contented himself, like the mass of mankind, with some traditional theory, some emotional preference for some such picture as seems to him satisfying and exalted. Yet he knows well that this subjective principle of choice has led in history to the acceptance of many a dogma which to more civilised perceptions seems in the last degree blasphemous and cruel.

The savage, I say, made his own picture first. And he at any rate

[1] She was married in 1881 and has two daughters, one seventeen, the other eighteen years old.

dimly felt after a principle of continuity; although he applied it in crudest fashion. Yet the happy hunting-ground and the faithful dog were conceptions not more arbitrary and unscientific than that eternal and unimaginable worship *in vacuo* which more accredited teachers have proclaimed. And, passing on to modern philosophic conceptions, one may say that where the savage assumed *too little* difference between the material and the spiritual world the philosopher has assumed *too much*. He has regarded the gulf as too unbridgeable; he has taken for granted too clean a sweep of earthly modes of thought. Trying to shake off time, space, and definite form, he has attempted to transport himself too magically to what may be in reality an immensely distant goal.

968. Have we new philosophical conceptions solid enough to withstand the impact of even a small mass of actual evidence? Have our notions of the dignified and undignified in nature—the steady, circular motion of the planets, for instance, as opposed to the irregular and elliptical—guided us in the discovery of truth? Would not Aristotle, divinising the fixed stars by reason of their very remoteness, have thought it undignified to suppose them compacted of the same elements as the stones under his feet? May not disembodied souls, like stars, be of a make rather closer to our own than we have been wont to imagine?

What, then, is to be our conception of identity prolonged beyond the tomb? In earth-life the actual body, in itself but a subordinate element in our thought of our friend, did yet by its physical continuity override as a symbol of identity all lapses of memory, all changes of the character within. Yet it was memory and character,—the stored impressions upon which he reacted, and his specific mode of reaction,—which made our veritable friend. How much of memory, how much of character, must he preserve for our recognition?

Do we ask that either he or we should remember always, or should remember all? Do we ask that his memory should be expanded into omniscience and his character elevated into divinity? And, whatever heights he may attain, do we demand that he should reveal to us? Are the limitations of our material world no barrier to him?

969. It is safest to fall back for the present upon the few points which these communications do seem to indicate. The spirit, then, is holding converse with a living man, located in a certain place at a certain moment, and animated by certain thoughts and emotions. The spirit (to which I must give a neuter pronoun for greater clearness) in some cases can find and follow the man as it pleases. It is therefore in some way cognizant of space, although not conditioned by space. Its mastery of space may perhaps bear somewhat the same relation to our eyesight as our eyesight bears to the gropings of the blind. Similarly, the spirit appears to be partly cognizant of our *time*, although not wholly conditioned thereby. It is apt to see as *present* both certain things which appear to us as past and certain things which appear to us as future.

Once more, the spirit is at least partly conscious of the thought and emotions of its earthly friend, so far as directed towards itself; and this not only when the friend is in the presence of the sensitive, but also (as G. P. has repeatedly shown) when the friend is at home and living his ordinary life.

Lastly, it seems as though the spirit had some occasional glimpses of material fact upon the earth (as the contents of drawers and the like), not manifestly proceeding through any living mind. I do not, however, recall any clear evidence of a spirit's perception of material facts which provably have never been known to any incarnate mind whatever.

970. Accepting this, then, for argument's sake, as the normal condition of a spirit in reference to human things, what process must it attempt if it wishes to communicate with living men? That it *will* wish to communicate seems probable enough, if it retains not only memory of the loves of earth, but actual fresh consciousness of loving emotion directed towards it after death.

Seeking then for some open avenue, it discerns something which corresponds (in G. P.'s phrase) to a *light*—a glimmer of translucency in the confused darkness of our material world. This "light" indicates a *sensitive*—a human organism so constituted that a spirit can temporarily *inform* or *control* it, not necessarily interrupting the stream of the sensitive's ordinary consciousness; perhaps using a hand only, or perhaps, as in Mrs. Piper's case, using voice as well as hand, and occupying all the sensitive's channels of self-manifestation. The difficulties which must be inherent in such an act of control are thus described by Dr. Hodgson:—

"If, indeed, each one of us is a 'spirit' that survives the death of the fleshly organism, there are certain suppositions that I think we may not unreasonably make concerning the ability of the discarnate 'spirit' to communicate with those yet incarnate. Even under the best of conditions for communication—which I am supposing for the nonce to be possible—it may well be that the aptitude for communicating clearly may be as rare as the gifts that make a great artist, or a great mathematician, or a great philosopher. Again, it may well be that, owing to the change connected with death itself, the 'spirit' may at first be much confused, and such confusion may last for a long time; and even after the 'spirit' has become accustomed to its new environment, it is not an unreasonable supposition that if it came into some such relation to another living human organism as it once maintained with its own former organism, it would find itself confused by that relation. The state might be like that of awakening from a prolonged period of unconciousness into strange surroundings. If my own ordinary body could be preserved in its present state, and I could absent myself from it for days or months or years, and continue my existence under another set of conditions altogether, and if I could then return to my own body, it might well be that I should be very

confused and incoherent at first in my manifestations by means of it. How much more would this be the case were I to return to *another* human body. I might be troubled with various forms of aphasia and agraphia, might be particularly liable to failures of inhibition, might find the conditions oppressive and exhausting, and my state of mind would probably be of an automatic and dreamlike character. Now, the communicators through Mrs. Piper's trance exhibit precisely the kind of confusion and incoherence which it seems to me we have some reason *a priori* to expect if they are actually what they claim to be."

971. At the outset of this chapter I compared the phenomena of possession with those of alternating personalities, of dreams, and of somnambulism. Now it seems probable that the thesis of multiplex personality—namely, that no known current of man's consciousness exhausts his whole consciousness, and no known self-manifestation expresses man's whole potential being—may hold good both for embodied and for unembodied men, and this would lead us to expect that the manifestations of the departed,—through the sensory automatisms dealt with in Chapter VII., and the motor automatisms considered in Chapter VIII., up to the completer form of possession illustrated in the present chapter,—would resemble those fugitive and unstable communications between widely different strata of personality of which embodied minds offer us examples. G. P. himself appears to be well aware of the dream-like character of the communications, which, indeed, his own style often exemplifies. Thus he wrote on February 15th, 1894:—

"Remember we share and always shall have our friends in the dream-life, *i.e.* your life so to speak, which will attract us for ever and ever, and so long as we have any friends *sleeping* in the material world; you to us are more like as we understand sleep, you look shut up as one in prison, and in order for us to get into communication with you, we have to enter into your sphere, as one like yourself, asleep. This is just why we make mistakes, as you call them, or get confused and muddled."

972. Yet even this very difficulty and fragmentariness of communication ought in the end to be for us full of an instruction of its own. We are here actually witnessing the central mystery of human life, unrolling itself under novel conditions, and open to closer observation than ever before. We are seeing a mind use a brain. The human brain is in its last analysis an arrangement of matter expressly adapted to being acted upon by a spirit; but so long as the accustomed spirit acts upon it the working is generally too smooth to allow us a glimpse of the mechanism. *Now*, however, we can watch an unaccustomed spirit, new to the instrument, installing itself and feeling its way. The lessons thus learnt are likely to be more penetrating than any which mere morbid interruptions of the accustomed spirit's work can teach us. In aphasia, for instance, we can watch with instruction special difficulties of utterance, supervening on special injuries to the brain. But in *possession* we perceive

the controlling spirit actually engaged in overcoming somewhat similar difficulties—writing or uttering the wrong word, and then getting hold of the right one—and sometimes even finding power to explain to us something of the minute verbal mechanism (so to term it) through whose blocking or dislocation the mistake has arisen.

We may hope, indeed, that as our investigations proceed, and as we on this side of the fateful gulf, and the discarnate spirits on the other, learn more of the conditions necessary for perfect control of the brain and nervous system of intermediaries,—the communications will grow fuller and more coherent, and reach a higher level of unitary consciousness. Many the difficulties may be, but is there to be no difficulty in linking flesh with spirit—in opening to man, from his prisoning planet, a first glimpse into cosmic things? If in such speech as this there be any reality, it is not stumblings or stammerings that should stop us. Nay, already on certain occasions there has been no stumble or stammer—when some experienced communicator has poured out an intimate message under strong emotion. Such, for instance, was a private message written by G. P. to "Mr. Howard," who is, by the way, a well-known and able man of professorial status, and who was a definite disbeliever in a future life until G. P. convinced him. The "holding turn" to that conviction was given by the message which Dr. Hodgson thus describes. It was written in response to a request for some incident, which certainly no one save G. P. and Mr. Howard, his most intimate elder friend and adviser, could possibly have known.

"The transcription here of the words written by G. P. conveys, of course, no proper impression of the actual circumstances. The inert mass of the upper part of Mrs. Piper's body turned away from the right arm, and sagging down, as it were, limp and lifeless over Mrs. Howard's shoulder, but the right arm, and especially hand, mobile, intelligent, deprecatory, then impatient and fierce in the persistence of the writing which followed, which contains too much of the personal element in G. P.'s life to be reproduced here. Several statements were read by me, and assented to by Mr. Howard, and then was written 'private,' and the hand gently pushed me away. I retired to the other side of the room, and Mr. Howard took my place close to the hand where he could read the writing. He did not, of course, read it aloud, and it was too private for my perusal. The hand, as it reached the end of each sheet, tore it off from the block-book, and thrust it wildly at Mr. Howard, and then continued writing. The circumstances narrated, Mr. Howard informed me, contained precisely the kind of test for which he had asked, and he said that he was 'perfectly satisfied—perfectly.'" (*Proceedings* S.P.R., vol. xiii., p. 322.)

973. In this way we may explain certain facts as to the mode of communication which are likely to be at first misinterpreted, and to create an impression of pain or strangeness where, in my view, there is nothing

beyond wholesome effort in the normal course of evolution among both incarnate and discarnate men. One touch of pathos, indeed—though not of tragedy—stands out to my recollection from the trances which I have watched—a kind of savage and immemorial emotion which takes one back to many an old-world legend, and to the *Odyssey* of Homer above all.

Odysseus, at the entrance of the under-world, poured the blood of victims into a trench, that the dim spirits of the dead might drink of it and have force to speak and hear. But it was to learn from Teiresias that he came, and until he had spoken with Teiresias he suffered none of the thronging spirits to draw anigh. There sat he—as Polygnotus' picture showed him—on a heap of stones in the grey light beside the trench, his drawn sword laid betwixt him and his mother's soul; since, "not even thus, tho' sick at heart, would I suffer her to come nigh the blood, ere I had heard the tale Teiresias had to tell."

ἀλλ' οὐδ' ὣς εἴων προτέρην, πύκινόν περ ἀχεύων,
αἵματος ἆσσον ἴμεν πρὶν Τειρεσίαο πυθέσθαι

Even in such fashion, through Mrs. Piper's trances, the thronging multitude of the departed press to the glimpse of light. Eager, but untrained, they interject their uncomprehended cries; vainly they call the names which no man answers; like birds that have beaten against a lighthouse, they pass in disappointment away. At first this confusion gravely interfered with coherent messages, but through the second and third stages of Mrs. Piper's trances, under the watchful care apparently of supervising spirits, it has tended more and more to disappear.

All this must needs be so; yet I, at least, had not realised beforehand that the pressure from *that* side was likely to be more urgent than from *this*. Naturally; since often on this side something of inevitable doubt —nay, of shuddering prejudice and causeless fear—curdles the stream of love; while for them the imperishable affection flows on unchecked and full. They yearn to tell of their bliss, to promise their welcome at the destined hour. A needless scruple, indeed, which dreads to call or to constrain them! We can bind them by no bonds but of love; they are more ready to hear than we to pray; of their own act and grace they visit our spirits in prison.

974. We must now remember that this series of incidents does not stand alone. This case of Mrs. Piper is, indeed, one of the most instructive in our collection, on account of its length and complexity and the care with which it has been observed. But it is led up to by all our previous evidences, and I will here briefly state what facts they are which our recorded apparitions, intimations, messages of the departing and the departed, have, to my mind, actually proved.

(*a*) In the first place, they prove survival pure and simple; the persistence of the spirit's life as a structural law of the universe; the inalienable heritage of each several soul.

(*b*) In the second place, they prove that between the spiritual and the material worlds an avenue of communication does in fact exist; that which we call the despatch and the receipt of telepathic messages, or the utterance and the answer of prayer and supplication. (See p. 309.)

(*c*) In the third place, they prove that the surviving spirit retains, at least in some measure, the memories and the loves of earth. Without this persistence of love and memory should we be in truth the *same*? To what extent has any philosophy or any revelation assured us hereof till now?

The above points, I think, are certain, if the apparitions and messages proceed in reality from the *sources* which they claim. On a lower evidential level comes the thesis drawn from the *contents* of the longer messages, which contents may of course be influenced in unknown degree by the expectation of the recipients or by some such infusion of dream-like matter as I have already mentioned. That thesis is as follows; I offer it for what it may be worth: Every element of individual wisdom, virtue, love, develops in infinite evolution toward an ever-highering hope; toward "Him who is at once thine innermost Self, and thine ever unattainable Desire."

For my own part, the alleged revelation in its general character, so far as yet coherent, seems to me so good and right that I mistrust it on that very ground, fearing lest it be but the reflection of the momentary attitude of the petty minds of men. Many of the messages, no doubt, have been delivered to persons whose own preconceptions were at least partly hostile to the teaching given. But this proves little; for there may be a kind of sub-conscious consensus of opinion—a Zeit-Geist—in all contemporary minds beneath their superficial differences of Church or philosophical school. We need more tests and more corroborations, a clearer and more continuous control of the channels of utterance, before we can transmit with confidence anything beyond the barest provisional sketch of that Orbis Ignotus. Enough, surely, and more than man had dared to hope, if now a channel of communication is veritably opened, and if the first message is one of love. And I believe that whatever of new revelation may thus be coming to us comes not to destroy but to fulfil. Is there not promise of some fulfilment—of some synthesis of those partial glimpses of the past—even in the few bald phrases in which I have adumbrated what we are beginning to know? If we define Religion as "man's normal subjective response to the sum of known cosmic phenomena, taken as an intelligible whole," how different will that response become when we know for certain that no love can die; when we discern the bewildering Sum of Things—beyond all bounds of sect or system, *strepitumque Acherontis avari*—broadening and heightening into a moral Cosmos such as our race could scarcely even conceive till now!

975. There is, however, one feeling which has done much to deter inquiry in these directions. To many minds there seems to be a want of

dignity in this mode of acquiring knowledge of an unseen world. It is felt that even as there is something grand and noble in the object, there ought to be something correspondingly exalted in the means employed. This has, it is thought, been the case with all former revelations which have made any serious claim on the attention of mankind. Religions have been supported by tradition, by miracle, by the deep personal emotion which they have been able to generate. There is something paltry or even repugnant in the notion of establishing a new faith upon a series of experiments dealing mainly with certain kinds of physical sensibility which seem at best to be scattered at random among mankind.

There is real *primâ facie* force in such an objection. It is not fanciful to demand something of manifest congruity between means and end; not fanciful, at any rate, to distrust any powers merely of the flesh as explaining to us the powers of the spirit.

And yet, on a wider view, we shall perceive that what is missing in this new inquiry lies merely in such elements of impressiveness as befit the mere childhood of the world; while, on the other hand, we are gaining for the quest of spiritual truth that truer dignity which Science has given to man's scattered knowledge;—the dignity of universal cogency and of unarrested progressiveness. Science, as we know, will not rest with complacency in presence of the exceptional, the catastrophic, the miraculous. Such qualities constitute for her not a claim to reverence but a challenge to explanation. She finds a truer grandeur in the colligation of startling phenomena under some comprehensive generalisation. Her highest ideal is cosmic law;—and she begins to suspect that any law which is truly cosmic is also in some sense evolutionary.

Now I repeat,—and in the present stage of human thought it can scarcely be repeated too often,—that in the law of telepathy, developing into the law of spiritual intercommunication between incarnate and discarnate spirits, we see dimly adumbrated before our eyes the highest law with which our human science can conceivably have to deal. The discovery of telepathy opens before us a potential communication between all life.

And if, as our present evidence indicates, this telepathic intercourse can subsist between embodied and disembodied souls, that law must needs lie at the very centre of cosmic evolution. It will be evolutionary, as depending on a faculty now in actual course of development. It will be cosmic; for it may—it almost *must*—by analogy subsist not on this planet only, but wherever in the universe discarnate and incarnate spirits may be intermingled or juxtaposed.

This surely is a generalisation as vast, as impressive, as the human mind can entertain. Tradition, miracle, personal emotion;—which of these ancient buttresses is any longer needed for the firmer, the scientific faith? And yet, if it be a question of *tradition*, what single religion can unite and harmonise œcumenical tradition like this old-new creed? The

legendary lore of all countries,—the sacred books of all religions,—the Bible itself included,—are full of psychical phenomena which thus only are made coherent and intelligible. If there be question of *miracle*, what sacred history can show such strange apparent contraventions of the physical order,—such victories over the grossness of matter,—as our observations involve?—or (better still) can reduce all these so convincingly under the realm of Higher Law? While as for personal emotion;—what can there be at once more intimate and more exalting than the waking reality of converse with beloved and enfranchised souls? So shall a man feel the ancient fellow-labour deepened, the old kinship closer still; the earthly passion sealed and hallowed by the irreversible judgment of the Blest.

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976. Among the cases of trance discussed in this chapter, we have found intimately interwoven with the phenomena of possession many instances of its correlative,—ecstasy. Mrs. Piper's fragmentary utterances and visions during her passage from trance to waking life,—utterances and visions that fade away and leave no remembrance in her waking self; Moses' occasional visions, his journeys in the "spirit world" which he recorded on returning to his ordinary consciousness; Home's entrancement and converse with the various controls whose messages he gave;—all these suggest actual excursions of the incarnate spirit from its organism. The theoretical importance of these spiritual excursions is, of course, very great. It is, indeed, so great that most men will hesitate to accept a thesis which carries us straight into the inmost sanctuary of mysticism; which preaches "a precursory entrance into the most holy place, as by divine transportation."

Yet I think that this belief, although extreme, is not, at the point to which our evidence has carried us, in any real way improbable. To put the matter briefly, if a spirit from outside can enter the organism, the spirit from inside can go out, can change its centre of perception and action, in a way less complete and irrevocable than the change of death. Ecstasy would thus be simply the complementary or correlative aspect of spirit-control. Such a change need not be a *spatial* change, any more than there need be any *spatial* change for the spirit which invades the deserted organism. Nay, further: if the incarnate spirit can in this manner change its centre of perception in response (so to say) to a discarnate spirit's invasion of the organism, there is no obvious reason why it should not do so on other occasions as well. We are already familiar with "travelling clairvoyance," a spirit's change of centre of perception among the scenes of the material world. May there not be an extension of travelling clairvoyance to the spiritual world? a spontaneous transfer of the centre of perception into that region from whence discarnate spirits seem now to be able, on their side, to communicate with growing freedom?

The conception of *ecstasy*—at once in its most literal and in its most lofty sense—has thus developed itself, almost insensibly, from several concurrent lines of actual modern evidence. It must still, of course, be long before we can at all adequately separate,—I can hardly say the objective from the subjective element in the experience, for we have got beyond the region where the meaning of those words is clear,—but the element in the experience which is recognised and responded to by spirits other than the ecstatic's, from the element which belongs to his own spirit alone.

In the meantime, however, the fact that this kind of communion of ecstasy has been, in preliminary fashion, rendered probable is of the highest importance for our whole inquiry. We thus come directly into relation with the highest form which the various religions known to men have assumed in the past.

977. It is hardly a paradox to say that the evidence for ecstasy is stronger than the evidence for any other religious belief. Of all the subjective experiences of religion, ecstasy is that which has been most urgently, perhaps to the psychologist most convincingly, asserted; and it is not confined to any one religion. From a psychological point of view, one main indication of the importance of a subjective phenomenon found in religious experience will be the fact that it is common to all religions. I doubt whether there is any phenomenon, except ecstasy, of which this can be said. From the medicine-man of the lowest savages up to St. John, St. Peter, St. Paul, with Buddha and Mahomet on the way, we find records which, though morally and intellectually much differing, are in psychological essence the same.

At all stages alike we find that the spirit is conceived as quitting the body; or, if not quitting it, at least as greatly expanding its range of perception in some state resembling trance. Observe, moreover, that on this view all genuine recorded forms of ecstasy are akin, and all of them represent a real fact.

We thus show continuity and reality among phenomena which have seldom been either correlated with each other or even intelligibly conceived in separation. With our new insight we may correlate the highest and the lowest ecstatic phenomena with no injury whatever to the highest. The shaman, the medicine-man—when he is not a mere impostor—enters as truly into the spiritual world as St. Peter or St. Paul. Only he enters a different region thereof; a confused and darkened picture terrifies instead of exalting him. For us, however, the very fact that we believe in *his* vision gives a new reality to strengthen and aid our belief in the apostle's vision of "the seventh heaven."

"Whether in the body or out of the body," whether the seer's spirit be severed for the time from his organism or no, such inlet and introgression does occur.

It is these subjective feelings of vision or inspiration which have to

many men formed the most impressive and fruitful moments of life. While not allowing an objective truth to their revelations, we shall now be prepared to admit a reality in the subjective experience. There is no special point at which we must assume a barrier interposed to the inward withdrawal and onward urgency of man.

We need not deny the transcendental ecstasy to any of the strong souls who have claimed to feel it;—to Elijah or to Isaiah, to Plato or to Plotinus, to St. John or to St. Paul, to Buddha or Mahomet, to Virgil or Dante, to St. Theresa or to Joan of Arc, to Kant or to Swedenborg, to Wordsworth or to Tennyson. Through many ages that insight and that memory have wrought their work in many ways. The remembrance of ecstasy has inspired religions, has founded philosophies, has lifted into stainless heroism a simple girl. Yet religions and philosophies—as these have hitherto been known—are but balloon-flights which have carried separate groups up to the mountain summit, whither science at last must make her road for all men clear. It is by *breach of continuity*, by passing from one element to another, that they have been able to soar so high. For science, on the other hand, the *continuity* of the Universe is in fact its key. The task of our race in its maturity must be to rise to those same heights with that steady tramp as of legions along a Roman road which has already gathered in the earthly knowledge of earlier ages within the *pomœrium* of scientific law. The continuity of the universe, that is to say, so far as by us comprehensible, must needs be a continuity of *objective*, and for that very reason of *symbolic* manifestation. All the objective is symbolic; our daily bread is as symbolic as the furniture of Swedenborg's heavens and hells. To our embodied souls the matter round us seems real and self-existent; to souls emancipated it is but the sign of the degree which we have reached, and thus the highest task of science must be to link and co-ordinate the symbols appropriate to our terrene state with the symbols appropriate to the state immediately above us. Nay, one might push this truth to paradox, and maintain that of all earth's inspired spirits it has been the least divinised, the least lovable, who has opened the surest path for men. Religions have risen and die again; philosophy, poetry, heroism, answer only indirectly the prime need of men. Plotinus, "the eagle soaring above the tomb of Plato," is lost to sight in the heavens. Conquering and to conquer, the Maid rides on through other worlds than ours. Virgil himself, "light among the vanished ages, star that gildest yet this earthly shore," sustains our spirit, as I have said, but indirectly, by filling still our fountain of purest intellectual joy. But the prosaic Swede,—his stiff mind prickly with dogma,—the opaque cell-walls of his intelligence flooded cloudily by the irradiant day,—this man as by the very limitations of his faculty, by the practical humility of a spirit trained to acquire but not to generate truth,—has awkwardly laid the corner-stone, grotesquely sketched the elevation of a temple which our remotest posterity will be

upbuilding and adorning still. For he dimly felt that man's true passage and intuition from state to state depends not upon individual ecstasy, but upon comprehensive law; while yet all law is in fact but symbol; adaptation of truth timeless and infinite to intelligences of lower or higher range.

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978. In the course of this book I have several times touched on the difficult questions raised by the incidents which have been classed as retrocognitive and precognitive,[1] and which seem to suggest a power yet more remote than telepathy or teleæsthesia from our ordinary methods of acquiring knowledge. The consideration of the problems involved was, however, postponed to this chapter, and must now be dealt with here.

In a universe where instantaneous gravitation operates unexplained—where a world of ether coexists with a world of matter—men's minds must needs have a certain openness to other mysterious transmissions; must be ready to conceive other invisible evironments or co-existences, and in a sense to sit loose to the conception of Space, regarded as an obstacle to communication or cognition. A similar emancipation from the limitations of Time is more difficult. We can, of course, imagine increased powers of remembering the Past, of inferring the future. But we can hardly conceive the Past revived, save in some mind which has directly observed it. And to imagine the Future as known, except by inference and contingently, to any mind whatever is to induce at once that iron collision between Free Will and "Fixed Fate, Foreknowledge absolute," from which no sparks of light have ever yet been struck. Still more unwelcome is the further view that the so-called Future actually already exists; and that apparent time-progression is a subjective human sensation, and not inherent in the universe as that exists in an Infinite Mind.

Nor shall we in fact find it necessary to insist upon any very revolutionary line of explanation. There is one analogy which will meet

[1] A more complete discussion of these phenomena, with numerous cases illustrating apparent stages in their evolution, and a description of the faculties they seem to indicate, summarised in a diagrammatic scheme, are given in my article on "Retrocognition and Precognition" in the *Proceedings* S.P.R., vol xi. pp. 334–593.

For references to retrocognitive cases, see sections **572, 663, 733, 859–863, 963,** also **572 A, 572 B.** See also the accounts of retrocognitive scenes quoted in the record of Miss A.'s crystal visions in **625 C** For cases bearing on precognition see the case of Anna Winsor (**237 A**), where there were predictions concerning the course of her disease; refer to **541 F** and **564 A,** where the difficulty of excluding the agency of self-suggestion is considered, compare also the cases given in **541 H** and **573 F**—where prognoses concerning other persons were made correctly by hypnotised subjects—and the prediction of his aunt's death given in Mr W.'s automatic writing, in **873.** See section **425** and the Appendices to that section, also **663 A,** the cases in section **717** and **717 B,** cases 6, 7, 11, and 12 in the experiences of Lady Mabel Howard, **851 A**; also **852 A, 874 A, 927 B,** and section **963** with its Appendices. There may have been something of prevision also in Professor Thoulet's case, in **930.**

most of our evidence (though not all), and to which we must repeatedly recur as our simplest guide. As is the memory and the foresight of a child to that of a man, even such, I suggest, is the memory and the foresight of the man's supraliminal self as compared to the retrocognition and the precognition exercised by an intelligence unrestrained by sensory limits;—whether that intelligence belong to the man's own subliminal self, or to an unembodied human spirit, or possibly to spirits higher than human. I maintain that in this thesis there is nothing incredible;—nay, that it is the necessary corollary of belief in the existence anywhere of any extension of the powers which we habitually exercise.

If there is a transcendental world at all, there is a transcendental view of Past and Future fuller and further-reaching than the empirical; and in that view we may ourselves to some extent participate, either directly, as being ourselves denizens all along of the transcendental world, or indirectly, as receiving intimations from spirits from whom the shadow in which our own spirits are "half lost" has melted away.

This I believe to be the central reflection to which the study of supernormal knowledge of Past and Future at present points us; and I shall be well satisfied if the evidence should persuade the reader that in some undefined fashion we share at moments in this transcendental purview. As to the precise manner in which we share it, the difficulties are just those which meet us when, in any other group of our phenomena, we try to distinguish between the activity of the automatist's own spirit, and of other spirits, embodied or unembodied, and perhaps also of a World-Soul or of Intelligences finite, but above anthropomorphic personification.

979. The general characteristic of these occurrences is to show us fragments of knowledge coming to us in obscure and often symbolical ways, and extending over a wider tract of time than any faculty known to us can be stretched to cover. On the one side there is *retrocognition*, or knowledge of the past, extending back beyond the reach of our ordinary memory; on the other side there is *precognition*, or knowledge of the future, extending onwards beyond the scope of our ordinary inference.

In each direction, indeed, there are certain landmarks; the regression and the progression alike seem to develop gradually, and to follow lines which we can learn to recognise. In the direction of the Past we begin with hypermnesia;—our first step lies in the conception that what has once been presented to our sensory field, although never gathered into what we deem our conscious perception, may nevertheless have been perceived and retained by the subliminal self. It is partly through dream and partly by automatic artifices that this fact is realised; and those same dreams, those same artifices of script or vision, presently carry us a step further, and reveal a knowledge which must have come from the memories of other living persons, or (as I hold) of departed spirits. Then in another direction a less direct source of knowledge opens out; living organisms, our own or others', disclose (in ways unknown to biology) the history

implicate in their structure; objects which have been in contact with organisms preserve their trace; and it sometimes seems as though even inorganic nature could still be made, so to say, luminescent with the age-long story of its past. Or it may even be that some retrocognitive picture is presented which we may discover to be veracious, but with which we can discern no spiritual or material link; as though a page of the cosmic record had been opened to' us at random, and had closed again without sign or clue.

980. And next let us look forward into the Future;—across that impalpable, almost imaginary line of the Present Moment, which for us is the greatest reality of all. Naturally enough, the first time-confusion which we find is a confusion affecting that present moment itself; namely, that sensation of already remembering what is happening or is just about to happen to which some authors have applied the too wide term *paramnesia*, but for which *promnesia* seems a more exact and distinctive name.[1] Next we have the wide range of *suggestive* phenomena, where the subliminal self possesses knowledge of the future unshared by the supraliminal; since the subliminal self has in fact wound up the organism to strike a given note at a given hour. Self-suggestion in turn merges into *organic prevision;* where the subliminal self foresees what will happen—not in consequence of any determining effort of its own, but by virtue of its deeper knowledge of the organism and of the changes which that organism must by physiological laws undergo. This *organic prevision* may lead us far; but as it grows more distant and complex, involving more and more of a man's future *environment*, as well as of his future *organic history*, it merges into a form of precognition which cannot depend on insight into material bodies alone.

We now proceed, that is to say, along a line which is an extension of ordinary intellectual inference. First comes hyperæsthetic inference;—that enlarged span of anticipation which acuter sensory impressions permit; as a sensitive patient will be able to predict her doctor's visit when his step is merely heard in the street, although others cannot recognise that step until it is close to the bedroom door. Then comes an obscure point where this hyperæsthesia seems to pass into telæsthesia;—where sensory perception seems to cease, and supersensory, telepathic, or clairvoyant perception to begin.

Well then, when we have definitely passed from the sensory to the transcendental mode of perception, it is probable that our power of inference as to the future will be greatly enlarged. We cannot, indeed, guess how far this enlargement will extend. There is nothing absolutely to forbid us to regard *all* precognitions as the result of this wider outlook of the subliminal self. (See **980 A.**)

[1] For a discussion of this subject with illustrative cases, see pp. 341-347 of my article on "The Subliminal Self. Retrocognition and Precognition," in *Proceedings* S.P.R., vol. xi.

981. Nor shall I attempt to draw the line at which this telæsthetic inference ceases. If I do still look further for other sources of precognition, this is partly because in some cases I think that there is actual evidence that the precognition comes from a disembodied intelligence; and partly also on the wider ground that I distrust all explanations which give to man, embodied or disembodied, any monopoly of the transcendental world. The simplicity of our instinctive anthropomorphism is not the simplicity of truth;—it is no more so, when we are thus dealing with intelligences which may be far above our ken, than when the savage ascribes to a man-like demon the movements and influences of gross inanimate things.

But first, as I have said, I ascribe some precognitions to the reasoned foresight of disembodied spirits, just as I ascribe some retrocognitions to their surviving memory. I have tried to show ground for believing that some spirits have a continued knowledge of some earthly affairs; and if they have such knowledge, and can show us that they have it, they may presumably reveal to us also their not infallible inferences from what they know.

Thus far I have been indicating roads along which I fancy that believers in any kind of transcendental faculty will some day be forced to travel. What follows is a speculation, or suspicion, which no record or experiments of ours can prove, but which seems to me to loom behind them all. I suspect, then, that it is not by wider purview, wiser inference alone, that finite minds, in the body or out of it, have attained to knowledge of what yet must be. I imagine that the Continuity of the Universe is complete; and that therefore the hierarchy of intelligences between our minds and the World-Soul is infinite; and that somewhere in that ascent a point is reached where our conception of time loses its accustomed meaning. To Plato's "Spectator of all Time and of all Existence" there may be no barrier between Then and Now. The idea, of course, is familiar enough to philosophical speculation. The novelty is that this, with many other ideas which have hitherto floated gaseously *inter apices philosophiæ*, like helium in the atmosphere of the sun, may now conceivably be tested in earthly laboratories and used as a working explanation for undeniable facts.

982. Returning now to the question of retrocognition, let us consider to what extent our knowledge of the Past will sometimes open itself beyond the familiar bounds. We may begin by inquiring in what ways we ordinarily and normally acquire our knowledge of the Past. We acquire such knowledge partly from direct personal memory, and partly from retrospective inference based on what we see or hear. We might, indeed, define memory as an acquisition of fresh potential changes of consciousness concomitant with changes in our organism, which imply certain past events as their cause. But this definition, which sounds natural enough when applied to diffused or organic memories, such as the cricketer's

memory of the feel of the bat, would seem pedantic if applied to the minute cerebral changes which accompany the learning of a new fact. In such a case we ignore in common speech the real organic change which the learning of any fact implies in us, and we merely refer to the specialised sensory channel through which the information comes to us—as hearing, reading, and so forth. In a vague but quite intelligible way, we thus mark off organic memory from definite sensory or intellectual memories.

In our inquiry into retrocognition it will be well to keep roughly to some division of this sort, and to begin by inquiring into the extensions which seem to be given to *organic memory*.

We know, of course, that there is a great difference between our *evocable* memory—that which we can summon up and use at will—and that much ampler memory which we must suppose to exist, in some potential form at least, imprinted upon our organism. The faint and crude recollections of sensations and movements, which are all that we can call into ordinary consciousness, would be far from enabling us to recognise sensations, or to repeat movements, as we actually do recognise and repeat them. The study of hypnotic suggestion, moreover, has shown us how these potential or latent memories may be grasped and used. The increased *power* over the organism which the subject under suggestion shows necessarily implies an increased *memory* of the organism's past; the hyperboulia, as I have termed it, is hypermnesia as well. That wider will-power, indeed, is probably no more aware of the exact mechanism which it employs in its control of secretions, &c., than I am of the exact mechanism by which I raise my hand to my head. And, similarly, the hypnotic memory is probably itself very shallow as compared to what a complete summation of all the lapsed memories of the organism might be. But already we find it descending deeply to gland and blood-vessel, implicated as these are in stigmatisation and similar phenomena, and we can draw no clear line below which all organic consciousness must cease, and memory must become no more than a metaphor.

We cannot draw such a line, I say, either on the basis of smallness of magnitude or of remoteness in time. We cannot assert that organic memory may not inhere in a single cell or neuron, or even in a single living molecule. Neither can we assert that organic memory cannot be prolonged backwards before birth. Birth, indeed, is but an incident in each organism's history; that organism has an embryonic life before birth, —and a pre-embryonic life in countless lines of ancestry. Although we no longer say with the "traducianist" schoolmen that Adam's body included not only his own soul but the souls of all his descendants, we still trace to ancestors more remote than Adam characteristics which even now influence our psychical life.

It is a moot point how far the life-experiences of each organism modify by what we regard as purely physiological transmission the characteristics of its descendants. The rude suggestion (so to term it) of the amputated

limb, or other injury, is commonly not accepted by the offspring; the embryo develops unaffected by the shock which the parent has undergone previously to the act of union. But if that shock fall upon the mother during the embryo's life, and if it chance—(in post-natal suggestions also there seems much of what we must needs call *chance* in this)—if it chance to reach the mother's subliminal self in effective fashion, it may then transfer itself to the embryo, and imprint upon the child the organic memory of the mother's emotion of admiration, disgust, or fear. No one doubts this form of heredity when it is exhibited on a striking scale,—as with children born during the alarms of a siege, or of the Reign of Terror in France. And I believe that there is evidence enough to show that isolated and momentary suggestions—as the sight of a crushed ankle or missing finger—may produce a definite localised effect on the embryo in much the same way as a hypnotic suggestion may produce a localised congestion or secretion.[1]

If, then, we thus find imprinted on the child's organism such a conspicuous, specialised memory of perhaps an almost instantaneous emotion of the mother's, we must surely suspect that his organism may contain also some inborn memories less conspicuous and more purely cerebral than such a gross phenomenon as a mark on the face or a deformed finger. And by this new route we shall come round again to something like the *innate ideas* of certain philosophical systems. Nor can we absolutely limit such influence to the actual parent organism alone. For aught we know, the "germ-plasm"—whatsoever may be the continuous link of all generations—may be capable of reacting to psychical suggestions as sensitively as the embryo. The shaping forces which have made our bodies and our minds what they are may always have been partly psychical forces,—from the first living slime-speck to the complex intelligences of to-day.

This view is not inconsistent with the suggestion which I have made elsewhere, that the human spirit's supernormal powers of telepathy and telæsthesia are survivals from the powers which that spirit once exercised in a transcendental world. It may well be that the spirit, already modified by cosmic experiences dating back to infinity, may inform the body already modified by terrene experiences dating back to the first appearance of life on our planet. Both the old traducianist and the old transmigrationist view would thus possess a share of truth; and the actual man would be the resultant not only of intermingling heredities on father's and mother's side, but of intermingling heredities, one of planetary and one of cosmic scope.

Passing on from hereditary or pre-natal memories, through the various other types,—*e.g.* the organic memory of impressions received by each man during his own past life; the occasional sudden revival of a series of life-memories both swifter and fuller than conscious effort could have supplied; cases of ecmnesia, where the recent impressions are suppressed in favour

[1] See vol. i., **526** and **526 A, B,** and **C.**

of the old; cases where the hysteric under skilful hypnotic treatment can recall and reveal the long-forgotten incident which started her malady;—we may place next cases of clairvoyant insight into the organic condition of an absent person. Here we come to a definitely supernormal power; and it is a power which claims to involve both backward and forward knowledge such as actual medical examination of the patient could not attain. There are further cases in which a definite fact in a man's life has become known supernormally; or sometimes a recent event unconnected with the percipient is revealed; and there are, of course, numerous trance communications where knowledge of the past is claimed to proceed from some more or less definite disembodied intelligence. Supernormal retrocognition depends, it appears, on the perception by us of knowledge contained in other minds, embodied or disembodied, and possibly on the absorption by us of knowledge afloat, so to say, in the Universe;—which may be grasped by our spirit's outreaching, or which may fall on us like dew.

983. Coming now to precognitions, we must first observe that there are many where what looks like knowledge of the future can be analysed into an enlarged knowledge of what actually exists.

There are, indeed, certain phenomena—"monitions" as we may term them—which in common parlance are often spoken of as *pre*monitions, and used as a type of knowledge of the future, where it is nevertheless plain that all that is needed is a somewhat extended perception of near facts.

These monitions—of which several instances were given in **818–825**,—range from incidents so trivial and momentary that it would seem absurd to ascribe them to anything more dignified than a barely subliminal stratum of the percipient's own consciousness, up to important warnings which claim the authority of some departed but still watchful friend.

At the lower end of this series come the obscure intimations which restrain us from action on grounds which perhaps are only just forgotten and still by effort recoverable. The chess player, returning after various trains of calculation to the temptation of a specious move, will dimly feel a sense of restraint;—"I must not do *that*, though I cannot recollect *why*." Sometimes this subliminal warning presents itself as a *physical* hesitation;—the hand refusing to execute an order which is really unreasonable;—and which is felt to be such so soon as some trivial recent fact is remembered. (See **818 A.**)

One step further, and we have an actual externalised hallucination of touch checking the inconsiderate action. (See **818 B.**)

Next we come to monitions based upon a fact apparently not forgotten merely, but never known; a fact lying demonstrably beyond the normal sensory cognisance of the percipient.

A fact beyond his normal sensory cognisance, I say; but obviously before we assume that he has perceived that fact in a transcendental or telæsthetic fashion, we must make the fullest allowance for hyperæs-

thesia,—for an extension of the bodily senses which may include this strange knowledge within its range. Nay, more; our search for possible hyperæsthesia is bound to be much wider than any search which the physiologist is likely thus far to have found worth his pains. His interest has lain in definite measurable extensions of the higher senses, rather than in obscure and novel sensations which led to no clear end. It is for these last, on the other hand, that it is our special duty to search. We have obscure and novel facts to explain, and before we confidently assign them to psychical and transcendental causes, we must try and think of everything which the human body might conceivably discern or discover.

I say "the body" rather than "the senses"; for we must go back in our inquiry (though of course without expectation of immediate success) to an ancestral condition far anterior to any senses which we now know. We must go back to the first germ of life, and in place of merely crediting it with "irritability," which is all the power of reaction which it can actually show us, we must credit it with all the potentialities which the history of its descendants teaches us to infer as already latent in it. We know into how wide a gamut of feeling the germ's vague internal sensation, its vague external sensation, have diffused and specialised themselves in man. We dimly conjecture into what other rays the spectrum of that dim primal gleam of consciousness has been fanned out in animals other than man. And we may feel assured also, as I have already pointed out, that all the known or guessed sensations of men and animals are but a small selection from the range of sensations potentially educible from the vague *panæsthesia*,—so to term it,—of the primal germ. Average experience within average limits—that is all that our known senses cover. If the stimulus be too weak, we are liable to mistake the sense through which it comes to us; if it be too strong, we are liable to feel a mere distress or bewilderment, not referred to any definite sense. It is surely conceivable, then, that all our known sensibilities may form merely a kind of bull's eye;—the place where outer and inner influences oftenest touch our central sensorium;—while round this bull's-eye all kinds of unclassified obscure sensations probably scatter.

It follows that when we have to explain very strange perceptions we must be on the look-out, not only for the hyperæsthesia of known senses, but also for that more generalised form of hyperæsthesia which may involve senses (peripheral or central) as yet incipient and unrecognised, although still depending on the material world,—a wider selection from the potential panæsthesia of the primal germ. There may—there must—be evolution still going on in us in relation to our material as well as to our transcendental environment, and we must not claim phenomena for the latter without taking account of the former as well.

Once more, we must remember that the assumed new sensitivities, physical and transcendental, may be linked together in ways quite unknown

to us. The synæsthesiæ, which have only of late years been noted between the ordinary senses—of which "coloured audition," or sound-seeing, is the accepted type—may be carried yet further, and may connect in unlooked-for ways man's responses to his physical and to his transcendental environments. There will be nothing to surprise us if the same percipient should receive a number of subliminal intimations, of which some are to be referred to hyperæsthesia and some to telæsthesia, or to telepathy from the living or from the dead.

I have said that hyperæsthesia may be peripheral or central;—that is to say, that it may consist in the heightened perception of sensations coming from outside our organism, or from within the brain. I have already given (**820–823**) some cases of apparent telæsthesia, or of apparent prevision, which may possibly, though by no means certainly, be referable to an extension of the external senses.

From these cases of possible hyperæsthesia of the external senses we may make our transition to central hyperæsthesia, a heightening of inner sensations to a point where the future history of the organisation can be guessed or divined with unusual distinctness. This is virtually but another aspect of the knowledge of intimate processes which self-suggestion has so often shown. If the subliminal self can induce or arrest changes in the organism, it may well be able also to foresee such changes when they are approaching through natural causes. In whatever direction we have seen suggestion operate, in that direction may we expect to see organic prediction operate also. Thus, for instance, suggestion has produced fainting, and also bleeding at the nose, and we have cases of precisely similar predictions (see *Proceedings* S.P.R., vol. viii. p. 339; and vol. xi. p. 426), or even predictions of death (see **425 A**).

984. This seems to show that a man's subliminal self may sometimes perceive his own approaching death, and may transmit this knowledge to the empirical self, sometimes by aid of a hallucination. Now we know that the subliminal self may sometimes communicate to other persons knowledge which it cannot or does not communicate to its own empirical self. This is familiar enough in hypnotic experiments, or in spontaneous automatic script, which script may be (for instance) written in a position turned away from the automatist, and may remain unknown to him, although its content must have come from, or passed through, his own deeper being. We know also that an agent has sometimes succeeded in transmitting a phantasmal image of himself to a percipient at a distance, without knowing whether he has, in fact, been successful or no.

It is natural, therefore, to ask whether there is anything to show that the subliminal self ever reveals the approach of death, not to its own empirical self, but to other persons;—showing, perhaps, by a phantasmal image, the source from which the information comes.

To this question we have some ground for returning an affirmative answer, for my readers will remember that there are various cases where

the phantom of a person destined soon to die has been seen by a percipient at a distance; nor does it seem that such an apparition depends upon the decedent's own supraliminal effort. On the contrary, it often appears while he is asleep or in a comatose condition (see, *e.g.*, cases in *Proceedings* S.P.R., vol. xi. pp. 440–454).

While there are thus many precognitions which are in various ways explicable without postulating any direct knowledge of the future, since they may be due only to some kind of inference from a knowledge of existing facts wider than our own, it is possible that other cases may be due to inference of some supernormal kind,—some perception of the future more direct than any which our ordinary minds enjoy. Such are some of the dream-predictions quoted in the Appendices to section **425** (see vol. i. pp. 402–413). It is conceivable that predictions of these and other types may be communicated by disembodied spirits, to whom may also be attributed the cases that suggest an unseen guidance or protection (see **824** and the cases given at the end of **663 A**).

985. Finally, we must admit the possibility of a knowledge which comes to a man from no individuated, or at least from no human source; which is no longer inference but the reflection of Reality itself; of the World-Soul as the Future; of a pre-existent Cosmorama of infinite fates.

But before turning to this last line of reflection, I must say a few words as to the relation of our evidence to the problem of Free Will. Here I have a suggestion to make which even in this time-worn controversy is, I think, absolutely novel. It is that we have now a possibility of making the question between liberty and determination a matter of actual experiment.

Let us put that old question in this specific form: "Is there evidence that any power can show me a picture involving my own (so-called) voluntary actions in the future, which picture I cannot by any effort in the smallest degree hinder from becoming actual fact?"

For mere ordinary prevision this would of course be impossible. But we have here certain foreshadowings which depend on no ordinary prevision, and which are more wholly outside ourselves than any information of equally definite character which we can otherwise receive. The scenes or statements thus given in complete detail seem sometimes to be fulfilled with equal completeness. But *must* they, or must any of them, inevitably be thus fulfilled? Here it is that a possibility of experiment comes in. The experiment indeed cannot be conclusive either way. But suppose that—as in some folklore story—we were to make vigorous effort to avert some incident, and were yet to find that incident fulfil itself, perhaps by dint of that very effort, exactly after the dreaded fashion,—should we not then have some reason to infer that earth-life was not really modifiable by anything which we feel as free-will?

Assuming such a result of our experiment, analogy would at once suggest a further possibility. For our life on earth would then be seen to

resemble the experience of the hypnotised subject, fulfilling unwittingly in waking hours the suggestions previously made to him in the trance. We should ask whether in our own history some epoch may have existed in which a self-suggestion may have been given which could similarly dominate our earthly career. Our complex organism, the result of a long previous history, is felt to restrict our so-called voluntary action within narrow limits; and if we possess also a soul independent of the body, it is surely likely that the soul's previous history also—for *some* previous history any entity so highly specialised as a man's soul must have had—may exercise a determining influence, even more profound than the organism's influence, upon the thoughts and actions of this incarnation. There may, in short, be a kind of alternating personality, expressing itself first in an incorporeal and then in a corporeal state, in such a way that the incorporeal state is the deeper and the more permanent, and that suggestions thence derived influence corporeal life, although the empirical consciousness which governs that life may never know it.

This idea, of course, is not new to religion or to philosophy, in East or West, and it has long since been suggested that our earthly existence may be the inevitable sequel of our past eternity; a predestined pilgrimage on which our true soul looks with calm content, since not one of earth's phantom sorrows can find her unwilling or strike her unaware. The soul foretaught, the body forewrought,—these will move onwards as they must and may; but meanwhile the problem of Liberty and Necessity will no longer be one for earthly experience to discuss; it will be lifted into a pre-natal region, among the secrets of the transcendental world.

All this must be conceived as possible; yet I do not think that our evidence thus far collected does in fact make for this view of pre-determined earthly fates. Rather we have seen that in many cases monitions have *averted* incidents which would doubtless have occurred had the percipient received no warning. And where dangers have been foreshown and yet not averted, this seems often to have been because no adequate effort was made to avert them. The problem which our narratives more urgently suggest is how to reconcile so much foreknowledge with so much freedom. I have suggested elsewhere that this problem of free human wills amid the predictable operations of unchanging law may resemble the problem of molecular motion amid molar calm. Clear and stable is for us the diamond; the dewdrop is clear and still; yet within their tranquil clarity a myriad molecules jostle in narrow orbits, or speed on an uncomputed way. So to "the spectator of all Time and of all Existence" may the Cosmos be "as one entire and perfect chrysolite"; and yet man's petty hopes and passions may make endless turmoil among its minutest elements and in its infinitesimal grains. Those movements, too, must be ruled by unknown law; yet on a wide view they will average out, and will admit of predictions fulfilled immutably, and overriding the small Wills of men.

986. Once more, and from a different standpoint. Few men have pondered long on these problems of Past and Future without wondering whether Past or Future be in very truth more than a name—whether we may not be apprehending as a stream of sequence that which is an ocean of co-existence, and slicing our subjective years and centuries from timeless and absolute things. The precognitions dealt with here, indeed, hardly overpass the life of the individual percipient. Let us keep to that small span, and let us imagine that a whole earth-life is in reality an absolutely instantaneous although an infinitely complex phenomenon. Let us suppose that my transcendental self discerns with equal directness and immediacy every element of this phenomenon; but that my empirical self receives each element mediately and through media involving different rates of retardation; just as I receive the lightning more quickly than the thunder. May not then seventy years intervene between my perceptions of birth and death as easily as seven seconds between my perceptions of the flash and peal? And may not some inter-communication of consciousness enable the wider self to call to the narrower, the more central to the more external, "At such an hour this shock will reach you! Listen for the nearing roar!"

And thinking thus of the Universe as no mere congeries of individual experiences, but as a plenum of infinite knowledge of which all souls form part, we come to count less and less upon having to deal exclusively with intelligences individualised like our own. Our limitations of personality may less and less apply to spirits drawing more directly upon the essential reality of things. The definite intelligences which have crystallised, so to say, out of the psychical vapour may even for us become again partly sublimated, may again be diffused for a moment amid such knowledge as our organisations cannot receive except in ecstasy and bewilderment, or retain except in vanishing symbol and obscure and earthly sign.

If then all these phenomena form part of one great effort by which man's soul is striving to know his spiritual environment, and his spiritual environment is striving to become known, how little can it matter what the special incident foretold or foreshadowed may be! What signifies it whether this or that earthly peril be averted, or earthly benefit secured, —whether through this or that petty channel shall flow some stream of mortal things? The prime need of man is to know more fully, that he may obey more unhesitatingly, the laws of the world unseen. And how can this great end be attained save by the unfoldment from within, in whatsoever fashion it may be possible, of man's transcendental faculty; —by his recognition of himself as a cosmic being and not a planetary, as not a body but a soul? Surely even that special premonition which is sometimes spoken of as a thing of terror,—the warning or the promise of earthly death,—should to the wise man sound as a friendly summons, and as a welcome home. Let him remember the Vision which came to Socrates in the prison-house;—then, and then only, showing in an angel's simili-

tude the Providence which till that hour had been but as an impersonal and invisible Voice;—but now the "fair and white-robed woman," while friends offered escape from death, had already spoken of better hope than this, and had given to Achilles' words a more sacred meaning,—"On the third day hence thou comest to Phthia's fertile shore."

. . . . . .

987. We have reached at last a position very remote from that from which we started. Yet it will not be easy to say exactly at what point we could have paused in our gradual sequence of evidence. In the first place, it now seems clear that a serious inquiry, whenever undertaken, was destined to afford ample proof of the inadequacy of the current material synthesis; to demonstrate the existence of faculties and operations which imply a spiritual environment, acted upon by a spirit in man. Telepathy and telæsthesia, as we now see, indisputably imply this enlarged conception of the universe as intelligible by man; and so soon as man is steadily conceived as dwelling in this wider range of powers, his survival of death becomes an almost inevitable corollary. With this survival his field of view broadens again. If we once admit discarnate spirits as actors in human affairs, we must expect them to act in some ways with greater scope and freedom than is possible to the incarnate spirits which we already know.

We cannot simply admit the existence of discarnate spirits as inert or subsidiary phenomena; we must expect to have to deal with them as agents on their own account—agents in unexpected ways, and with novel capacities. If they are concerned with us at all, the part which they will play is not likely to be a subordinate one.

We are standing then, on this view, at a crisis of enormous importance in the history of life on earth. The spiritual world is just beginning to act systematically upon the material world. Action of the spiritual world upon our own there must always have been; action both profound, universal, and so to say automatic, and very probably also irregular action with specific moral purport, such as has been assumed to accompany the rise of religions.

But a change seems to be impending, and the kind of action which now seems likely to be transmitted from the one world to the other is of a type which in the natural course of historic evolution has scarcely been likely to show itself until now. For it depends, as I conceive, on the attainment of a certain scientific level by spirits incarnate and excarnate alike.

A few words will suffice to sum up broadly the general situation as it at present seems to me to stand. The dwellers on this earth, themselves spirits, are an object of love and care to spirits higher than they. The most important boon that can possibly be bestowed on them is knowledge as to their position in the universe, the assurance that their existence is a cosmic and not merely a planetary, a spiritual and not

merely a corporeal, phenomenon. I conceive that this knowledge has in effect been apprehended from time to time by embodied spirits of high inward perceptive power, and has also been communicated by higher spirits, either affecting individual minds or even (as is believed especially of Jesus Christ) voluntarily incarnating themselves on earth for the purpose of teaching what they could recollect of that spiritual world from which they came. In those ages it would have been useless to attempt a scientific basis for such teaching. What could best be done was to enforce some few great truths—as the soul's long upward progress, or the Fatherhood of God—in such revelations as East and West could understand. Gradually Science arose, uniting the beliefs of all peoples in one scheme of organised truth, and suggesting—as has been said—that religion must be the spirit's subjective reaction to all the truths we know.

But when once this point was reached it must have become plain to wise spirits that the communications from their world which hitherto had had somewhat the character of inspirations of genius ought now to be based upon something of organised and definite observation,—something which would work in with the great structure of Truth which organised observation has already established. Here, then, new difficulties must have arisen, just as they arise on earth when we endeavour to reduce to rules practicable for the many the results achieved by the extraordinary gifts of the few. Now it is that we are forced on both sides of the gulf to recognise how rare and specific is that capacity for intercommunication on which our messages must depend. Now it is that we feel the difficulty of being definite without being trivial; how little of earthly memory persists; how little of heavenly experience can be expressed in terms of earth; how long and arduous must be the way, how many must be the experiments, and how many the failures, before any systematised body of new truth can be established. But a sound beginning has been made, and whatever may be possible hereafter need not be wasted on a fresh start; it may be added to a growing structure of extra-terrene verities such as our race has never known till now.

It is not we who are in reality the discoverers here. The experiments which are being made are not the work of earthly skill. All that we can contribute to the new result is an attitude of patience, attention, care; an honest readiness to receive and weigh whatever may be given into our keeping by intelligences beyond our own. Experiments, I say, there are, probably experiments of a complexity and difficulty which surpass our imagination; but they are made from the other side of the gulf, by the efforts of spirits who discern pathways and possibilities which for us are impenetrably dark. We should not be going beyond the truth if we described our sensitives as merely the instruments, our researchers as merely the registrars, of a movement which we neither initiated nor can in any degree comprehend.

988. The true discoverers, however, show no wish to be thus sharply distinguished from ourselves. Their aim is a collaboration with us as close as may be possible. Some of them were on earth our own familiar friends; we have spoken with them in old days of this great enterprise; they have promised that they would call to us, if it were possible, with the message of their undying love. It may be that the most useful thing that some of us have done on earth has been to interest in this inquiry some spirit more potent than himself, who has passed into that world of unguessed adventure, not forgetful of his friend.

The very faintness and incoherence of such a spirit's message, besides being a kind of indication that we are dealing with the imperfections of actual reality rather than with the smoothly finished products of mere imagination, does also in itself constitute a strong appeal to our gratitude and reverence. Not easily and carelessly do these spirits come to us, but after strenuous preparation, and with difficult fulfilment of desire. So came Tennyson's Persephone:—

> "Faint as a climate-changing bird that flies
> All night across the darkness, and at dawn
> Falls on the threshold of her native land,
> And can no more. . . ."

They commune with us, like Persephone, willing and eager, but "dazed and dumb with passing through at once from state to state." They cannot satisfy themselves with their trammelled utterance; they complain of the strange brain, the alien voice. What they are doing, indeed, they *desire* to do—this is their willing contribution to that universal scheme by which the higher helps the lower, and the stronger the weaker, through all the ideal relationships of the world of Life. But we on our part ought to remember that there may be a dignity in this very confusion,—a proof of persistent strong affection in the very hesitancies and bewilderments of some well-loved soul.

"After the tempest a still small voice." One may have listened perhaps, to the echoing pomp of some Œcumenical Council, thundering its damnations *Urbi et Orbi* from an Infallible Chair; and yet one may find a more Christlike sanctity in the fragmentary whisper of one true soul, descending painfully from unimaginable brightness to bring strength and hope to kindred souls still prisoned in the flesh.

Vicit iter durum pietas. But here the effort has been, so to say, on the part of Anchises, not of Æneas; the piety of heaven towards earth rather than of earth towards heaven. It is some enfranchised soul—some soul, like George Eliot's, filled to the brim with loving pity for struggling lives on "the dark globe"—which has penetrated the world-old secret, and has piloted the innavigable way.

Beyond us still is mystery; but it is mystery lit and mellowed with an infinite hope. We ride in darkness at the haven's mouth; but sometimes

through rifted clouds we see the desires and needs of many generations floating and melting upwards into a distant glow, "up through the light of the seas by the moon's long-silvering ray."

The high possibilities that lie before us, should be grasped once for all, in order that the dignity of the quest may help to carry the inquirer through many disappointments, deceptions, delays. But he must remember that this inquiry must be extended over many generations; nor must he allow himself to be persuaded that there are byways to mastery. I will not say that there cannot possibly be any such thing as occult wisdom, or dominion over the secrets of nature ascetically or magically acquired. But I will say that every claim of this kind which my colleagues or I have been able to examine has proved deserving of complete mistrust; and that we have no confidence here any more than elsewhere in any methods except the open, candid, straightforward methods which the spirit of modern science demands.

All omens point towards the steady continuance of just such labour as has already taught us all we know. Perhaps, indeed, in this complex of interpenetrating spirits our own effort is no individual, no transitory thing. That which lies at the root of each of us lies at the root of the Cosmos too. Our struggle is the struggle of the Universe itself; and the very Godhead finds fulfilment through our upward-striving souls.

CHAPTER X

EPILOGUE

Ἐδόκει τίς μοι γυνὴ προσελθοῦσα καλὴ καὶ εὐειδής, λευκὰ ἱμάτια ἔχουσα, καλέσαι με καὶ εἰπεῖν, Ὦ Σώκρατες, Ἡματί κεν τριτάτῳ Φθίην ἐρίβωλον ἵκοιο.—Πλάτωνος Κρίτων.

1000. The task which I proposed to myself at the beginning of this work is now, after a fashion, accomplished. Following the successive steps of my programme, I have presented,—not indeed all the evidence which I possess, and which I would willingly present,—but enough at least to illustrate a continuous exposition, and as much as can be compressed into two volumes, with any hope that these volumes will be read at all. I have indicated also the principal inferences which that evidence immediately suggests. Such wider generalisations as I may now add must needs be dangerously speculative; they must run the risk of alienating still further from this research many of the scientific minds which I am most anxious to influence.

This risk, nevertheless, I feel bound to face. For two reasons,—or, I should perhaps say, for one main reason seen under two aspects,—I cannot leave this obscure and unfamiliar mass of observation and experiment without some words of wider generalisation, some epilogue which may place these new discoveries in clearer relation to the existing schemes of civilised thought and belief.

In the first place, I feel that some such attempt at synthesis is needful for the practical purpose of enlisting help in our long inquiry. As has been hinted more than once, the real drag upon its progress has been not opposition but indifference. Or if indifference be too strong a word, at any rate the interest evoked has not been such as to inspire to steady independent work anything like the number of coadjutors who would have responded to a new departure in one of the sciences which all men have learnt to respect. The inquiry falls between the two stools of religion and science; it cannot claim support either from the "religious world" or from the Royal Society. Yet even apart from the instinct of pure scientific curiosity (which surely has seldom seen such a field opening before it), the mighty issues depending on these phenomena ought, I think, to constitute in themselves a strong, an exceptional appeal. I desire in this book to emphasise that appeal;—not only to produce

conviction, but also to attract co-operation. And actual converse with many persons has led me to believe that in order to attract such help, even from scientific men, some general view of the moral upshot of all the phenomena is needed;—speculative and uncertain though such a general view must be.

1001. Again,—and here the practical reason already given expands into a wider scope,—it would be unfair to the evidence itself were I to close this work without touching more directly than hitherto on some of the deepest faiths of men. The influence of the evidence set forth in this book should not be limited to the conclusions, however weighty, which that evidence may be thought to establish. Rather these discoveries should prompt, as nothing else could have prompted, towards the ultimate achievement of that programme of scientific dominance which the *Instauratio Magna* proclaimed for mankind. Bacon foresaw the gradual victory of observation and experiment—the triumph of actual analysed fact—in every department of human study;—in every department save one. The realm of "Divine things" he left to Authority and Faith. I here urge that that great exemption need be no longer made. I claim that there now exists an incipient method of getting at this Divine knowledge also, with the same certainty, the same calm assurance, with which we make our steady progress in the knowledge of terrene things. The authority of creeds and Churches will thus be replaced by the authority of observation and experiment. The impulse of faith will resolve itself into a reasoned and resolute imagination, bent upon raising even higher than now the highest ideals of man.

Most readers of the preceding pages will have been prepared for the point of view thus frankly avowed. Yet to few readers can that point of view at first present itself otherwise than as alien and repellent. Philosophy and orthodoxy will alike resent it as presumptuous; nor will science readily accept the unauthorised transfer to herself of regions of which she has long been wont either to deny the existence, or at any rate to disclaim the rule. Nevertheless, I think that it will appear on reflection that some such change of standpoint as this was urgently needed,—nay, was ultimately inevitable.

1002. I need not here describe at length the deep disquiet of our time. Never, perhaps, did man's spiritual satisfaction bear a smaller proportion to his needs. The old-world sustenance, however earnestly administered, is too unsubstantial for the modern cravings. And thus through our civilised societies two conflicting currents run. On the one hand health, intelligence, morality,—all such boons as the steady progress of planetary evolution can win for man,—are being achieved in increasing measure. On the other hand this very sanity, this very prosperity, do but bring out in stronger relief the underlying *Welt-Schmerz*, the decline of any real belief in the dignity, the meaning, the endlessness of life.

There are many, of course, who readily accept this limitation of view; who are willing to let earthly activities and pleasures gradually dissipate and obscure the larger hope. But others cannot thus be easily satisfied. They rather resemble children who are growing too old for their games;—whose amusement sinks into an indifference and discontent for which the fitting remedy is an initiation into the serious work of men.

A similar crisis has passed over Europe once before. There came a time when the joyful naïveté, the unquestioning impulse of the early world had passed away; when the worship of Greeks no more was beauty, nor the religion of Romans Rome. Alexandrian decadence, Byzantine despair, found utterance in many an epigram which might have been written to-day. Then came a great uprush or incursion from the spiritual world, and with new races and new ideals Europe regained its youth.

The unique effect of that great Christian impulse begins, perhaps, to wear away. But more grace may yet be attainable from the region whence that grace came. Our age's restlessness, as I believe, is the restlessness not of senility but of adolescence; it resembles the approach of puberty rather than the approach of death.

1003. What the age needs is not an abandonment of effort, but an increase; the time is ripe for a study of unseen things as strenuous and sincere as that which Science has made familiar for the problems of earth. For now the scientific instinct,—so newly developed in mankind,—seems likely to spread until it becomes as dominant as was in time past the religious; and if there be even the narrowest chink through which man can look forth from his planetary cage, our descendants will not leave that chink neglected or unwidened. The scheme of knowledge which can commend itself to such seekers must be a scheme which, while it *transcends* our present knowledge, steadily *continues* it;—a scheme not catastrophic, but evolutionary; not promulgated and closed in a moment, but gradually unfolding itself to progressive inquiry.

Must there not also be a continuous change, an unending advance in the human ideal itself? so that Faith must shift her standpoint from the brief Past to the endless Future, not so much caring to supply the lacunæ of tradition as to intensify the conviction that there is still a higher life to work for, a holiness which may be some day reached by grace and effort as yet unknown.

It may be that for some generations to come the truest faith will lie in the patient attempt to unravel from confused phenomena some trace of the supernal world;—to find thus at last "the substance of things hoped for, the evidence of things not seen." I confess, indeed, that I have often felt as though this present age were even unduly favoured;—as though no future revelation and calm could equal the joy of this great struggle from doubt into certainty;—from the materialism or agnosticism which accompany the first advance of Science into the deeper scientific conviction that there is a deathless soul in man. I can imagine no other

crisis of such deep delight. But after all this is but like the starving child's inability to imagine anything sweeter than his first bite at the crust. Give him but *that*, and he can hardly care for the moment whether he is fated to be Prime Minister or ploughboy.

Equally transitory, equally dependent on our special place in the story of man's upward effort, is another shade of feeling which many men have known. They have felt that uncertainty gave scope to faith and courage in a way which scientific assurance could never do. There has been a stern delight in the choice of virtue,—even though virtue might bring no reward. This joy, like the joy of Columbus sailing westward from Hierro, can hardly recur in precisely the same form. But neither (to descend to a humbler comparison) can we grown men again give ourselves up to learning in the same spirit of pure faith, without prefigurement of result, as when we learnt the alphabet at our mother's knees. Have we therefore relaxed since then our intellectual effort? Have we felt that there was no longer need to struggle against idleness when once we knew that knowledge brought a sure reward?

Endless are the varieties of lofty joy. In the age of Thales, Greece knew the delight of the first dim notion of cosmic unity and law. In the age of Christ, Europe felt the first high authentic message from a world beyond our own. In our own age we reach the perception that such messages may become continuous and progressive;—that between seen and unseen there is a channel and fairway which future generations may learn to widen and to clarify. Our own age may seem the best to us; so will their mightier ages seem to them.

"'Talia saecla' suis dixerunt 'currite' fusis
Concordes stabili Fatorum numine Parcae."

Spiritual evolution:—that, then, is our destiny, in this and other worlds;—an evolution gradual with many gradations, and rising to no assignable close. And the passion for Life is no selfish weakness, it is a factor in the universal energy. It should keep its strength unbroken even when our weariness longs to fold the hands in endless slumber; it should outlast and annihilate the "pangs that conquer trust." If to the Greeks it seemed a λιποταξία—a desertion of one's post in battle—to quit by suicide the life of earth, how much more craven were the desire to desert the Cosmos,—the despair, not of this planet only, but of the Sum of Things!

Nay, in the infinite Universe man may now feel, for the first time, at home. The worst fear is over; the true security is won. The worst fear was the fear of spiritual extinction or spiritual solitude; the true security is in the telepathic law.

1004. Let me draw out my meaning at somewhat greater length.

As we have dwelt successively on various aspects of telepathy, we have gradually felt the conception enlarge and deepen under our study. It

began as a quasi-mechanical transference of ideas and images from one to another brain. Presently we found it assuming a more varied and potent form, as though it were the veritable ingruence or invasion of a distant mind. Again, its action was traced across a gulf greater than any space of earth or ocean, and it bridged the interval between spirits incarnate and discarnate, between the visible and the invisible world. There seemed no limit to the distance of its operation, or to the intimacy of its appeal.

ἐν θήρσιν ἐν βροτοῖσιν ἐν θεοῖς ἄνω.

This Love, then, which (as Sophocles has it) rules "beasts and men and gods" with equal sway, is no matter of carnal impulse or of emotional caprice. Rather it is now possible to define Love (as we have already defined Genius) in terms which convey for us some new meaning in connection with phenomena described in this work. Genius, as has been already said, is a kind of exalted but undeveloped clairvoyance. The subliminal uprush which inspires the poet or the musician, presents to him a deep, but vague perception of that world unseen, through which the seer or the sensitive projects a narrower but an exacter gaze. Somewhat similarly, Love is a kind of exalted, but unspecialised telepathy;—the simplest and most universal expression of that mutual gravitation or kinship of spirits which is the foundation of the telepathic law.

This is the answer to the ancient fear; the fear lest man's fellowships be the outward and his solitude the inward thing; the fear lest all close linking with our fellows be the mere product of the struggle for existence,—of the tribal need of strength and cohesion;—the fear that if love and virtue thus arose, love and virtue may thus likewise perish. It is an answer to the dread that separate centres of conscious life must be always strangers, and often foes; their leagues and fellowships interested and illusory; their love the truce of a moment amid infinite inevitable war.

Such fears, I say, vanish when we learn that it is the soul in man which links him with other souls; the body which dissevers even while it seems to unite; so that "no man liveth to himself nor dieth to himself," but in a sense which goes deeper than metaphor, "We are every one members one of another." Like atoms, like suns, like galaxies, our spirits are systems of forces which vibrate continually to each other's attractive power.

All this as yet is dimly adumbrated; it is a first hint of a scheme of thought which it may well take centuries to develop. But can we suppose that, when once this conception of the bond between all souls has taken root, men will turn back from it to the old exclusiveness, the old controversy? Will they not see that this world-widening knowledge is both old and new, that *die Geisterwelt ist nicht verschlossen?* that always have such revelations been given, but develop now into a mightier meaning,—with the growth of wisdom in those who send them, and in us who receive?

Surely we have here a conception, at once wider and exacter than ever

before, of that "religious education of the world" on which theologians have been fain to dwell. We need assume no "supernatural interference," no "plan of redemption." We need suppose only that the same process which we observe to-day has been operating for ages between this world and the next.

1005. Let us suppose that whilst incarnate men have risen from savagery into intelligence, discarnate men have made on their part a like advance. Let us suppose that they have become more eager and more able to use, for communication with earth, the standing laws of relation between the spiritual and the material Universe.

At first, on such a hypothesis, certain automatic phenomena will occur, but will not be purposely modified by spirit power. Already and always there must have been points of contact where unseen things impinged upon the seen. Always there would be "clairvoyant wanderings," where the spirit of *shaman* or of medicine-man discerned things distant upon earth by the spirit's excursive power. Always there would be apparitions at death,—conscious or unconscious effects of the shock which separated soul from body; and always "hauntings,"—where the spirit, already discarnate, revisited, as in a dream perceptible by others, the scenes which once he knew.

From this groundwork of phenomena developed (to take civilised Europe alone) the oracular religion first, the Christian later. The golden gifts of Crœsus to Delphi attested the clairvoyance of the Pythia as strongly, perhaps, as can be expected of any tradition which comes to us from the morning of history.

And furthermore, do we not better understand at once the uniqueness and the reality of the Christian revelation itself, when we regard it as a culmination rather than an exception,—as destined not to destroy the cosmic law, but to fulfil it? Then first in human history came from the unseen a message such as the whole heart desired;—a message adequate in its response to fundamental emotional needs not in that age only, but in all ages that should follow. *Intellectually* adequate for all coming ages that revelation could not be;—given the laws of mind, incarnate alike and discarnate,—the evolution, on either side of the gulf of death, of knowledge and power.

No one at the date of that revelation suspected that uniformity, that continuity of the Universe which long experience has now made for us almost axiomatic. No one foresaw the day when the demand for miracle would be merged in the demand for higher law.

This newer scientific temper is not confined, as I believe, to the denizens of this earth alone. The spiritual world meets it, as I think our evidence has shown, with eager and strenuous response. But that response is made, and must be made, along the lines of our normal evolution. It must rest upon the education, the disentanglement, of *that* within us mortals which exists in the Invisible, a partaker of the undying world. And on our side and on theirs alike, the process must be steady

and continuous. We have no longer to deal with some isolated series of events in the past,—interpretable this way or that, but in no way renewable,—but rather with a world-wide and actual condition of things, recognisable every year in greater clearness, and changing in directions which we can better and better foresee. This new aspect of things needs something of new generalisation, of new forecast,—it points to a provisional synthesis of religious belief which may fitly conclude the present work.

PROVISIONAL SKETCH OF A RELIGIOUS SYNTHESIS.

ὄλβιος ὅστις ἰδὼν ἐκεῖνα κοίλαν
εἶσιν ὑπὸ χθόνα οἶδεν μεν βίου κεῖνος τελευτάν,
οἶδεν δὲ διόσδοτον ἀρχάν.—PINDAR.

1006. I see ground for hoping that we are within sight of a religious synthesis, which, although as yet provisional and rudimentary, may in the end meet more adequately than any previous synthesis the reasonable needs of men. Such a synthesis cannot, I think, be reached by a mere predominance of any one existing creed, nor by any eclectic or syncretic process. Its prerequisite is the actual acquisition of new knowledge, whether by discovery or by revelation—knowledge discerned from without the veil or from within—yet so realised that the main forms of religious thought, by harmonious expansion and development, shall find place severally as elements in a more comprehensive whole. And enough of such knowledge has, I think, been now attained to make it desirable to submit to my readers the religious results which seem likely to follow.

1007. With such a purpose, our conception of religion should be both profound and comprehensive. I will use here the definition already adopted of religion as the sane and normal response of the human spirit to all that we know of cosmic law; that is, to the known phenomena of the universe, regarded as an intelligible whole. For on the one hand I cannot confine the term to any single definite view or tradition of things unseen. On the other hand, I am not content to define religion as "morality tinged with emotion," lest morality *per se* should seem to hang in air, so that we should be merely gilding the tortoise which supports the earth. Yet my definition needs some further guarding if it is to correspond with our habitual use of language. Most men's subjective response to their environment falls below the level of true religious thought. It is scattered into cravings, or embittered by resentment, or distorted by superstitious fear. But of such men I do not speak; rather of men in whom the great pageant has inspired at least some vague out-reaching toward the Source of All; men for whom knowledge has ripened into meditation, and has prompted high desire. I would have Science first sublimed into Philosophy, and then kindled by Religion into a burning flame. For, from my point of view, man cannot be too religious. I

desire that the environing, the interpenetrating universe,—its energy, its life, its love,—should illume in us, in our low degree, that which we ascribe to the World-Soul, saying, "God is Love," "God is Light." The World-Soul's infinite energy of omniscient benevolence should become in us an enthusiasm of adoring co-operation,—an eager obedience to whatsoever with our best pains we can discern as the justly ruling principle—*τὸ ἡγεμονικόν*—without us and within.

1008. Yet if we form so high an ideal of religion,—raising it so far above any blind obedience or self-seeking fear that its submission is wholly willing, and its demand is for spiritual response alone,—we are bound to ask ourselves whether it is right and reasonable to be religious, to regard with this full devotion a universe apparently imperfect and irresponsive, and a Ruling Principle which so many men have doubted or ignored.

The pessimist holds the view that sentient existence has been a deplorable blunder in the scheme of things. The egotist at least *acts* upon the view that the universe has no moral coherence, and that "each for himself" is the only indisputable law. I am sanguine enough to think that the answer to the pessimist and the egotist has by our new knowledge been made complete. There remains, indeed, a difficulty of subtler type, but instinctive in generous souls. "The world," such an one may say, "is a mixed place, and I am plainly bound to do my best to improve it. But am I bound to feel—can any bribe of personal happiness justify me in feeling—*religious enthusiasm* for a universe in which even one being may have been summoned into a sentiency destined to inescapable pain?"

The answer to this ethical scruple must be a matter largely of faith. If indeed we knew that this earthly life was all, or (far worse) that it was followed for any one soul by endless pain, we could not without some moral jugglery ascribe perfection of both power and goodness to a personal or impersonal First Cause of such a doom. But if we believe that endless life exists for all, with infinite possibilities of human redress and of divine justification, then it seems right to assume that the universe is either already (in some inscrutable fashion) wholly good, or is at least in course of becoming so; since it may be becoming so in part through the very ardour of our own faith and hope.

I do but mention these initial difficulties; I shall not dwell on them here. I speak to men who have determined, whether at the bidding of instinct or of reason, that it is well to be religious; well to approach in self-devoted reverence an infinite Power and Love. Our desire is simply to find the least unworthy way of thinking of matters which inevitably transcend and baffle our finite thought.

1009. And here, for the broad purpose of our present survey, we may divide the best religious emotion of the world in triple fashion; tracing three main streams of thought,—streams which on the whole run parallel,

and which all rise, as I believe, from some source in the reality of things.

First, then, I place that obscure consensus of independent thinkers in many ages and countries which, to avoid any disputable title, I will here call simply the Religion of the Ancient Sage. Under that title (though Lao Tzŭ is hardly more than a name) it has been set forth to us in brief summary by the great sage and poet of our own time; and such words as Natural Religion, Pantheism, Platonism, Mysticism, do but express or intensify varying aspects of its main underlying conception. That conception is the co-existence and interpenetration of a real or spiritual with this material or phenomenal world: a belief driven home to many minds by experiences both more weighty and more concordant than the percipients themselves have always known. More weighty, I say, for they have implied the veritable nascency and operation of a "last and largest sense"; a faculty for apprehending, not God, indeed (for what finite faculty can apprehend the Infinite?), but at least some dim and scattered tokens and prefigurements of a true world of Life and Love. More *concordant* also; and this for a reason which till recently would have seemed a paradox. For the mutual corroboration of these signs and messages lies not only in their fundamental agreement up to a certain point, but in their inevitable divergence beyond it;—as they pass from things felt into things imagined; from actual experience into dogmatic creed.

The Religion of the Ancient Sage is of unknown antiquity. Of unknown antiquity also are various Oriental types of religion, culminating in historical times, in the Religion of Buddha. For Buddhism all interpenetrating universes make the steps upon man's upward way; until deliverance from illusion leaves the spirit merged ineffably in the impersonal All. But the teaching of Buddha has lost touch with reality; it rests on no basis of observed or of reproducible fact.

On a basis of observed facts, on the other hand, Christianity, the youngest of the great types of religion, does assuredly rest. Assuredly those facts, so far as tradition has made them known to us, do tend to prove the superhuman character of its Founder, and His triumph over death; and thus the existence and influence of a spiritual world, where men's true citizenship lies. These ideas, by common consent, lay at the origin of the Faith. Since those first days, however, Christianity has been elaborated into codes of ethic and ritual adapted to Western civilisation; —has gained (some think) as a rule of life what it has lost as a simplicity of spirit.

From the unfettered standpoint of the Ancient Sage the deep concordance of these and other schemes of religious thought may well outweigh their formal oppositions. And yet I repeat that it is not from any mere welding of these schemes together, nor from any choice of the best points in existing syntheses, that the new synthesis for which I hope must be born. It must be born from new-dawning knowledge;

and in that new knowledge I believe that each great form of religious thought will find its indispensable—I may almost say its predicted—development. Our race from its very infancy has stumbled along a guarded way; and now the first lessons of its early childhood reveal the root in reality of much that it has instinctively believed.

1010. What I think I know, therefore, I am bound to tell; I must give the religious upshot of observation and experiment in such brief announcement as an audience like this[1] has a right to hear, even before our discoveries can be laid in full before the courts of science for definite approval.

The *religious upshot*, I repeat:—for I cannot here reproduce the mass of evidence which has been published in full elsewhere. Its general character is by this time widely known. Observation, experiment, inference, have led many inquirers, of whom I am one, to a belief in direct or telepathic intercommunication, not only between the minds of men still on earth, but between minds or spirits still on earth and spirits departed. Such a *discovery* opens the door also to *revelation*. By discovery and by revelation—by observation from without the veil, and by utterance from within—certain theses have been provisionally established with regard to such departed souls as we have been able to encounter. First and chiefly, I at least see ground to believe that their state is one of endless evolution in wisdom and in love. Their loves of earth persist; and most of all those highest loves which seek their outlet in adoration and worship. We do not find, indeed, that support is given by souls in bliss to any special scheme of terrene theology. Thereon they know less than we mortal men have often fancied that we knew. Yet from their step of vantage-ground in the Universe, at least, they see that it is good. I do not mean that they know either of an end or of an explanation of evil. Yet evil to them seems less a terrible than a slavish thing. It is embodied in no mighty Potentate; rather it forms an isolating madness from which higher spirits strive to free the distorted soul. There needs no chastisement of fire; self-knowledge is man's punishment and his reward; self-knowledge, and the nearness or the aloofness of companion souls. For in that world love is actually self-preservation; the Communion of Saints not only adorns but constitutes the Life Everlasting. Nay, from the law of telepathy it follows that that communion is valid for us here and now. Even now the love of souls departed makes answer to our invocations. Even now our loving memory—love is itself a prayer—supports and strengthens those delivered spirits upon their upward way. No wonder; since we are to them but as fellow-travellers shrouded in a mist; "neither death, nor life, nor height, nor depth, nor any other creature" can bar us from the hearth-fire of the universe, or hide for more than a moment the inconceivable oneness of souls.

[1] The Synthetic Society, before which these sections were first read as a paper in March 1899.—EDITORS.

1011. And is not this a fresh instalment, or a precursory adumbration, of that Truth into which the Paraclete should lead? Has any world-scheme yet been suggested so profoundly corroborative of the very core of the Christian revelation? Jesus Christ "brought life and immortality to light." By His appearance after bodily death He proved the deathlessness of the spirit. By His character and His teaching He testified to the Fatherhood of God. So far, then, as His unique message admitted of evidential support, it is here supported. So far as He promised things unprovable, that promise is here renewed.

I venture now on a bold saying; for I predict that, in consequence of the new evidence. all reasonable men, a century hence, will believe the Resurrection of Christ, whereas, in default of the new evidence, no reasonable men, a century hence, would have believed it. The ground of this forecast is plain enough. Our ever-growing recognition of the continuity, the uniformity of cosmic law has gradually made of the alleged *uniqueness* of any incident its almost inevitable refutation. Ever more clearly must our age of science realise that any relation between a material and a spiritual world cannot be an ethical or emotional relation alone; that it must needs be a great structural fact of the Universe, involving laws at least as persistent, as identical from age to age, as our known laws of Energy or of Motion. And especially as to that central claim, of the soul's life manifested after the body's death, it is plain that this can less and less be supported by remote tradition alone; that it must more and more be tested by modern experience and inquiry. Suppose, for instance, that we collect many such histories, recorded on first-hand evidence in our critical age; and suppose that all these narratives break down on analysis; that they can all be traced to hallucination, misdescription, and other persistent sources of error;—can we then expect reasonable men to believe that this marvellous phenomenon, always vanishing into nothingness when closely scrutinised in a modern English scene, must yet compel adoring credence when alleged to have occurred in an Oriental country, and in a remote and superstitious age? Had the results (in short) of "psychical research" been purely negative, would not Christian evidence—I do not say Christian *emotion*, but Christian *evidence*—have received an overwhelming blow?

As a matter of fact,—or, if you prefer the phrase, in my own personal opinion,—our research has led us to results of a quite different type. They have not been negative only, but largely positive. We have shown that amid much deception and self-deception, fraud and illusion, veritable manifestations do reach us from beyond the grave. The central claim of Christianity is thus confirmed, as never before. If our own friends, men like ourselves, can sometimes return to tell us of love and hope, a mightier Spirit may well have used the eternal laws with a more commanding power. There is nothing to hinder the reverent faith that, though we be all "the Children of the Most Highest," He came nearer

than we, by some space by us immeasurable, to That which is infinitely far. There is nothing to hinder the devout conviction that He of His own act "took upon Him the form of a servant," and was made flesh for our salvation, foreseeing the earthly travail and the eternal crown. "Surely before this descent into generation," says Plotinus,[1] "we existed in the intelligible world; being other men than now we are, and some of us Gods; clear souls, and minds immixed with all existence; parts of the Intelligible, nor severed thence; nor are we severed even now."

1012. It is not thus to less of reverence that man is summoned, but to more. Let him keep hold of early sanctities; but let him remember also that once again "a great sheet has been let down out of heaven;" and lo! neither Buddha nor Plato is found common or unclean.

Nay, as to our own soul's future, when that first shock of death is past, it is in Buddhism that we find the more inspiring, the truer view. That Western conception of an instant and unchangeable bliss or woe—a bliss or woe determined largely by a man's beliefs, in this earthly ignorance, on matters which "the angels desire to look into"—is the bequest of a pre-Copernican era of speculative thought. In its Mahomedan travesty, we see the same scheme with outlines coarsened into grotesqueness;—we see it degrade the cosmic march and profluence into a manner of children's play.

Meantime the immemorial musings of unnumbered men have dreamt of a consummation so far removed that he who gazed has scarcely known whether it were Nothingness or Deity. With profoundest fantasy, the East has pondered on the vastness of the world that now is, of the worlds that are to be. What rest or pasture for the mind in the seven days of Creation, the four rivers of Paradise, the stars "made also"? The farther East has reached blindly forth towards astronomical epochs, sidereal spaces, galactic congregations of inconceivable Being. Pressed by the incumbency of ancestral gods (as the Chinese legend tells us), it has "created by one sweep of the imagination a thousand Universes, to be the Buddha's realm."

The sacred tale of Buddha, developed from its earlier simplicity by the shaping stress of many generations, opens to us the whole range and majesty of human fate. "The destined Buddha has desired to be a Buddha through an almost unimaginable series of worlds." No soul need ever be without that hope. "The spirit-worlds are even now announcing the advent of future Buddhas, in epochs too remote for the computation of men." No obstacles without us can arrest our way. "The rocks that were thrown at Buddha were changed into flowers." Not our own worst misdoings need beget despair. "Buddha, too, had often been to hell for his sins." The vast complexity of the Sum of Things need not appal us. "Beneath the bottomless whirlpool of existences, behind the illusion of Form and Name," we, too, like

[1] *Enn.* VI. 4, 14

Buddha, may discover and reveal "the perfection of the Eternal Law." Us, too, like Buddha, the cosmic welcome may await; as when "Earth itself and the laws of all worlds" trembled with joy "as Buddha attained the Supreme Intelligence, and entered into the Endless Calm."

1013. I believe that some of those who once were near to us are already mounting swiftly upon this heavenly way. And when from that cloud encompassing of unforgetful souls some voice is heard,—as long ago,—there needs no heroism, no sanctity, to inspire the apostle's ἐπιθυμία εἰς τὸ ἀναλῦσαι, the desire to lift our anchor, and to sail out beyond the bar. What fitter summons for man than the wish to live in the memory of the highest soul that he has known, now risen higher;—to lift into an immortal security the yearning passion of his love? "As the soul hasteneth," says Plotinus,[1] "to the things that are above, she will ever forget the more; unless all her life on earth leave a memory of things done well. For even here may man do well, if he stand clear of the cares of earth. And he must stand clear of their memories too; so that one may rightly speak of a noble soul as forgetting those things that are behind. And the shade of Hêraklês, indeed, may talk of his own valour to the shades, but the true Hêraklês in the true world will deem all that of little worth; being transported into a more sacred place, and strenuously engaging, even above his strength, in those battles in which the wise engage." Can we men now on earth claim more of sustainment than lies in the incipient communion with those enfranchised souls? What day of hope, of exaltation, has dawned like this, since the message of Pentecost?

1014. Yet a durable religious synthesis should do more than satisfy man's immediate aspiration. It should be in itself progressive and evolutionary; it should bear a promise of ever deeper holiness, to answer to the long ages of heightening wisdom during which our race may be destined to inhabit the earth. This condition has never yet been met. No scheme, indeed, could meet it which was not based upon recurrent and developing facts. To such facts we now appeal. We look, not backward to fading tradition, but onward to dawning experience. We hope that the intercourse, now at last consciously begun—although as through the mouth of babes and sucklings, and in confused and stammering speech—between discarnate and incarnate souls, may through long effort clarify into a directer communion, so that they shall teach us all they will.

Science, then, need be no longer fettered by the limitations of this planetary standpoint; nor ethics by the narrow experience of a single life. Evolution will no longer appear as a truncated process, an ever-arrested movement upon an unknown goal. Rather we may gain a glimpse of an ultimate incandescence where science and religion fuse in one; a cosmic evolution of Energy into Life, and of Life into Love, which is Joy.

[1] *Enn.* iv. 3, 27.

Love, which is Joy at once and Wisdom;—we can do no more than ring the changes on terms like these, whether we imagine the transfigurement and apotheosis of conquering souls, or the lower, but still sacred, destiny which may be some day possible for souls still tarrying here. We picture the perfected soul as the Buddha, the Saviour, the *aurai simplicis ignem*, dwelling on one or other aspect of that trinal conception of Wisdom, Love, and Joy. For souls not yet perfected but still held on earth I have foretold a growth in *holiness*. By this I mean no unreal opposition or forced divorcement of sacred and secular, of flesh and spirit. Rather I define holiness as the joy too high as yet for our enjoyment; the wisdom just beyond our learning; the rapture of love which we still strive to attain. Inevitably, as our link with other spirits strengthens, as the life of the organism pours more fully through the individual cell, we shall feel love more ardent, wider wisdom, higher joy; perceiving that this organic unity of Soul, which forms the inward aspect of the telepathic law, is in itself the Order of the Cosmos, the Summation of Things. And such devotion may find its flower in no vain self-martyrdom, no cloistered resignation, but rather in such pervading ecstasy as already the elect have known; the Vision which dissolves for a moment the corporeal prison-house; "the flight of the One to the One."

"So let the soul that is not unworthy of that Vision contemplate the Great Soul; freed from deceit and every witchery, and collected into calm. Calmed be the body for her in that hour, and the tumult of the flesh; ay, all that is about her, calm; calm be the earth, the sea, the air, and let Heaven itself be still. Then let her feel how into that silent heaven the Great Soul floweth in. . . And so may man's soul be sure of Vision, when suddenly she is filled with light; for this light is from Him and is He; and then surely shall one know His presence when, like a god of old time, He entered into the house of one that calleth Him, and maketh it full of light." "And how," concludes Plotinus, "may this thing be for us? Let all else go."[1]

1015. These heights, I confess, are above the stature of my spirit. Yet for each of us is a fit ingress into the Unseen; and for some lesser man the memory of one vanished soul may be beatific as of old for Plotinus the flooding immensity of Heaven. And albeit no historical religion can persist as a logical halting-place upon the endless mounting way—that way which leads unbroken from the first germ of love in the heart to an inconceivable union with the Divine—yet many a creed in turn may well be close inwrought and inwoven with our eternal hope. What wonder, if in the soul's long battle, some Captain of our Salvation shall sometimes seem to tower unrivalled and alone?—οἷος γὰρ ἐρύετο

[1] *Enn.* v. 2–3. The World-Soul is *supra grammaticam*; and Plotinus sometimes uses a personal, sometimes an impersonal, locution to express what is infinitely beyond the conception of personality, as it is infinitely beyond any human conception whatsoever.

Ἴλιον Ἕκτωρ. And yet in no single act or passion can that salvation stand; far hence, beyond Orion and Andromeda, the cosmic process works and shall work for ever through unbegotten souls. And even as it was not in truth the great ghost of Hector only, but the whole nascent race of Rome, which bore from the Trojan altar the hallowing fire, so is it not one Saviour only, but the whole nascent race of man—nay, all the immeasurable progeny and population of the heavens—which issues continually from behind the veil of Being, and forth from the Sanctuary of the Universe carries the ever-burning flame: *Aeternumque adytis effert penetralibus ignem.*

APPENDIX A

THE FUNCTION OF A SOCIETY FOR PSYCHICAL RESEARCH

[The following formed originally a Presidential Address to the Society for Psychical Research, delivered in May, 1900. Hence the allusion to the personal position occupied by the author in that Society during that year.—EDITORS.]

When I heard, in absence from England, that the Council of this Society had done me the honour of electing me as its President for the current year, I felt that a certain definite stage in the Society's evolution had been reached at an earlier date than I should originally have expected.

My predecessors in this Chair, I need not say, have, without exception, been men of the highest distinction. The list has included men whose leadership would confer honour on any body of men whatever;—on such bodies, for instance, as the British Association or the House of Commons. We have been grateful to these eminent persons for lending the sanction of their names to our early beginnings. And we have other names in reserve of similar distinction;—destined, I hope, some day to adorn our list of Presidents. Yet for the current year the Council have preferred to choose a man who has little claim to such a distinction, beyond the fact that he has worked for the objects which our Society seeks, from days even before the Society's formation;—and that he is determined to go on thus working so long as his faculties may allow. So have our friends chosen; and if a man may speak thus of his own election, I think that the choice is appropriate enough. For the time has come when we may fairly indicate to the world that we believe our Society can stand on its own bottom; that it carries on a branch of scientific work which, although novel and tentative, is legitimate and honourable; and therefore that we do not need to put forward in its prominent positions only those names which have been made independently illustrious by good work of other

kinds performed elsewhere. As representing the principle that the plain, unadorned Psychical Researcher is just as respectable in his own way as anybody else, I am proud indeed to see my humbler name inscribed after the names of Henry Sidgwick, Balfour Stewart, Arthur Balfour, William James, and William Crookes.

But here one thought must rise—must rise for all who knew the early days of this research, but most of all for me—Would that Edmund Gurney were standing where I stand now! For us who knew him best the years since he left us have but served to illustrate his uniqueness and to deepen his memory; have made us feel how much of the humorous adventure, the sympathetic fellowship, the deep delight of this research of ours has with him passed irrevocably away. On the lighter side of things, we can never renew the intellectual enjoyment of those years of our small beginnings spent at his side;—watching how his flashing irony, his fearless dialectic, dealt with the attacks which then poured in from every quarter;—with the floundering platitudes of obscurantist orthodoxy, or with the smug sneers of popular science, belittling what it will not try to understand. On the graver side, we shall hardly see another example of just that attitude of mind with which Gurney entered on this research,—and which made for us so deep an element in his incomparable charm.

For in that many-chorded nature sympathy was the deepest strain;—sympathy which flowed forth indeed to those he loved in such penetrating and intimate tenderness as few mortals have had the happiness to know,—but which expended itself more widely in a profound compassion for the multiform sorrows of men. And thus, as needs must happen in those responsive minds which hear, in the Apostle's words, the whole creation groaning and travailing until now, there came to him the conviction that the question of life after death was the only test which we could really apply to the existence of a Providence;—nay, that it was no mere *articulus stantis aut cadentis Ecclesiæ,* but in sombre earnest, for all humankind, the *articulus stantis aut cadentis Dei.* Strangely enough, it was for others rather than for himself that Gurney desired this great possibility; his own mournful and stoic temper dwelt little on any personal hope. But he felt that if the First Cause has summoned into life on earth, though it were but one single man alone, miserable amid all the happy;—one single soul foredoomed to eternal protest and inescapable woe;—then that First Cause is not a God to whom a good man can offer love, or a just man worship. Alas! how many theologies does this clear moral axiom shrivel as with burning fire! how many philosophies does it scatter to the winds!—philosophies of men walking delicately on wordy bridges across the grim abyss of things,—satisfied that the world is well enough, while round them wronged, degraded lives by millions are perishing in agony and for ever. It was in response to such easy optimism that Gurney's logic was the most

intolerably trenchant, his sombre silence the fullest of sad scorn;—for in truth this contented blindness of sealed spirits is in itself the vilest woe of man. *He* could not avert his eyes, and disport himself in a fool's Paradise. *He* could not weave a web of words, and stifle in a philosopher's dream. Suffer me to apply to my friend for a moment even those lofty lines in which a great poet has invoked the greatest:—

> "Thou that seest universal Nature moved by universal Mind;
> Thou, majestic in thy sadness at the doubtful doom of humankind."

It is well that this noble figure should stand at the entrance of our research;—should show how unselfish may be the impulse which has prompted to eager labour,—eager even beyond the limit which physical powers allowed. But assuredly the mass of us Psychical Researchers have no need whatever of heroic virtue. We have enough and to spare of such motives as appeal to ordinary men. We have the stimulus of intellectual curiosity,—more richly satisfied, I think, in ours than in any other quest;—and beyond this most of us, I think, have the healthful, primary desire for the prolongation—the endless prolongation—of life and happiness. I know, indeed, that for various reasons some men of strong and high nature, as well as many men of feebler nature, do fail to feel this desire; but on the whole one must regard that form of *Welt-Schmerz* as but a passing mood of our race's immaturity,—as what physicians call a *neurosis of development;*—one must admit that usually when a man cares little for existence this is because existence cares little for him, and that it has been doubt as to the value of life and love which has made the decadence of almost all civilisations. Life is the final aim of life; the mission of the highest Teacher was that we might have it the more abundantly; and the universe strives best towards its ultimate purpose through the normal, vigorous spirit to whom to live itself is joy.

The danger, then, for our research will lie not in lack but in excess of motive; our minds may be biassed in their judgment of evidence by a deep instinctive desire. For my own part, I certainly cannot claim such impartiality as indifference might bring. From my earliest childhood—from my very first recollections—the desire for eternal life has immeasurably eclipsed for me every other wish or hope. Yet *desire* is not necessarily *bias;* and my personal history has convinced myself—though I cannot claim that it shall convince others also—that my wishes do not strongly warp my judgment,—nay, that sometimes the very keenness of personal anxiety may make one afraid to believe, as readily as other men, that which one most longs for.

For when, after deriving much happiness from Christian faith, I felt myself forced by growing knowledge to recognise that the evidence for that culminant instance of spirit return was not adequate, as standing

alone, to justify conviction, I did honestly surrender that great joy; although its loss was more grievous to me than anything else which has happened to me in life.

Then with little hope—nay, almost with reluctant scorn—but with the feeling that no last and least chance of the great discovery should be thrown aside, I turned to such poor efforts at psychical research as were at that time possible; and now it is only after thirty years of such study as I have been able to give that I say to myself at last, *Habes totû quod mente petisti*—"Thou hast what thine whole heart desired;"—that I recognise that for me this fresh evidence,—while raising that great historic incident of the Resurrection into new credibility,—has also filled me with a sense of insight and of thankfulness such as even my first ardent Christianity did not bestow.

Yet if I thus find the happiness which sprang from far-reaching Tradition and Intuition surpassed by the happiness which springs from a narrower, but a more stable range of demonstrated fact, I nevertheless speak in no spirit of reaction or of ingratitude towards traditions and intuitions which must yet, for many a century, be potent for the salvation of men. I by no means take for granted that any scientific inquiry, any induction from empirical facts, can afford to man his only or his deepest insight into the meaning of the Universe. I have no controversy with those who say that contemplation, revelation, ecstasy, may carry deep into certain hearts an even profounder truth. I recognise also that our Science is a conventional structure; that it rests on assumptions which we cannot fully prove; or which even indicate, by their apparent inconsistency, that they can be at best but narrow aspects of some underlying law imperfectly discerned. All this we may all admit; just as we admit the inadequacy, the conventionality, of human speech itself. Speech cannot match the meaning which looks in an hour of emotion from the eyes of a friend. But what we learn from that gaze is indefinable and incommunicable. Our race needed the spoken and written word, with all its baldness, if they were to understand each other and to grow to be men. So with Science as opposed to Intuition. Science forms a language common to all mankind; she can explain herself when she is misunderstood and right herself when she goes wrong; nor has humanity yet found, at any rate, since that great wedding between Reason and Experience, which immortalises the name of Galileo,—that the methods of Science, intelligently and honestly followed, have led us in the end astray.

It is only in the region of inquiry into a spiritual world—I mean a world of immaterial and yet individual realities—that these truisms are still in danger of being taken for paradoxes. At once the intimate interest and the extreme obscurity of that investigation have long prevented it from being kept fully and fairly in that scientific field where man's attempts at all other knowledge are now collected and appraised.

In their rude beginnings, no doubt, Religion and Science were indistinguishable. The savage observed such scanty facts as he could get at, and tried to shape both his practical and his spiritual life upon that observation. But his need of a theory of the unseen world (to put his vague hopes and terrors into our own phraseology) went far beyond what his scraps of experience could teach him. "What must I do to be saved?" was a question to which he could not find, yet would not wait for an answer. He fell into grotesque fancies, which his experience did not really support; and the divorce of Religion from Science at once began.

The spiritual need which thus acted on the savage continues to act on the civilised man. He too is impelled to build his faith on grounds outside his sphere of observation, to enlarge the safe, general, and permanent formula for religion in various more or less unsafe, specialised, and transitory ways. For it is—as already said—a safe, general, and permanent formula for religion if we regard it as man's normal subjective response to the sum of known cosmic phenomena taken as an intelligible whole. Under the title of Natural Religion this forms at least an element in all the higher forms of faith. Nevertheless it is felt to be inadequate; because the observable phenomena of the Universe, so far at least as they have yet been observed, have not been such as to evoke (save in some few minds) the full hope, the full devotion which our developed nature yearns to feel. To live by Natural Religion alone has been like living on turnips in the field. Most men demand their spiritual nutriment in a more assimilable form. The philosophical or the poetical contemplation of Nature has not satisfied them in the past; nor can they hope that the scientific contemplation of Nature will satisfy them any better now. They turn aside from the ambiguous pageant, the circumspect scrutiny; they specialise the name of Religion upon some clear, swift, extra-scientific knowledge as to the dealings of unseen Powers with mankind.

On such knowledge, or supposed knowledge, the peoples of East and West have stayed in many fashions their soul's desire; but, nevertheless, we all know too well that even yet there is no spiritual food attainable in the precise condition in which it will meet all healthy needs. We are all forced to feel that in the present divided and unstable condition of beliefs there is plausibility in the Agnostic's appeal to us to halt and mark time; in his insistence that we have not really evidence, up to modern standards, which can support any definite creed in matters remote from ordinary methods of proof. Some men, indeed, have ventured explicitly to reply that Christian Faith need not be founded on the same kind of demonstration as Science; that Tradition and Intuition can well supply her outward form and her inward glow. Urged among those who have much of consecrated tradition, of noble intuition in common, this high claim may seem convincing as the gaze of a friend. But it has the inevitable weakness already indicated. Introduce other persons of different race but equally sincere, the Buddhist, the Parsee, the Jew—nay, the saint of science, like

Darwin—and you can meet these men no longer on the ground of Christian Tradition or Intuition—you can meet them on the ground of Science alone. Thus even among spiritually-minded men we seem forced back into the view that Science can be the only world-philosophy or world-religion;—the only synthesis of the Universe which, however imperfect, is believed in *semper, ubique, et ab omnibus,* by all who can understand it.

This conclusion, however, as already implied, at present satisfies nobody. The Christian says that it is mere mockery to pretend that Science can be the base of Religion; for it tells us nothing of the spiritual world. "Naturally," replies the Agnostic, hardening into Materialism; "since there is no spiritual world of which to tell." "The Universe," cried Clifford triumphantly, "is made of ether and atoms, and there is no room for ghosts."

So soon, however, as the man of science takes this tone—so soon as he passes, so to say, from Huxley to Clifford—he loses his strong position, the Agnostic's *raison d'être.* Clifford had not really turned over his atoms thoroughly enough to make sure that no ghost was hidden among them. As indisputably as any worshipper of Mumbo-Jumbo had that eager truth-lover framed an emotional synthesis which outran his Science.

Is, then, the passivity of pure Agnosticism the attitude with which we ought to be content? *Ignoramus et ignorabimus*—should this be the single clause of our creed? Surely that were too tame a surrender to the Sphinx and her riddle; which, in the old story, turned out after all to be rather easy to guess. Why should we not simply try to find out new facts here, as we have found out new facts everywhere else where we have looked for them? Just here we have not looked for them yet, because neither the priests of our religions nor their critics have till now been disposed for the quest. The priests have thought it safest to defend their own traditions, their own intuitions, without going afield in search of independent evidence of a spiritual world. Their assailants have kept their powder and shot for the orthodox ramparts, ignoring any isolated strongholds which formed no part of the main line of defence.

This search for new facts is precisely what our Society undertakes. Starting from various standpoints, we endeavour to carry the newer, the intellectual virtues into regions where dispassionate tranquillity has seldom yet been known. As compared with the claims of Theologians, we set before ourselves a humbler, yet a difficult task. We do not seek to shape the clauses of the great Act of Faith, but merely to prove its preamble. *To prove the preamble of all religions;* to be able to say to theologian or to philosopher: "Thus and thus we demonstrate that a spiritual world exists—a world of independent and abiding realities, not a mere 'epiphenomenon' or transitory effect of the material world—a world of things, concrete and living, not a mere system of abstract ideas; now, therefore, reason on that world or feel towards it as you will." This

would indeed, in my view, be the weightiest service which any research could render to the deep disquiet of our time;—nay, to the *desiderium orbis catholici*, the world-old and world-wide desire.

First, then, we adopt the ancient belief—implied in all monotheistic religion, and conspicuously confirmed by the progress of modern science—that the world as a whole, spiritual and material together, has in some way a systematic unity; and on this we base the novel presumption that there should be a unity of method in the investigation of all fact. We hold therefore that the attitude, the habits of mind, the methods, by aid of which physical science has grown deep and wide, should be applied also to the spiritual world. We endeavour to approach the problems of that world by careful collection, scrutiny, testing, of particular facts; and we account no unexplained fact too trivial for our attention. Seeking knowledge before edification, we aim not at what we should most like to learn, but at what we have the best chance of learning; we dabble among beggarly elements; we begin at the beginning.

Into this frame of mind the long habit of our race in matters religious has made it difficult fully to enter. I have found it helpful to imagine what would be the procedure of some extraneous inquirer into the nature and fate of men—some inquirer exempt from their hopes, their fears, their presuppositions.

Let us suppose, then, that "a spectator of all time and all existence," a kind of minor Cosmotheorus, as Plato might call him, were speculating from the standpoint of this planet, as to what was likely to be the true position of the human race in the scheme of the Universe. Such an observer would be compelled to start from the facts before him. He would begin his investigation, therefore, not with God but with man. He would analyse the faculties of which he found man possessed, and would infer in what environment they were designed to operate;—of what system, that is to say, of cosmic laws, expressing a special modification of the ultimate energy, the energy contained in the human race formed an integral element. His first discovery would be that the obvious material environment, which is all that most men know, does not exhaust the faculties nor cover the phenomena of human life. Most of man's senses, indeed, he could explain as concerned solely with matter. Sight he could not thus explain; and the study of light would lead him to discover the etherial environment,—a system of laws, that is to say, which, while fundamentally continuous with the laws of matter, does yet supply a new conception of the Cosmos, at once more generalised and more profound. But still the central problem of man's being would remain unsolved. Life and thought could not be referred to the working either of aggregated molecules or of etherial undulations. To explain Life by these two environments would be as impossible as it had been to explain Light by the material environment alone. Might there not be yet another environment,—*metetherial*, spiritual, what you will? Was there any way of

reducing this vast and vague problem of Life to manageable definiteness? Were there measurable traces of human faculty working in apparent independence of material or etherial law? Such traces, if he sought long enough, I maintain that he would assuredly find. He would find (as we have found) instances of telæsthesia, or perception beyond the sensory range; instances of telepathy, or direct communication from mind to mind;—nay, telepathic messages from the so-called dead;—signs and apparitions by which minds discarnate impressed themselves upon minds still robed in flesh. How far the ether, in some of its unknown properties, may be concerned in these operations, our Cosmotheorus might be better able to guess than we. To him, perhaps, no environment would seem discontinuous with any other environment. But, at any rate, here would be definite traces of a new environment of Life and Thought; traces of the mutual action of minds, embodied and unembodied, in apparent independence of matter.

I must not here follow our imagined inquirer further; but surely we leave him launched upon a series of observations and experiments which have no inherent flaw in their basis, and no assignable limit to their scope.

I have dwelt at some length upon this line of argument, because I think that, in some form or other, it is our duty to have it always forthcoming, our duty to set it before the world in varying expression, until our age is really convinced that this great branch of knowledge, which deals with things unseen, can form no exception to those rules by which experience shows us that all valid knowledge has hitherto been won. So confident, indeed, do I feel in this gradual but certain method of approach —in this open, unfrequented way—that even if it had thus far failed to lead us to any discovery, I should feel bound to pursue it still. But it has not failed. This persistent analysis of unexplored faculty has revealed to us already far more than I, for one, had ever dared to hope. I may surely say with no more than the licensed exaggeration of epigram, that our method has revealed to us a hidden world within us, and that this hidden world within us has revealed to us an invisible world without.

Within each man, I say, there is a world of thought and of perception which lies outside the margin, beneath the threshold, deeper than the surface-tension of his conscious being.

> "We were the first that ever burst
> Into that silent sea."

We at any rate were among the earliest to attempt to explore and map out that strange, submerged region—half lumber-room and half king's-treasury—where amid things outworn lie things unborn, and possibilities of our unimaginable Future lurk among the exuviæ of our immemorable Past. And yet in this confusion all is implicitly congruous and consecutive; each trace of faculty, whether it lie behind our actual stage of

progress or before, belongs to a series of developments of personality whose terms have no assignable limit;—a series which carries us onward without a break, from dream and hallucination and bewilderment, up to the utterances of discarnate spirits and the visions of ecstasy.

For, in truth, from the mind's inward vision we may learn more than from the seeing of the eye; from inward audition more than from the hearing of the ear. The *automatisms* which steal their way upward from hidden depths to manifestation amid man's sensory perceptions and voluntary acts are found on analysis to contain elements of knowledge not attainable in any normal fashion. Such knowledge is shown in telepathic messages between living men, and in apparitions which tell of men dying, and in evidential messages from men whom we call dead. All this—in *Phantasms of the Living* and in fourteen volumes of *Proceedings*—I claim that we have adequately shown. And of late years we have advanced and consolidated these fragmentary and fugitive indications of the spirit's survival by certain records of trance-phenomena and spirit-possession;—records as yet inchoate and imperfect, yet which must needs be faced and dealt with by all serious men.

But here I must needs stay a moment to prevent any misunderstanding. Throughout this address, of course, I am speaking for myself alone. I am not giving utterance to any collective view, but to my own view of the general drift and result of our collective action. But at this point I know that most even of those who may have gone with me thus far will—and quite justifiably—suspend their adhesion. Few even of my own colleagues have had full reason to believe that matter of real importance has yet been received from behind the veil, and in the world at large the general impression that even those messages which look evidentially as though they had come from discarnate spirits are yet practically futile and incoherent is strongly and naturally operative in checking public interest in what seems so strangely baffling a research.

I will not now protest, as I might protest, against the accuracy of this general impression of the actual facts. Accepting it for the sake of argument, I will confine myself to one simple line of *a priori* reasoning, which seems to me sufficient to show what, in the supposed case, is our plain, scientific duty. I say, then, that if once it be admitted,—as we are now assuming, for argument's sake, that it is admitted,—that it is evidentially probable that some of these messages do indeed, in however indirect or confused a manner, emanate from an unseen world,—then it is a blasphemy against the faith of Science to doubt that they must ultimately prove to be of serious, of supreme importance.

The faith to which Science is sworn is a faith in the uniformity, the coherence, the intelligibility of, at any rate, the material universe. Science herself is but the practical development of this mighty postulate. And if any phenomenon on which she chances on her onward way seems arbitrary, or incoherent, or unintelligible, she does not therefore suppose

that she has come upon an unravelled end in the texture of things; but rather takes for granted that a rational answer to the new problem must somewhere exist;—an answer which will be all the more instructive because it will involve facts of which that first question must have failed to take due account.

This faith in the uniformity of material Nature formulates itself in two great dogmas,—for such they are;—the dogma of the Conservation of Matter, and the dogma of the Conservation of Energy. Of the Conservation of Matter, within earthly limits, we are fairly well assured; but of the Conservation of Energy the proof is far less complete, simply because Energy is a conception which does not belong to the material world alone. Life is to us the most important of all forms of activity;—of energy, I would say,—except that we cannot transform other energies into Life, nor measure in foot-pounds that directive force which has changed the face of the world. Life comes we know not whence; it vanishes we know not whither; it is interlocked with a moving system vaster than that we know. To grasp the whole of its manifestation we should have to follow it into an unseen world. Yet scientific faith bids us believe that there, too, there is continuity; and that the past and the future of that force which we discern for a moment are still subject to universal Law.

Believing, then, that the whole Cosmos is such as to satisfy the claims of human Reason, we are irresistibly led to ask whether it satisfies other claims of our nature which are as imperious as Reason itself. Infinite Intelligence would see the Cosmos as infinitely intelligent; but would infinite Goodness also see it as infinitely good?

We know too well the standing difficulties in the way of such an assumption. They are that which we call Evil, and that which we see as Death. Now as to Evil,—which for us here and now seems so ineffaceable a blot on the idea of Omnipotence,—we can perhaps nevertheless just conceive that for the Cosmotheorus all these defects and incompatibilities of human impulse and sensibility may seem as relatively infinitesimal in the unimaginable Sum of Things, as for us are the whirl and clashing of molecules in the dewdrop, which cannot mar for our vision its crystalline calm.

But *death*, as it presents itself to us, cannot be similarly explained away. If it be really, as it seems, a sheer truncation of moral progress, absolute alike for the individual and for the race,—then any human conception of a moral universe must simply be given up. We are shut in land-locked pools; why speak to us of an infinite sea?

What, then, should be the impulse, what the faith of Science, if she finds even the least reason to suspect that this truncation is in fact illusory; that on the moral side also there is conservation and persistence;—conservation not only of such ether-vortices as we assume to underlie our visible matter, but of the spiritual systems or syntheses

which underlie the personalities of men?—persistence not only of crude transformable energies, but of those specific non-transformable energies which inform a Plato or a Newton, and which seem the only commensurate object towards which the whole process of evolution can tend? Surely in such a case, whatever dreaminess or confusion may mark the opening of intercourse with worlds indefinitely remote, Science should summon all her fundamental trust in the coherence, the intelligibility of things, to assure her that the dreaminess must pass and the confusion clear, and that the veriest rudiment of communication between world and world bears yet the promise of completing and consummating her own mighty dogmas,—of effecting a unification of the universe such as she has never ventured to hope till now? What are our petty human preconceptions worth in such a case as this? If it was absurd to refuse to listen to Kepler, because he bade the planets move in no perfect circles, but in undignified ellipses;—because he hastened and slackened from hour to hour what ought to be a heavenly body's ideal and unwavering speed;—is it not absurder still to refuse to listen to these voices from afar, because they come stammering and wandering as in a dream confusedly, instead of with a trumpet's call? because spirits that bend nigh to earth may undergo, perhaps, an earthly bewilderment, and suffer unknown limitations, and half remember us and half forget?

Nay! in the end it is not for us to choose;—we needs must join in this communion with what grace we may. We cannot, if we would, transform ourselves into the mere cynical spectators of an irrational universe. We are part and parcel of these incredible phenomena; our own souls shall soon be feeling the same attraction, the same hesitancy, upon the further shore.

> "I am the doubter and the doubt,
> And I the song the Brahman sings."

Let us do what we can, then, to dignify the situation. Let us try, then, whether a more serious response on our part may enable the senders of the messages to speak with clearer voice. To whose care indeed has such response been hitherto for the most part left? May not the instances where adequate precautions have been taken, adequate record made, be counted on the fingers of one hand? Might not our unseen correspondents turn the tables on us when we complain of their incapacity, and ask whether it was worth while to do better for the "domestic muffs" of Mme. Blavatsky's far-famed *cénacle*, or for the sitters at the "materialisation séances" of the "Vampires of Onset"?

Assuredly we modern men have taken, in other quarters, more trouble than here is needed, with far less hope of reward. What has given its worth to the study of comparative religions except our steady effort to comprehend and to co-ordinate such childish and stammering utterances as have marked the rise in one nation after another of those spiritual needs

and conceptions which make in the end the truest unity of the race of man? What should we have learnt from the Vedas, from the Book of the Dead—nay, from the Christian records themselves—had we approached those sacred texts in the spirit alternately of Simple Simon and of Voltaire?

The time, I think, is ripe for a generalisation wider than any which those ancient books contain. For just as a kind of spiritual fusion of Europe under Roman sway prepared the way for Christianity to become the European religion, so now also it seems to me that a growing conception of the unity, the solidarity, of the human race is preparing the way for a world-religion which expresses and rests upon that solidarity;—which conceives it in a fuller, more vital fashion than either Positivist or Catholic had ever dreamed. For the new conception is neither of benefactors dead and done for, inspiring us automatically from their dates in an almanac, nor, of shadowy saints imagined to intercede for us at Tribunals more shadowy still;—but rather of a human unity,—close-linked beneath an unknown Sway,—wherein every man who hath been or now is makes a living element;—inalienably incorporate, and imperishably co-operant, and joint-inheritor of one infinite Hope.

Of course, I am not here supposing that any human gaze can pierce deeply into the world unseen. Such communion as we may hold with spirits in any degree comparable with ourselves must needs be on a level far beneath the lowest of "Thrones, Dominations, Princedoms, Virtues, Powers";—nay, must be in the very vestibule and antechamber of the outermost of the courts of Heaven. These souls of ours are but *infantum animæ flentes in limine primo;*—the first and humblest conscious links in a wonderful order;—trembling still and half-bewildered at a future vaster than we know. I do not presume to forecast what we may come in time to learn; I only say that for the present hour there will be enough of motive to urge us to utmost effort to rise in the scale of being, if we can once be certain that such noble spirits as we have known by earthly intercourse or earthly record do still concern themselves with our progress, and still from their higher vantage-ground call to us that all is well.

Men objected of old to Copernicus that if our earth really swept round the sun in so vast an orbit, there should be an apparent displacement—a parallax—in the position of the fixed stars. Such parallax was long sought in vain; till at last advancing skill detected it in some few stars nearer than the rest; and our relation to these near luminaries proved to us our veritable voyage through the star-strewn deep. Perhaps in the spiritual world as well we have strained our gaze too exclusively on luminaries that are beyond the parallactic limit; and eyes turned steadily on some nearer brightness may teach us at last our kinship and community in the firmament of souls.

Not, then, with tears and lamentations should we think of the blessed dead. Rather we should rejoice with them in their enfranchisement, and

know that they are still minded to keep us as sharers in their joy. It is they, not we, who are working now; they are more ready to hear than we to pray; they guide us as with a cloudy pillar, but it is kindling into steadfast fire.

Nay, it may be that our response, our devotion, is a needful element in their ascending joy; and God may have provided some better thing for us, that they without us should not be made perfect;—*ut non sine nobis consummarentur.*

To most of my hearers I doubt not that this forecast of a coming co-operation between incarnate and discarnate spirits will have seemed speculative and premature. My defence is that I believe that upon our own attitude towards these nascent communications their progress and development depend, so that we cannot too soon direct serious attention to the high responsibilities opening on our view. And now yet another practical question is ready, I think, for immediate discussion. All great changes in speculative belief must modify in some way man's immediate duty. In what way must our idea of duty be modified, be expanded, if a religion is offered to us which no longer depends on tradition and intuition only, but on reason also and on experiment; which is not locked away in an emotional compartment of our being, nor adapted to the genius of special races alone, but is œcumenical as Science is œcumenical, is evolutionary as Science is evolutionary, and rests on a permanent and provable relationship of the whole spiritual to the whole material world?

No full answer to such a question can as yet be attempted or divined. But one point is clear;—and on that point it is already urgently necessary to insist. We must maintain, in old theological language, that *the intellectual virtues have now become necessary to salvation.* Curiosity, candour, care;—these are the intellectual virtues;—disinterested curiosity, unselfish candour, unremitting care. These virtues have grown up outside the ecclesiastical pale; Science, not Religion, has fostered them;—nay, Religion has held them scarcely consistent with that pious spirit which hopes to learn by humility and obedience the secrets of an unseen world. Here surely our new ideals suggest not opposition but fusion. To us as truly as to monk or anchorite the spiritual world is an intimate, an interpenetrating reality. But its very reality suggests the need of analysis, the risk of misinterpretation; the very fact that we have outgrown our sacerdotal swaddling-clothes bids us learn to walk warily among pitfalls which call for all the precautions that systematic reason can devise.

Upon a new scheme of beliefs, attractive to the popular mind as the scheme which I prefigure, a swarm of follies and credulities must inevitably perch and settle. Yet let those who mock at the weaknesses of "modern Spiritualism" ask themselves to what extent either orthodox religion or official science has been at pains to guard the popular mind against losing balance upon contact with new facts, profoundly but

obscurely significant. Have the people's religious instructors trained them to investigate for themselves? Have their scientific instructors condescended to investigate for them? Who should teach them to apply to their "inspirational speakers" any test more searching than they have been accustomed to apply to the sermons of priest or bishop? What scientific manual has told them enough of the hidden powers within them to prevent them from ascribing to spiritual agency whatever mental action their ordinary consciousness may fail to recognise as its own?

The rank and file of Spiritists have simply transferred to certain new dogmas—for most of which they at least have some comprehensible evidence—the uncritical faith which they were actually commended for bestowing on certain old dogmas,—for many of which the evidence was at least beyond their comprehension. In such a case ridicule is no remedy. The remedy lies, as I have said, in inculcating the intellectual virtues;—in teaching the mass of mankind that the maxims of the modern *savant* are at least as necessary to salvation as the maxims of the mediæval saint.

Now here, I take it, lies the special, the characteristic duty of the Society for Psychical Research. It is a duty far wider than the mere exposure of fraud; far wider than the mere production of specimens of patient and intelligent investigation. Our duty is not the founding of a new sect, nor even the establishment of a new science, but is rather the expansion of Science herself until she can satisfy those questions which the human heart will rightly ask, but to which Religion alone has thus far attempted an answer. Or rather, this is the duty, the mission, of the coming century's leaders of spiritual thought. Our own more special duty is to offer through an age of transition more momentous than mankind has ever known, that help in steadying and stimulating psychical research all over the world which our collective experience should enable us richly to bestow. Such function *ought*, I say, to be ours indeed. We alone have taken the first steps to deserve it. I see our original programme completely justified. I see our *raison d'être* indisputably established. I see all things coming to pass as we foresaw. What I do *not* see, alas! is an energy and capacity of our own, sufficient for our widening duty;—enough of labourers for the vineyard so ripe for harvest. Speaking, if so I may, for the remnant of that small company of labourers of the first hour of the day, I must confess that our strength, at least, cannot suffice for the expanding task;—nay, could not so suffice, even if Edmund Gurney were with us still;—*non, si ipse meus nunc adforet Hector.* Other workers, good men and true, have joined themselves to us;—but we have need of many more. We invite them from each department of science, from every school of thought. With equal confidence we appeal for co-operation to *savant* and to saint.

To the *savant* we point out that we are not trying to pick holes in the order of Nature, but rather, by the scrutiny of residual phenomena,

to get nearer to the origin and operation of Nature's central mystery of Life. Men who realise that the etherial environment was discovered yesterday, need not deem it impossible that a metetherial environment—yet another omnipresent system of cosmic law—should be discovered to-morrow. The only valid *a priori* presumption in the matter is the presumption that the Universe is infinite in an infinite number of ways.

To the Christian we can speak with a still more direct appeal. "You believe," I would say, "that a spiritual world exists, and that it acted on the material world two thousand years ago. Surely it is so acting still! Nay, you believe that it *is* so acting still; for you believe that prayer is heard and answered. To believe that prayer is heard is to believe in telepathy,—in the direct influence of mind on mind. To believe that prayer is answered is to believe that unembodied spirit does actually modify (even if not storm-cloud or plague-germ) at least the minds, and therefore the brains, of living men. From that belief the most advanced 'psychical' theories are easy corollaries. You may reply, indeed, that the Church or the Bible has told men all of the unseen world that they need to know, and that whatsoever is more than this cometh of evil. What say you to this argument when it is retorted on you by Omar with his Koran?"

But let us cease to speak as though the infinite Unseen World were a mere preserve or battleground of theologies. If every dogma ever promulgated from the Vatican were literal truth, Science would still affirm that scarcely anything of that world was known. If Religion be more than "the guess of a worm in the dust, and the shadow of its desire," it must be (I say once more) the spirit's normal answer to objective fact. The Cosmos is what it is, and Revelation can do no more than reveal it. Holiness itself must be the reflection of a reality behind the veil. If this be so, then Science has come not to destroy but to fulfil; Religion must needs evolve into Knowledge; for Religion can in no age admit an aim narrower than the prayer of Cleanthes,—the willing response of the soul to all she knows of cosmic law.

Out of the long Stone Age our race is awakening into consciousness of itself. We stand in the dawn of history. Behind us lies a vast and unrecorded waste—the mighty struggle *humanam condere gentem*. Since the times of that ignorance we have not yet gone far; a few thousand years, a few hundred thinkers, have barely started the human mind upon the great æons of its onward way. It is not yet the hour to sit down in our studies and try to eke out Tradition with Intuition—as one might be forced to do in a planet's senility, by the glimmer of a fading sun. *Daphni, quid antiquos signorum suspicis ortus?* The traditions, the intuitions of our race are themselves in their infancy; and before we abandon ourselves to brooding over them let us at least first try the upshot of a systematic search for actual facts. For what should hinder? If our inquiry lead us first through a jungle of fraud and folly, need that

alarm us? As well might Columbus have yielded to the sailors' panic, when he was entangled in the Sargasso Sea. If our first clear facts about the Unseen World seem small and trivial, should that deter us from the quest? As well might Columbus have sailed home again, with America in the offing, on the ground that it was not worth while to discover a continent which manifested itself only by dead logs.

One final word to each main division of our critics;—to those first who have been disappointed so often that they refuse to listen to any further promise of news from the Unseen;—and then to those who, relying on some grander revelation,—whether received from without them or from within,—disdain our slow, collective process and comminuted fragments of truth. I would remind the Agnostic that a pike was once kept in the same tank with a perch. There was at first a sheet of glass between them, and the pike bruised his nose so often in snapping at the perch, that in time he gave up that endeavour,—as the Agnostic his endeavour after proof of a spiritual world,—with a sigh or a sneer. Then silently the transparent screen was removed; but now the pike was so convinced that his prey was unreachable, that,—like the Agnostic in presence of our new evidence,—he continued simply to let the perch alone.

For those other men I will resort to a bold metonymy, and will speak of that great incurrent truth to which each man severally holds under the figure of the great stone at Ephesus which fell down from Jupiter. The faithful who proclaimed that wondrous fall were essentially in the right,—were far more in the right than the freethinkers who derided it. But whence and why that stone had truly fallen,—how vast the significance of that cosmic trajectory and rushing flame,—this could be known only when humble labourers had catalogued many a lesser congener of the mighty mass; and had gathered the meteoric dust from the ocean's floor; and had learnt that no field of heaven had been found so desolate as not to carry still the impress of ultimate energy and universal law.

APPENDIX B

The Decline of Dogmatism

For many minds this last century of triumphant Science, of warring Theology, has acted as a kind of proof and purgation of the human spirit. It is strange to look back and to observe with how much of dogmatic rubbish even the strongest minds of earlier centuries were cumbered both in their belief and in their negation. For it was not only the so-called orthodox who suffered; but those also who, revolting against arbitrary doctrine, were yet unable to dissociate such doctrine from any conception which they could form of a spiritual world. Such men would still speak as though the spiritual world, if it existed, must needs be a world ruled by caprice, and overshadowed by fear.

But now in the virtual abeyance of formal creeds the reactions of monks and schoolmen have had time to dissolve and disappear. Vestigial beliefs which still encumbered the spirit have had time to atrophy.

The prospect on which Science gazed has been by comparison a narrow one; but Science at least has "seen it steadily and seen it whole." The material world has taught us lessons of which our conception of the spiritual world stood in no less urgent need. The study of visible Nature has taught us Uniformity, Conservation, Evolution; and these transform themselves in their spiritual aspect into an absolute Catholicity, an inescapable Justice, an ever-ascending Ideal. These great conceptions, I say, were achieved by Science, with her outlook temporarily narrowed to planetary life. And now that Science herself begins to teach us to expand once more the planetary into the cosmic view, we find that principles built up by minute and persistent observation of material law will expand and exalt themselves also to spiritual operation, and will give to the soul's future the stability of their own infinitude, the buoyancy of their own limitless march and assumption into realms higher and hopes unknown.

On one great matter the departed spirits utter, not indeed a halting or a dubious, but yet a somewhat indefinite reply. One and all, so far as I know them, they affirm that the Universe is good: that there is a supreme Power to whom all spirits bow, and who orders all things well. But beyond that they can give no fresh sanction to the tenets of any earthly creed. Rather they seem for a time perhaps to express their new convictions in their accustomed formulæ, but soon to lose all thought of creed or formulæ in the deep assurance of endless and ever-growing Love. This avowed limitation of their knowledge has caused some disappointment, and they have sometimes been fruitlessly pressed to declare themselves in clearer support of some earthly Church.

Yet must not any elevation of our being imply for us less of claim to formal knowledge, more of participation in an immanent Spirit?

The idea of Divinity among the human race has risen and widened from the Fetish of a family to the Champion of a tribe, and from the Champion of a tribe to the Father of a planet. Must even *that* be the fixed and final conception of the Infinite God? Nay, surely that conception should expand so as not to lose but to transcend Personality;—retaining for us the Love and Mercy which bring the Divine into fellowship with man, but outgrowing all limiting analogies, all pretence at human comprehension of the Inconceivable Cause of All.

It is noticeable how with each onward step in our theoretical knowledge some false and outworn conception of practical duty tends to melt away. We now know (to Swedenborg belongs the credit of the first emphatic announcement) that this life and the next are morally continuous,—with no mere general dependence of the future life upon the present,—but continuous as though our earthly age melted into the hues

of a happier youth. It follows that the earthly life must ethically develop *all* its faculties in preparation for the heavenly. There must be no arbitrary narrowing of earth's experience under the guise of sanctity; no pretence that something is gained in the next world by refusal of any of the normal duties of *this*.

There is no place for monasticism in such a scheme as this. There is no place for the puritanical, the ascetic spirit; for any belief in merit attaching to suffering or privation as such. The aim of all will be spiritual, moral, intellectual efficiency; self-preparation for those higher duties which shall follow on the accomplishment of lower duties as the just and inseparable reward.

How far there shall still be place for the priest, for the minister of religion, it were premature to discuss. *Sacerdotalism* must disappear; no body of men will any longer persuade mankind of their exclusive right to promulgate or to interpret that catholic truth which is bestowed impartially upon all.

And note that if such a claim were afterwards to be put forth, not by priests but by sensitives,—by intermediaries of the new revelation who might claim to be its guardians also,—that claim would promptly carry with it its own refutation. We should not long believe in the authority of communicating spirits who might base their appeal to us on authority, instead of on evidence and on reason. Communicators and intermediaries alike are subject to an ordering wiser than our own. By their fruits we shall know them.

APPENDIX C

PRAYER AND SUPPLICATION

The question now arises: What ought to be our own attitude towards the spirits with whom we enter into communication?

To begin with, it goes without saying that our attitude should be at once responsive and serious;—that there should be no frivolity, no credulity, and, on the other hand, no perverse or stubborn refusal to recognise the proofs which they offer.

But here a larger question opens out. What ought we to ask from them? In what way should we ask it? What does experience thus far show us that we may expect to receive? It is plain that such inquiries bring us to the threshold of the wider and deeper problem of *Prayer* and *Supplication* generally;—of our whole appeal to the Unseen.

Approaching Prayer in this generalised manner, we feel the need of a definition which shall be in some sense spiritual without being definitely theological. Or let us leave to the solemn word Prayer its highest meanings;—let us confine it to our attempts at communion—uttered or unexpressed—with the Supreme Spirit. Let us next try to define the word

Supplication in such a way as to distinguish it from a request made to a living friend.

For our present purposes, at any rate, it seems best to define supplication as "an attempt to obtain benefits from unseen beings by an inward disposition of our own minds." This excludes such attempts as rest on charms or on sorcery; and at the same time begs no question as to the nature of the beings to wholn we appeal. They are, at any rate, habitually *unseen;* it remains for us to argue from the nature of the supplication, or of the answer, who or what the beings who may have sent that answer are likely to be.

For the sake of clearness, I may observe that in excluding charms, &c., from the category of true supplication, I mean to exclude any process which is supposed to gain the desired benefit by its own virtue without the operation of our own minds. Charms and incantations may have, as we shall presently see, another kind of efficiency, as mere *self-suggestions*. And experience seems to show (what might antecedently have seemed improbable) that if we wish to learn something from spirits speaking through mortal organisms, there may be some gain in our definite statement, in speech or writing, of the nature of the information desired.

This, however, is a detail, and I go on to the more important question of the benefits for which our supplications may rightly be offered up. What, broadly speaking, are the benefits which we do actually receive from other souls? either from the World-Soul, or from human souls still in the flesh? We receive Life and Knowledge, which it is our business to develop into Love and Wisdom and Joy. Our own capacity of such development may still be classed as Life,—as spiritual Life, of which our physical life is but the temporary vehicle. Our spiritual life is fed by the love which we receive, our physical life by food and material aids of every kind. Knowledge, of course, is one of the main ways of feeding our spiritual life, and I have placed it apart here merely because its *traceability* through particular memories makes it the most convenient subject-matter for psychical analysis.

A definite fact, an isolable piece of knowledge, will often fulfil a requirement which we long for in vain in physical experimentation. We should greatly like to be able to follow some individual scrap or parcel of energy through its successive mutations,—to track exactly the given unit of heat which is converted into a given unit of motion. Now with definite facts we really can do something of this kind. Each piece of knowledge is more or less distinctly ear-marked, as belonging to one or more assignable human memories, each of which memories contains a selection of facts different from the selection contained in any other memory. Omniscience of course contains all the facts, but omniscience is not likely to show in each case the specific *limitations*.

The upshot of this is that there is a certain class of requests made to

unseen agencies, the answers to which carry with them a strong presumptive proof of the identity of the minds which send them.

Such, for example, are the ordinary requests made to our discarnate friends for information on matters connected with their lives on earth, as illustrated by many cases through Mrs. Piper's trance. In these cases we have virtually supplicated these persons for certain definite knowledge, and they,—and so far as I can see, no vaster intelligence than theirs,—have directly answered our supplications. Such cases belong to the long series of requests made to the Unseen for knowledge, for truth, for light. Here is at last a definite avenue for successful supplication,—here are distinct requests granted by intelligences identifiable, although unseen.

Leaving the question of supplication for knowledge for the present, let us consider the results which have been found to attend supplications for mere physical *life*.

Readers of this work know what a large proportion of psychological experiment now actually going on falls under the category of *supplication or prayer for life*. The pilgrims of Lourdes implore the Virgin for life and health as the most urgent form of their devotions. Faith-healers pray to the Divinity for life and health, Christian Scientists meditate on the goodness of the Universe and on the love of Christ with the same practical object. And all of these groups,—as abundant testimony shows us,—are often successful in their prayers and meditations. They attain such results that (for instance) Charcot, himself no Catholic, used often to send his patients to Lourdes. Yet, as this juxtaposition of Charcot with Lourdes suggests, although we note the favourable results, we have no clear indication as to the source from whence those results come.

For we find that results equally surprising follow upon the suggestions of hypnotisers;—and even upon mere self-suggestion. Self-suggestion is (as I have often insisted) at the core of almost all these healing and vivifying processes;—and what is self-suggestion but an at present indefinable contention or disposition of the mind?

In ancient and modern times, in East and West, among Pagans, Buddhists, Brahmins, Mahomedans, Christians, Infidels,—everywhere it has seemed possible for men and women, by a certain stress of soul, to become in great measure superior to pain, and often to renew vitality with a success for which medical science cannot account. The true meaning of this far-reaching and multiplex power of self-suggestion is one of the standing puzzles—one of the growing puzzles—alike of biology and of psychology. Without pretending to solve it, I have nevertheless in an earlier chapter stated and defined it in a manner which may now serve to bring it into relation with an even wider range of phenomena. For I have spoken of it as a fluctuation in the intensity of the draft which each man's life makes upon the Unseen. I have urged that while our life is maintained by continual inflow from the World-soul, that inflow may vary in abundance or energy in correspondence with variations in the attitude of our own

minds. So soon as this definition is made, we see that every form of self-suggestion falls within the limits which we have assigned to supplication. The supplication of the Lourdes pilgrims, the adoring contemplation of the Christian Scientists, the inward concentration of the self-suggesters, the trustful anticipation of the hypnotised subject,—all these are mere shades of the same mood of mind,—of the mountain-moving faith which can in actual fact draw fresh life from the Infinite. Nor is the life thus indrawn a physical life alone. Even from the physician's post-hypnotic suggestion,—which seems the furthest removed of all these channels from a true spiritual inflow,—both moral and intellectual revivification will often follow.

But this reflection suggests afresh the question, already discussed in Chapter V., whether in some such cases of hypnotic suggestion the resultant inflow of life may not in some mediate fashion at least depend on and emanate from the physician himself. He, no doubt, must ultimately draw his own life from the Unseen; but may there not be some virtue passing from him which vivifies his patient of its own force? I have already expressed my belief that in some cases there *is* such virtue,—which would show from our present point of view that it is in some cases useful to supplicate finite embodied spirits for increase of life.

May it then be desirable to supplicate finite disembodied spirits not only for knowledge, but for life? Can they also transmit to us,—more directly, perhaps, than the embodied hypnotist,—some special stream of the informing energy of the universe?

I believe that there is evidence that they can sometimes produce this vivifying effect in various ways. Sometimes they seem able to transport the sensitive's spirit into their own realm, and to infuse at once a spiritual and a physical renovation. Sometimes they produce the impression of material touches or passes, like those employed by the earthly hypnotist. In that case the removal of pain, or the soothing effect, may seem to follow directly on some unseen manifestation.

And this brings us to one remaining service which we may sometimes, it seems, successfully ask disembodied spirits to perform. They will occasionally move objects for us;—thus repeating yet further the services rendered by embodied friends. Not, of course, that we shall think of asking them for movements practically useful to us, like those ascribed to the "lubber-friends" of ancient fable. It will be enough if by any displacement of matter, however trivial in itself, they can manifest their persistent power.

On the whole, then, we see that supplication obtains for us from the Unseen a certain limited extension of the benefits which we know by everyday experience that we can obtain from the Universe on the one hand and from individual spirits on the other.

As regards the human spirits, in the first place, we find that our successful supplications to them are such as they might be likely to grant,

assuming that they still exist, and that they have certain continuing powers of acting upon embodied minds and upon matter in much the old way. While they were embodied they gave us knowledge, they gave us material help by moving objects and the like; they renewed our strength, it may be by touches or passes which were for us channels of the inflowing cosmic life. Disembodied now, they operate in the same way. In some respects the loss of the body is a drawback. They can but slightly and rarely move ponderable matter. They can but seldom heal or vitalise with their spirit-touch. They can communicate their knowledge only through an organism which they invade for the purpose. But on the other hand their knowledge, when they *do* communicate it, is of absolutely priceless worth. Fragmentary and trivial though it may seem, it constitutes the one great assurance of a providential Universe and an eternal life.

Supplication to these spirits near ourselves has, then, assuredly not been in vain,—nay, is likely to become more and more fruitful as the conditions are better understood.

At the other end of the scale, again, the prayers addressed to the Universe,—to God,—or say, rather, to the Supreme which is above personality, are now seen to be the normal development and intensification of that mysterious power of self-suggestion which we witness every day. In so saying I am far from meaning that we affect our own spirits only by our fervent prayer. On the contrary, I have insisted that even the self-suggestion which refuses to appeal to any higher power,—which believes that it is only calling up its own private resources into play,—must derive its ultimate efficacy from the increased inflow from the Infinite life which the spirit's powerful effort of attention—the faith of the suppliant—does in some manner induce. And the more penetrating this faith, the more striking the results are likely to be. Beyond this point we have no evidential warrant for going. We cannot specify from any real comparative experience what particular shade or colour of this saving faith is most effectual in evoking an answer. The great intermediate names—between the spirits of our own friends and the Source of All—have not given recognisable evidence, specific proof, of their recipience and reply. Such proof might be given, for example, if the cures at Lourdes were really "miraculous" in the sense that they were cures of maladies never cured elsewhere; or even if patients at Lourdes were cured in markedly larger proportion than, say, the patients in a hypnotic clinique. But I have elsewhere (see **578** and **579**) shown strong reasons for believing that this is not so;—nay, that the general evidence offered for the Lourdes cures needs a strict sifting before the residuum of fact can be separated from the exaggerations due to strong moral prepossession,—from which the great pecuniary interests which have grown up around that place of pilgrimage can hardly be altogether excluded. I will not say more, for my object here is not to disparage any special type of prayer or supplica-

tion, but rather to insist on their importance and efficacy in general. I wish to show that so far from our needing to suppose that an answer to prayer is an *interruption* of the natural order of things, many answers to prayer are, on the contrary, manifest extensions,—natural developments, —of perfectly familiar phenomena. We already have life, and by disposing our spirits rightly, we can get more life; we already have friends who help us on earth; those friends survive bodily death, and are to some extent able to help us still. It is for us to throw ourselves into the needed mental state;—to make the heartfelt and trustful appeal. To the benefit which we may thus derive no theoretical limit can be assigned. It must needs grow with man's evolution; for the central fact of that condition is the ever-increasing closeness of the soul's communion with other souls.

APPENDICES

TO

CHAPTER VII

713 A. It is possible that we might learn much were we to question dying persons, on their awakening from some comatose condition, as to their memory of any dream or vision during that state. If there has in fact been any such experience it should be at once recorded, as it will probably fade rapidly from the patient's supraliminal memory, even if he does not die directly afterwards. A curious case was published in *Phantasms of the Living* (vol. ii. p. 305), where a dying man returns, as it were, from the gates of death expressly to announce that he has had a vision, or "paid a visit," of this kind—which "visit," however, it was not possible to verify.

A somewhat similar instance, but with ultimate recovery of the patient, Dr. Wiltse, was printed in the *St. Louis Medical and Surgical Journal*, November, 1889, and in the *Mid-Continental Review*, February, 1890. Dr. Wiltse has since obtained for us the sworn depositions of the witnesses of importance. The experience is long, and for the most part of a thoroughly dreamlike type; but in any view it is extremely unusual, nor can it be fairly understood from extracts alone. I quote, therefore, the essential part of the case in full (from *Proceedings* S.P.R., vol. viii. p. 180).

[After describing his gradual sinking in the summer of 1889 under an unusual disease—typhoid fever with subnormal temperature and pulse—Dr. Wiltse (of Skiddy, Kansas) continues as follows:]—I asked if I was perfectly in possession of my mind, so that what I might say should be worthy of being relied upon. Being answered in the decided affirmative, I bade adieu to family and friends, giving such advice and consolation to each and all as I deemed best, conversed upon the proofs *pro* and *con* of immortality, and called upon each and all to take testimony for themselves by watching the action of my mind, in the bodily state in which they saw me, and finally, as my pupils fell open, and vision began to fail, and my voice to weaken, feeling a sense of drowsiness come over me, with a strong effort, I straightened my stiffened legs, got my arms over the breast, and clasped the fast stiffening fingers, and soon sank into utter unconsciousness.

I passed about four hours in all without pulse or perceptible heart-beat, as I am informed by Dr. S. H. Raynes, who was the only physician present. During a portion of this time several of the bystanders thought I was dead, and such a report being carried outside, the village church bell was tolled.

Dr. Raynes informs me, however, that by bringing his eyes close to my face, he could perceive an occasional short gasp, so very light as to be barely perceptible, and that he was upon the point, several times, of saying, "He is dead," when a gasp would occur in time to check him.

He thrust a needle deep into the flesh at different points from the feet to the hips, but got no response. Although I was pulseless about four hours, this state of apparent death lasted only about half-an-hour.

I lost, I believe, all power of thought or knowledge of existence in absolute unconsciousness. Of course, I need not guess at the time so lost, as in such a state a minute or a thousand years would appear the same. I came again into a state of conscious existence and discovered that I was still in the body, but the body and I had no longer any interests in common. I looked in astonishment and joy for the first time upon myself—the me, the real Ego, while the not me closed it upon all sides like a sepulchre of clay.

With all the interest of a physician, I beheld the wonders of my bodily anatomy, intimately interwoven with which, even tissue for tissue, was I, the living soul of that dead body. I learned that the epidermis was the outside boundary of the ultimate tissues, so to speak, of the soul. I realised my condition and reasoned calmly thus. I have died, as men term death, and yet I am as much a man as ever. I am about to get out of the body. I watched the interesting process of the separation of soul and body. By some power, apparently not my own, the Ego was rocked to and fro, laterally, as a cradle is rocked, by which process its connection with the tissues of the body was broken up. After a little time the lateral motion ceased, and along the soles of the feet beginning at the toes, passing rapidly to the heels, I felt and heard, as it seemed, the snapping of innumerable small cords. When this was accomplished I began slowly to retreat from the feet, toward the head, as a rubber cord shortens. I remember reaching the hips and saying to myself, "Now, there is no life below the hips." I can recall no memory of passing through the abdomen and chest, but recollect distinctly when my whole self was collected into the head, when I reflected thus: I am all in the head now, and I shall soon be free. I passed around the brain as if I were hollow, compressing it and its membranes, slightly, on all sides, toward the centre and peeped out between the sutures of the skull, emerging like the flattened edges of a bag of membranes. I recollect distinctly how I appeared to myself something like a jelly-fish as regards colour and form. As I emerged, I saw two ladies sitting at my head. I measured the distances between the head of my cot and the knees of the lady opposite the head and concluded there was room for me to stand, but felt considerable embarrassment as I reflected that I was about to emerge naked before her, but comforted myself with the thought that in all probability she could not see me with her bodily eyes, as I was a spirit. As I emerged from the head I floated up and down and laterally like a soap-bubble attached to the bowl of a pipe until I at last broke loose from the body and fell lightly to the floor, where I slowly rose and expanded into the full stature of a man. I seemed to be translucent, of a bluish cast and perfectly naked. With a painful sense of embarrassment I fled toward the partially opened door to escape the eyes of the two ladies whom I was facing as well as others who I knew were about me, but upon reaching the door I found myself clothed, and satisfied upon that point I turned and faced the company. As I turned, my left elbow came in contact with the arm of one of two gentlemen, who were

standing in the door. To my surprise, his arm passed through mine without apparent resistance, the severed parts closing again without pain, as air reunites. I looked quickly up at his face to see if he had noticed the contact, but he gave me no sign,—only stood and gazed toward the couch I had just left. I directed my gaze in the direction of his, and saw my own dead body. It was lying just as I had taken so much pains to place it, partially upon the right side, the feet close together and the hands clasped across the breast. I was surprised at the paleness of the face. I had not looked in a glass for some days and had imagined that I was not as pale as most very sick people are. I congratulated myself upon the decency with which I had composed the body and thought my friends would have little trouble on that score.

I saw a number of persons sitting and standing about the body, and particularly noticed two women apparently kneeling by my left side, and I knew that they were weeping. I have since learned that they were my wife and my sister, but I had no conception of individuality. Wife, sister or friend were as one to me. I did not remember any conditions of relationship; at least I did not think of any. I could distinguish sex, but nothing further.

I now attempted to gain the attention of the people with the object of comforting them as well as assuring them of their own immortality. I bowed to them playfully and saluted with my right hand. I passed about among them also, but found that they gave me no heed. Then the situation struck me as humorous and I laughed outright.

They certainly must have heard that, I thought, but it seemed otherwise, for not one lifted their eyes from my body. It did not once occur to me to speak and I concluded the matter by saying to myself: "They see only with the eyes of the body. They cannot see spirits. They are watching what they think is I, but they are mistaken. That is not I. This is I and I am as much alive as ever."

I turned and passed out at the open door, inclining my head and watching where I set my feet as I stepped down on to the porch.

I crossed the porch, descended the steps, walked down the path and into the street. There I stopped and looked about me. I never saw that street more distinctly than I saw it then. I took note of the redness of the soil and of the washes the rain had made. I took a rather pathetic look about me, like one who is about to leave his home for a long time. Then I discovered that I had become larger than I was in earth life and congratulated myself thereupon. I was somewhat smaller in the body than I just liked to be, but in the next life, I thought, I am to be as I desired.

My clothes, I noticed, had accommodated themselves to my increased stature, and I fell to wondering where they came from and how they got on to me so quickly and without my knowledge. I examined the fabric and judged it to be of some kind of Scotch material, a good suit, I thought, but not handsome; still, neat and good enough. The coat fits loosely too, and that is well for summer. "How well I feel," I thought. "Only a few minutes ago I was horribly sick and distressed. Then came that change, called death, which I have so much dreaded. It is past now, and here am I still a man, alive and thinking, yes, thinking as clearly as ever, and how well I feel; I shall never be sick again. I have no more to die" And in sheer exuberance of spirits I danced a figure, and fell again to looking at my form and clothes.

Suddenly I discovered that I was looking at the straight seam down the

back of my coat. How is this, I thought, how do I see my back? and I looked again, to reassure myself, down the back of the coat, or down the back of my legs to the very heels. I put my hand to my face and felt for my eyes. They are where they should be, I thought. Am I like an owl that I can turn my head half-way round? I tried the experiment and failed.

No! Then it must be that having been out of the body, but a few moments, I have yet the power to use the eyes of my body, and I turned about and looked back in at the open door, where I could see the head of my body in a line with me. I discovered then a small cord, like a spider's web, running from my shoulders back to my body and attaching to it at the base of the neck in front.

I was satisfied with the conclusion that by means of that cord I was using the eyes of my body, and turning, walked down the street.

I had walked but a few steps when I again lost my consciousness, and when I again awoke found myself in the air, where I was upheld by a pair of hands, which I could feel pressing lightly against my sides. The owner of the hands, if they had one, was behind me, and was shoving me through the air at a swift but a pleasant rate of speed. By the time I fairly realised the situation I was pitched away and floated easily down a few feet, alighting gently upon the beginning of a narrow, but well-built roadway, inclined upward at an angle of something less than 45 degrees

I looked up and could see sky and clouds above me at the usual height. I looked down and saw the tops of green trees and thought: It is as far down to the tree tops as it is high to the clouds.

As I walked up the road, I seemed to face nearly north. I looked over the right side of the road and under it could see the forest, but discovered naught to support the roadway, yet I felt no fear of its falling. I examined the material of which it was built. It was built of milky quartz and fine sand. I picked up one of the gravels and looked at it particularly. I distinctly remember that it had a dark speck in the centre. I brought it close to the eye and so discovered that it was a small hole apparently caused by chemical action of some metal. There had been a recent rain, and the coolness was refreshing to me. I noticed that, although the grade was steep, I felt no fatigue in walking, but my feet seemed light, and my step buoyant as the step of childhood, and as I walked I again reverted to my late condition of illness and rejoiced in my perfect health and strength. Then a sense of great loneliness came over me and I greatly desired company, so I reasoned thus: Some one dies every minute. If I wait twenty minutes the chances are great that some one in the mountains will die, and thus I shall have company. I waited, and while so doing surveyed the scenery about me. To the east was a long line of mountains, and the forest underneath me extended to the mountains, up their sides and out on to the mountain top. Underneath me lay a forest-clad valley, through which ran a beautiful river full of shoals, which caused the water to ripple in white sprays. I thought the river looked much like the Emerald River, and the mountains, I thought, as strongly resembled Waldron's Ridge. On the left of the road was a high bluff of black stone, and it reminded me of Lookout Mountain, where the railroad passes between it and the Tennessee River. Thus memory, judgment, and imagination, the three great faculties of the mind, were intact and active.

I waited for company, what I judged to be twenty minutes; but no one

came. Then I reasoned thus: It is probable that when a man dies he has his individual road to travel and must travel it alone. As no two men are exactly alike, so, most likely, no two travel the same road into the other world. I reflected that as eternal existence was now assured, I had no need to hurry, and so walked very leisurely along, now stopping and looking at the scenery, or looking back over the road, if, perchance, some one might come along, and occasionally turning and walking backward, and thus watching the road behind me for company I so strongly desired. I thought certainly some one from the other world would be out to meet me, though, strangely enough, I thought of no person whom above others I desired to see. Angels or fiends, one, I said, will come out to meet me—I wonder which it will be? I reflected that I had not believed all the Church tenets, but had written and taught verbally a new and, I believed, a better faith. But, I reasoned, I knew nothing, and where there is room for doubt there is room for mistake. I may, therefore, be on my way to a terrible doom. And here occurred a thing hard to describe. At different points about me I was aware of the expressed thought, "Fear not, you are safe!" I heard no voice, I saw no person, yet I was perfectly aware that at different points, at varying distances from me, some one was thinking that thought for my benefit, but how I was made aware of it was so great a mystery that it staggered my faith in its reality. A great fear and doubt came over me and I was beginning to be very miserable, when a face so full of ineffable love and tenderness appeared to me for an instant as set me to rights upon that score.

Suddenly I saw at some distance ahead of me three prodigious rocks blocking the road, at which sight I stopped, wondering why so fair a road should be thus blockaded, and while I considered what I was to do, a great and dark cloud, which I compared to a cubic acre in size, stood over my head. Quickly it became filled with living, moving bolts of fire, which darted hither and thither through the cloud. They were not extinguished by contact with the cloud, for I could see them in the cloud as one sees fish in deep water.

The cloud became concave on the under surface like a great tent and began slowly to revolve upon its perpendicular axis. When it had turned three times, I was aware of a presence, which I could not see, but which I knew was entering into the cloud from the southern side. The presence did not seem, to my mind, as a form, because it filled the cloud like some vast intelligence. He is not as I, I reasoned: I fill a little space with my form, and when I move the space is left void, but he may fill immensity at his will, even as he fills this cloud. Then from the right side and from the left of the cloud a tongue of black vapour shot forth and rested lightly upon either side of my head, and as they touched me thoughts not my own entered into my brain.

These, I said, are his thoughts and not mine; they might be in Greek or Hebrew for all power I have over them. But how kindly am I addressed in my mother tongue that so I may understand all his will.

Yet, although the language was English, it was so eminently above my power to reproduce that my rendition of it is as far short of the original as any translation of a dead language is weaker than the original; for instance, the expression, "This is the road to the eternal world," did not contain over four words, neither did any sentence in the whole harangue, and every sentence, had it been written, must have closed with a period, so complete was the sense. The following is as near as I can render it:—

"This is the road to the eternal world. Yonder rocks are the boundary

between the two worlds and the two lives. Once you pass them, you can no more return into the body. If your work was to write the things that have been taught you, waiting for mere chance to publish them, if your work was to talk to private individuals in the privacy of friendship—if this was all, it is done, and you may pass beyond the rocks. If, however, upon consideration you conclude that it shall be to publish as well as to write what you are taught, if it shall be to call together the multitudes and teach them, it is not done and you can return into the body."

The thoughts ceased and the cloud passed away, moving slowly toward the mountain in the east. I turned and watched it for some time, when suddenly, and without having felt myself moved, I stood close to and in front of the three rocks. I was seized with a strong curiosity then to look into the next world.

There were four entrances, one very dark, at the left between the wall of black rock and the left hand one of the three rocks, a low archway between the left hand and the middle rock, and a similar one between that and the right hand rock, and a very narrow pathway running around the right hand rock at the edge of the roadway.

I did not examine the opening at the left—I know not why, unless it was because it appeared dark, but I knelt at each of the low archways and looked through. The atmosphere was green and everything seemed cool and quiet and beautiful. Beyond the rocks, the roadway, the valley, and the mountain range curved gently to the left, thus shutting off the view at a short distance. If I were only around there, I thought, I should soon see angels or devils or both, and as I thought this, I saw the forms of both as I had often pictured them in my mind. I looked at them closely and discovered that they were not realities, but the mere shadowy forms in my thoughts, and that any form might be brought up in the same way. What a wonderful world, I exclaimed, mentally, where thought is so intensified as to take visible form. How happy shall I be in such a realm of thought as that.

I listened at the archways for any sound of voice or of music, but could hear nothing. Solid substances, I thought, are better media of sound than air, I will use the rocks as media, and I rose and placed my left ear to first one rock and then the other throughout, but could hear nothing.

Then suddenly I was tempted to cross the boundary line. I hesitated and reasoned thus: "I have died once and if I go back, soon or late, I must die again. If I stay some one else will do my work, and so the end will be as well and as surely accomplished, and shall I die again? I will not, but now that I am so near I will cross the line and stay." So determining I moved cautiously along the rocks. There was danger of falling over the side of the road, for the pathway around was but narrow. I thought not of the archways, I placed my back against the rock and walked sideways.

I reached the exact centre of the rock, which I knew by a carved knob in the rock marking the exact boundary. Here, like Cæsar at the Rubicon, I halted and parleyed with conscience. It seemed like taking a good deal of responsibility, but I determined to do it, and advanced the left foot across the line. As I did so, a small, densely black cloud appeared in front of me and advanced toward my face. I knew that I was to be stopped. I felt the power to move or to think leaving me. My hands fell powerless at my side, my shoulders and head dropped forward, the cloud touched my face and I knew no more.

Without previous thought and without apparent effort on my part, my eyes opened. I looked at my hands and then at the little white cot upon which I was lying, and realising that I was in the body, in astonishment and disappointment, I exclaimed: "What in the world has happened to me? Must I die again?"

I was extremely weak, but strong enough to relate the above experience despite all injunctions to quiet. Soon afterward I was seized with vomiting, severe and uncontrollable. About this time Dr. J. H. Sewel, of Rockwood, Tenn., called upon a friendly visit, not knowing I was sick. I was hiccoughing terribly, and in consultation he said, "Nothing short of a miracle, I fear, can save him."

After many days, it seemed to me, the temperature began to creep up and soon ran above normal, but only a little, wavered back and forth for a few days, and settled at a half degree below, where it remained during the greater part of convalescence, when it mounted to normal, the pulse mounted to above fifty for keeps, as boys say at marbles, then went to seventy-six, and I made a rapid and good recovery, for having travelled some hundreds of miles during the interval, as I close this paper my pulse stands at eighty-four and is strong, just eight weeks from "the day I died," as some of my neighbours speak of it.

There are plenty of witnesses to the truth of the above statements, in so far as my physical condition was concerned. Also to the fact that just as I described the conditions about my body and in the room, so they actually were. I must, therefore, have seen these things by some means.

The following are questions addressed to Dr. Wiltse about his experience, and his answers:—

1. Q. You perceived two gentlemen standing in the door. Were they actually standing in the door? A. They were.

2. Q. Was your face as pale as you perceived it to be? A. It was much paler as compared with some days before, but one witness states that, as compared with only a short time before becoming unconscious, the face appeared of a dark purple hue.

3. Q. Did you not recognise any person at all among those whom you perceived in the room? A. I had no thought of names nor ideas of relationship. I had a strong sense of good fellowship, if I may so term it, but my interest in each seemed alike. I must have forgotten all personalities.

4. Q. Did the washes which you perceived the rain to have made actually exist? A. They did to a marked degree, there having been heavy rains for many days consecutively.

5. Q. Did the fabric in which you seemed to be clothed resemble any which you had ever worn? A. It did not, and I distinctly recollect thinking that I had no such clothing in the house, although it did not then occur to me that I had never possessed such a suit. I think, however, that my brother who was visiting me had on something such a suit, but cannot be certain, as I cannot learn that I made any reference to any suit in the room as being like it while rehearsing my experience after awaking. If I could see a suit like it I should recognise it at once.

6. Q. Were you previously familiar with the notion that a delicate thread, in cases of trance, connects the ethereal organism with the ordinary body? A. Yes, and this will seem to you a case of expectancy. I deem it fair to your

Society to state, however, that so far from believing the theory was I that in a volume of fiction upon which I am engaged I had set down an entirely different theory as emanating from one of the characters who is made to teach my own private views strongly enough. When I discovered the thread my mind did not go back to any previous recollections or ideas upon the subject, as I should suppose would naturally be the case.

Dr. Wiltse's narrative is followed by corroborative statements from five persons who were present in the sick-room, viz., his wife and sister, the physician in attendance, and two friends. These statements are given in full in the *Proceedings*, and show that the description of his experience given by Dr. Wiltse immediately after recovering consciousness was in all essential details the same as the account printed above. They also confirm what he reports of the actual external facts of the case, the illness and attendant circumstances.

Here, at any rate, whatever view we take as to the source or the content of Dr. Wiltse's vision, the fact remains that the patient, while in a comatose state, almost pulseless, and at a temperature much below the normal, did, nevertheless, undergo a remarkably vivid series of mental impressions. It is plain, therefore, that we may err in other cases by assuming prematurely that all power of perception or inference has ceased.

Setting aside the manifestly dream-like or symbolical element of the vision, we observe that Dr. Wiltse believes that his perception of the people in the room, and of the rain-washed streets outside, was of a clairvoyant type. But this cannot be proved; for the picture of the streets might be due to unconscious inference; and some acuteness of perception, like that of the lethargic hypnotised subject, might account for his knowledge of movements in the room made after his eyes were closed. However this may be, it is probable that if he had actually died, and if some kind of message from him had been subsequently received, that message might have included facts as to the scene of death which the survivors would have believed to have been unknown to him while still living, but which he did in fact acquire during his comatose condition.

I may add that since the first publication of Dr. Wiltse's narrative both Dr. Hodgson and I have made his personal acquaintance, and have further corresponded with him on psychical experiments, with the result that the experience just cited, though it cannot, of course, be made *evidential*, has risen in importance in our eyes. See also another experience of Dr. Wiltse's in **663 A.**

A case similar in many respects to the one just quoted is that of the Rev. L. J. Bertrand, given in *Proceedings* S.P.R., vol. viii. p. 194. During a dangerous ascent of the Titlis, Mr. Bertrand separated from his companions, sat down to rest, and became paralysed by the cold. His head, however, remained clear, and he experienced the sensation described by Dr. Wiltse of passing out of his body and remaining attached to it by "a

kind of elastic string." While in this condition, he had clairvoyant impressions about his absent companions, and much astonished them on their return by describing their doings to them. The case, which I have not space here to quote, is very remote and therefore probably contains errors of detail; but it is most likely that some genuine clairvoyance was exhibited.

714 A. From *Proceedings* S.P.R., vol. v. p. 450. 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 at about the same time 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 undoubtedly rare. 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 twenty 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.

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 four 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 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]

716 A. From *Proceedings* S.P.R., vol. vi. p. 25. Mrs. P. writes :—

June 9th, 1885.

Our mother died while we were all very young; and as I, the fourth child of seven, was the eldest living daughter, I became early acquainted (from my eighth year) with sorrow of various kinds and degrees, principally caused, however, by the harshness and frequent neglect of housekeeper and servants towards my baby brother and sister. The two eldest boys—between whom and myself was a gap of some years—were almost always away from home, and ultimately went abroad, so that from the time I was quite a little child I was continually with my father, who made much of me, and at last I became his constant companion. He never married again, and our love was probably, therefore, a closer union even than commonly exists between a father and daughter while the latter is of tender years. It was a great pain to me ever to be away from him, especially after my fourteenth year, at which time he began to make me his confidante as well as companion; and we had frequent earnest talks and discussions on many subjects. At length, when I was about eighteen years old, a terrible grief befell us, viz., the death of my two elder brothers within a few weeks of each other, while they were still abroad.

My father's sorrow was great; and at the same time he became seriously troubled with many doubts regarding various points of Christian faith, and so gradually lost nearly all his buoyancy of spirit, and became sadly depressed and worn-looking, though only forty-eight years old. For a year he thus suffered, when it was arranged that, so soon as he could plan to leave home, he should go to some seaside place, and try what new scenes would effect. He also persuaded—nay, insisted—that I should go away for awhile, without waiting for him, and accompany some friends to South Devonshire.

The writer then narrates how a sudden summons brought her back to find her father dead.

I went early to bed, to escape the presence and sympathetic ministrations of the many in that kind household who gathered around me ; and by my own choice I shared the room of a motherly-looking personage, whom I supposed to be my cousin's nurse. She occupied the larger bed in the room, and I a smaller one placed at some distance from hers. She was soon asleep and breathing heavily ; but I was lying in deepest anguish, beset not only with the grief of the sudden loss sustained, but with the wretched fear that my beloved father had died too suddenly to find peace with God, regarding those miserable doubts that had so troubled him. As the night wore on, the pain of heart and thought grew worse and worse, and at length I knelt in prayer, earnestly pleading that my distressful thoughts might be taken away, and an assurance of my father's peace be given me by God's Most Holy Spirit. No immediate relief came, however, and it was early dawn when I rose from my knees, and felt that I must be patient and wait for the answer of my prayer.

Now a longing suddenly seized me to creep into that kind-faced woman's bed, and to feel perhaps less lonely there. Her bed was opposite a window, over which a white blind was drawn, and as I softly lifted the bedclothes and sat for a moment after drawing my feet up into the bed, I noticed the pale dawn feebly lighting up the window, and the movement of a little bird on the sill outside; but the room itself was as yet almost dark.

I was just about to slip quietly down into the bed, when on the opposite side of it (that on which the nurse was sleeping) the room became suddenly full of beautiful light, in the midst of which stood my father absolutely transfigured, clothed with brightness. He slowly moved towards the bed, raising his hands, as I thought, to clasp me in his arms; and I ejaculated: "Father!" He replied, "Blessed for ever, my child! For ever blessed!" I moved to climb over nurse and kiss him, reaching out my arms to him; but with a look of mingled sadness and love he appeared to float back with the light towards the wall and was gone! The vision occupied so short a time that, glancing involuntarily at the window again, I saw the morning dawn and the little bird just as they had looked a few minutes before. I felt sure that God had vouchsafed to me a wonderful vision, and was not in the least afraid, but, on the contrary, full of a joy that brought floods of grateful tears, and completely removed all anguish except that of having lost my father from earth. I offer no explanation, and can only say most simply and truthfully that it all happened just as I have related.

You may find a solution to the occurrence in the sympathy which had existed between my dear father and myself; or, as friends have often insisted, in the condition of excitement and exhaustion which I was suffering at the time; but after all these years of life and experience, the memory of that wonderful morning is ever vividly fresh, and *real*, and *true*.

The writer's husband adds, under date June 17th, 1885:—

The narrative, as related above, is substantially the same given to me by Mrs. P. as early as 1865, and at subsequent periods. W. B. P.

And Dr. and Mrs. C., referred to above, write, June 16th, 1885:—

The preceding narrative was related to us by Mrs. P., substantially as here recorded, some four or five years ago. JAMES C.
ELLEN H. C.

Now comes the case which has evidential importance.

In the year 1867 I was married, and my husband took a house at S——, quite a new one, just built in what was, and still is probably, called "Cliff Town," as being at a greater elevation than the older part of the town. Our life was exceedingly bright and happy there until towards the end of 1869, when my husband's health appeared to be failing, and he grew dejected and moody. Trying in vain to ascertain the cause for this, and being repeatedly assured by him that I was "too fanciful," and that there was "nothing the matter with him," I ceased to vex him with questions, and the time passed quietly away till Christmas Eve of that year (1869).

An uncle and aunt lived in the neighbourhood, and they invited us to spend Christmas Day with them—to go quite early in the morning to breakfast, accompanied by the whole of our small household.

We arranged therefore to go to bed at an early hour on the night of the 24th, so as to be up betimes for our morning walk. Consequently at 9 o'clock, we went upstairs, having as usual carefully attended to bars and bolts of doors, and at about 9.30 were ready to extinguish the lamp; but our little girl—a baby of fifteen months—generally woke up at that time, and after drinking some

warm milk would sleep again for the rest of the night; and, as she had not yet awakened, I begged my husband to leave the lamp burning and get into bed, while I, wrapped in a dressing-gown, lay on the outside of the bed with the cot on my right hand. The bedstead faced the fireplace, and nothing stood between but a settee at the foot of the bed. On either side of the chimney was a large recess,—the one to the left (as we faced in that direction) having a chest of drawers, on which the lamp was standing. The entrance door was on the same side of the room as the head of the bed and *to the left of it*—facing, therefore, the recess of which I speak. The door was locked; and on that same side (to my left) my husband was lying, with the curtain drawn, towards which his face was turned.

[Plan of room given, omitted here.]

As the bed had curtains only at the head, all before us was open and dimly-lighted, the lamp being turned down.

This takes some time to describe, but it was still just about 9.30, Gertrude not yet awake, and I just pulling myself into a half-sitting posture against the pillows, thinking of nothing but the arrangements for the following day, when to my great astonishment I saw a gentleman standing at the foot of the bed, dressed as a naval officer, and with a cap on his head having a projecting peak. The light being in the position which I have indicated, the face was in shadow *to me*, and the more so that the visitor was leaning upon his arms which rested on the foot-rail of the bedstead. I was too astonished to be afraid, but simply wondered who it could be, and, instantly touching my husband's shoulder (whose face was turned from me), I said, "Willie, who is this?" My husband turned, and for a second or two lay looking in intense astonishment at the intruder; then lifting himself a little, he shouted "What on earth are you doing here, sir?" Meanwhile the form, slowly drawing himself into an upright position, now said in a commanding, yet reproachful voice, "Willie! Willie!"

I looked at my husband and saw that his face was white and agitated. As I turned towards him he sprang out of bed as though to attack the man, but stood by the bedside as if afraid, or in great perplexity, while the figure calmly and slowly moved *towards the wall* at right angles with the lamp in the direction of the dotted line [shown in the plan]. As it passed the lamp, a deep shadow fell upon the room as of a material person shutting out the light from us by his intervening body, and he disappeared, as it were, into the wall. My husband now, in a very agitated manner, caught up the lamp, and turning to me said, "I mean to look all over the house, and see where he is gone."

I was by this time exceedingly agitated too, but remembering that the door was locked, and that the mysterious visitor had not gone towards it at all, remarked, "He has not gone out by the door!" But without pausing, my husband *unlocked the door*, hastened out of the room, and was soon searching the whole house. Sitting there in the dark, I thought to myself, "We have surely seen an apparition! Whatever can it indicate?—perhaps my brother Arthur (he was in the navy, and at that time on a voyage to India) is in trouble: such things have been told of as occurring." In some such way I pondered with an anxious heart, holding the child, who just then awakened, in my arms, until my husband came back looking very white and miserable.

Sitting upon the bedside, he put his arm about me and said, "Do you know what we have seen?" And I said, "Yes, it was a spirit. I am afraid it was

Arthur, but could not see his face"—and he exclaimed, "Oh! no, it was my father!"

My husband's father *had been dead fourteen years:* he had been a naval officer in his young life; but, through ill-health, had left the service before my husband was born, and the latter had only once or twice seen him in uniform. *I* had never seen him at all. My husband and I related the occurrence to my uncle and aunt, and we all noticed that my husband's agitation and anxiety were very great: whereas his usual manner was calm and reserved in the extreme, and he was a thorough and avowed sceptic in all—so-called—supernatural events.

As the weeks passed on my husband became very ill, and then gradually disclosed to me that he had been in great financial difficulties; and that, at the time his father was thus sent to us, he was inclining to take the advice of a man who would certainly—had my husband yielded to him (as he had intended before hearing the warning voice)—have led him to ruin, perhaps worse. It is this fact which makes us most reticent in speaking of the event; in addition to which, my husband had already been led to speculate upon certain chances which resulted in failure and infinite sorrow to us both, as well as to others, and was indeed the cause of our coming to ——, after a year of much trouble, in the January of 1871.

None of us were particularly ready to believe in such evidences, notwithstanding my experience at my father's death, because we had regarded that as a special answer to prayer; so that no condition of "over-wrought nerves," or "superstitious fears," could have been the cause of the manifestation, but only, so far as we have been able to judge by subsequent events, a direct warning to my husband in the voice and appearance of the one that he had most reverenced in all his life, and was the most likely to obey.

Dr. and Mrs. C., friends of Mrs. and Mr. P., add the following note:—

June 16th, 1885.

This narrative was told us by Mrs. P., as here recorded, some years ago.

J. C.

ELLEN H. C.

Mr. P. confirms as follows, June 17th, 1885:—

Without wishing to add more to the incidents recorded herein by my wife, I would simply note that the details of No. 2 are quite correct, and that the occurrence took place as stated. . . . W. B. P.

716 B. From *Proceedings* S.P.R., vol. viii. p. 236. In the narrative next to be cited, there is a record of prolonged *speech*, but in such cases, especially when few or no actual words are quoted, we can hardly be sure as to the degree of externalisation which the voice assumes. The apparition here seems to have at least comprehended the percipient's inward situation, although it is not clear that any prediction requiring supernormal insight was actually made. I owe the narrative to the kindness of Mr. Morell Theobald, who printed it first in *Light* for March 5th, 1892. It is written on an old piece of paper (sent to me) and marked "For Mr. B.'s private perusal." The history of the paper is as follows:—A Mr. C.

(I must not give the names), well known to Mr. Theobald, and holding a good position in one of the Australian colonies, discovered it among the private papers of his uncle, Mr. B., who died twelve years ago. The apparition, as will be seen, occurred on October 24th, 1860, and the account is endorsed on November 9th by the percipient's father. Further particulars, sent to Mr. B. by the percipient (who is here called Mr. D.) are dated November 13th, 1860. The first account seems to have been sent by the percipient to his father, and by the father to Mr. B.

The percipient has been identified, and confirms, as will be seen, this early narrative, which is as follows:—

On the evening of Wednesday, October 24th, 1860, having retired to bed about nine o'clock, I had slept, I conclude, about two hours, making it then about eleven o'clock P.M. I was awoke from my sleep by a hand touching my forehead, and the well-known voice of Mrs. B. pronouncing my name, E. I started up, and sat in bed, rubbed my eyes, and then saw Mrs. B. From the head to the waist the figure was distinct, clear, and well-defined: but from the waist downwards it was all misty and the lower part transparent. She appeared to be dressed in black silk. Her countenance was grave and rather sad, but not unhappy.

The words she first uttered were: "I have left dear John;" what followed related entirely to myself, and she was permitted by a most kind Providence to speak words of mercy, promise, and comfort, and assurance that what I most wished would come to pass. She came to me in an hour of bitter mental agony, and was sent as a messenger of mercy.

I would have spoken more to her, but the form faded, and in answer to an earnest appeal, a voice came to me which, though apparently hundreds of miles away, was distinct and clear, saying, "Only believe," and she was gone.

Throughout the interview I felt no fear, but an inward, heavenly peace. It was new moon, but the room was as light as day!

Our next information consists of a statement of Mr. D.'s, written in reply to Mr. B.'s questions, November 13th, 1860, found (in Mr. B.'s handwriting) among Mr. B.'s papers, and now summarised for us by Mr. C.

Mr. D. had been asleep, but could not say how long. Had not seen Mrs. B. for several months. Can't recollect what dress she had on then. Was not in bad health. Was alone in the house. The subject of his anxiety was not known to Mrs. B. nor connected with her. The apparition seemed to wait for questions, and when put they were answered. The subject of the communication was one greatly influencing his thoughts and feelings, and had been deeply agitating him before he went to bed. It was not a religious matter; but Scriptural language was used; Mark xi 23, 24 were quoted—a passage well known to the writer, and often dwelt upon by him. The window faces north. The night was wet and cloudy. The writer did not put it down at the time, believing it too real ever to be forgotten. He had not mentioned it to any one but his father and [Mr.] B. He saw the notice of the death for the first time on Saturday in the *Observer*. Resided about ten miles from Gawler, which is twenty-five miles from Adelaide.

Mr. C. has forwarded to us a printed extract from the *South Australian Register* of October 25th, 1860, which includes a notice of the death of Mrs. B. on October 24th, at Bank Street, Adelaide. The *hour* of the death is fixed by Mr. C.'s own recollection, depending on his own fixed habits at the time. He writes to Mr. Theobald under date May 3rd, 1892 :—

I was at that time a clerk in my uncle's office, which was at his house in Bank Street, Adelaide; but was staying just then at Glenelly. I left the office at 4 P.M. on the 23rd after saying good-bye to Mrs. B., leaving her in her usual state of health. She was taken ill about 11 P.M., and asked frequently for me, expressing a strong desire not to die before I arrived; but when I got to the house at the usual time, about 10 A.M. next morning, I was met with the news that she had been dead about two hours.

The death, therefore, had taken place more than twelve hours before the apparition was seen.

Mr. D. makes a slight mistake in his original account, in saying that it was new moon, whereas the moon was then ten days old. But as it was a cloudy night, and his window faced north, the light by which the figure was seen was doubtless, as in so many of these cases, itself a part of the apparition.

At Mr. Theobald's request Mr. C. communicated with Mr. D., who is still living; and we have therefore the opportunity of comparing a thirty years' old recollection with the same person's contemporary statement. The comparison shows that,—as I believe to be often the case,—the memory of the supernormal incident had not *grown*, but *dwindled*.

Reminded in a general way, but without detail, of the occurrence, Mr. D. writes (in a letter seen by me), April 21st, 1892 :—

There was no conversation. She only said to me, "E., I have left dear John." I cannot remember whether it was wet or not; but as to the moon, it was not at all like that light. It was more like an electric light;—a subdued brilliancy. . . . "How long did the spirit remain in conversation with me?" Certainly not more than five minutes, if so long. . . . I sent the account to my father, who probably handed it to [Mr.] B.

Further reminded of his contemporary account, Mr. D. writes, May 1st, 1892 :—"I appear to have spoken, but have no distinct recollection of doing so. What she did say was entirely personal." It related to the removal of a painful misunderstanding with a friend. "So far as I know she had never seen, or even heard of, the friend alluded to." Mr. D. declines to give further detail; but he still considers that the communication showed "a plenary knowledge" of facts personal to himself. His hesitation of memory seems to have been on the point whether the hope and consolation were conveyed by spoken words, or in some directer fashion. The confidence inspired by the message was, he tells us, justified by the result. The supposed conversation in this case may have been more dream-like than the percipient imagined. It may have taken place, so to say, in his own mind, without definite auditory externalisation.

716 C. From the *Journal* S.P.R., vol. v. p. 10. The four incidents which follow were written out for me in 1888 by a lady whom I will term Mrs. V., who has had other experiences somewhat similar, which, for private reasons, she does not wish to give. I am well acquainted with Mrs. V., and with her husband, who has held an important position in India.

I. In 1874 I was in India, at a hill station. On the 7th June, between one and three o'clock in the morning, I woke with the sensation that half my life had been taken from me (I can only describe the feeling in this vague way). I sat up and pressed my side in wonder at what was happening. I then saw most beautiful lights at the end of the room; these lights gave place to a cloud, and after a few moments the face of a dear sister, then living (as I believed), appeared in the cloud, which remained a little while and then gradually faded away. I became much alarmed and at once felt I should hear bad news of my sister, who was living in London and had been very ill, though the last accounts we had received had been better. I told my husband what had happened, and when a telegram was brought by a friend at eight o'clock that morning I knew what its contents must be. The telegram contained the news of my sister's death during the previous night.

II. In 1885 I was present in church at the confirmation of my sister's youngest boy. I was in the left-hand gallery of the church, the boy in the body of the church, on the right side. As I was kneeling, I looked towards the opposite gallery, which was of dark wood There I saw the half figure of my sister; the head and arms outstretched high above the boy, as if blessing him. For the moment I thought it was impossible, and closed my eyes for a few seconds. Opening them again I saw the same beautiful form, which almost immediately vanished.

III. In India, in the winter of 1881, the husband of an acquaintance was lying dangerously ill at a hotel about five miles from us. Knowing this, I went frequently to inquire after him. One particular evening I remained with his wife some time, as the doctor thought his condition most critical. When I returned home, about ten o'clock that night, I ordered beef essences and jellies to be made to send early the next morning.

The night was perfectly calm and sultry, not a leaf stirring. About twelve o'clock the venetians in my bedroom suddenly began to shake and knockings were heard, which seemed to proceed from a box under my writing-table. The knocking and shaking of the venetians went on for half-an-hour or more, off and on.

During this time I heard a name whispered, A—— B——, of which the Christian name was unknown to me, the surname being the maiden name of the sick man's wife. I felt so certain that I was wanted at the hotel that I wished to start at once, but I was advised not to do so at that hour of the night. Early the next morning a messenger arrived with a note begging me to go at once to the hotel, as my friend's husband had died at one o'clock. When I reached the hotel, she told me how she had wished to send for me during the night whilst his death was impending. I went at once to stay with her till after the funeral, and found that the Christian name I had heard whispered was the name of her brother who had died seven years previously.

IV. In 1884 we were staying in a villa in the south of France. One night,

soon after we arrived, I went from my room upstairs to fetch something in the drawing-room (which was on the ground floor), and saw a slight figure going down the stairs before me in a white garb with a blue sash and long golden hair. She glided on into a room near the hall door. This startled and impressed me so much that I afterwards went to the house-agent and asked if any one had lately died in that house with long golden hair. He replied that an American lady, young and slight, with golden hair, had died there a few months before—in the very room into which I had seen the figure gliding.

I talked over the cases with Mr. V., and noted his remarks.

In Case I. he remembers being told in the morning of Mrs. V.'s vision, though at this distance of time he cannot state whether the telegram announcing the death had arrived before he was told.

In Case II. he was told at once of the incident.

On Case III. he has made and signed the following remarks:—

This noise resembled the shaking of the lid of the tin box. I got up and went to the box, which continued making the noise, to see if there were rats, but there were none. There were no rats in the house, and there was nothing in the box. A night-light was burning in the room. The rattling was continuous—not like what a rat could produce. It went on again after I had investigated it in vain. This incident was unique in my experience.

Mrs. V. added in conversation: "The Christian name whispered was Henry. This brother was not an Indian official, and I had never heard of him." Mrs. V.'s acquaintance with the lady whose husband was dying was not an intimate one.

In Case IV. Mr. V. again informs me that he was told at once of the incident. The name of the villa was La Baronne, of the house-agent, Mr. Taylor.

717 A. From *Proceedings* S.P.R., vol. vi. p. 20. The following account was received from Miss Pearson, 15 Fitzroy Square, London, W.C.

April 1888.

The house, 19 St. James's Place, Green Park, had been taken on a very long lease by my grandfather, a solicitor, in large county practice, having his offices in Essex Street, Strand. There my father was born and his two sisters, Ann and Harriet. Aunt Ann died in 1858, leaving all she possessed to Aunt Harriet, who remained in the house. They had been devotedly attached to each other In November 1864 I was summoned to Brighton. My Aunt Harriet was then very ill there. Mrs. Coppinger, the daughter of Mr. Thomas Pearson, my father's brother, was there, and her son, Mr. George James, by her first husband, came up and down. Eliza Quinton was nursing her. She only craved to go back to the old house where she was born, and I made arrangements with the railway company and took her home.

This was in the second week in December. She became worse and worse. Eliza continued to nurse her, and Mrs. Coppinger, Mrs. John Pearson, the wife of a nephew, and myself helped with the night work.

Miss Harriet Pearson slept in a large three-windowed bedroom over the drawing-room. The room behind was occupied by Mrs. Coppinger and myself,

though one of us was generally in the patient's room at night. On the night of December 22nd, 1864, Mrs. John Pearson was in the room, Mrs. Coppinger and myself in the back room; the house lighted up on the landings and staircases, our door wide open.

About 1 or 2 A.M. on the morning of December 23rd, both Mrs. Coppinger and myself started up in bed; we were neither of us sleeping, as we were watching every sound from the next room.

We saw some one pass the door, short, wrapped up in an old shawl, a wig with three curls each side and an old black cap. Mrs. Coppinger called out, "Emma, get up, it is old Aunt Ann." I said, "So it is, then Aunt Harriet will die to-day." We jumped up, and Mrs. John Pearson came rushing out of the room and said, "That was old Aunt Ann. Where is she gone to?" I said to soothe her, "Perhaps it was Eliza come down to see how her mistress is." Mrs. Coppinger ran upstairs and found Eliza sleeping in the servants' room. She was very awe-struck but calm, dressed and came down. Every room was searched, no one was there, and from that day to this no explanation has ever been given of this appearance, except that it was old Aunt Ann come to call her sister, and she died at 6 P.M. that day. EMMA M. PEARSON.

The housekeeper, who is still with Miss Pearson, writes as follows:—

April 3rd, 1888.

I was living with Miss Ann and Miss Harriet Pearson, in 19 St. James's Place. After the death of Miss Ann I remained with her sister, and when she became very ill and was ordered change of air, I went with her as nurse to Brighton. Mrs. Coppinger was there and Mr. George James now and then. Miss Emma Pearson was sent for and came down. She brought her aunt back to London. I continued to nurse her. I remember on the early morning of December 23rd being called up by Mrs. Coppinger, who said that she, Miss Emma, and Mrs. John Pearson had seen some one come upstairs and pass into the patient's room. Was it I? I said, no. Mrs. Coppinger said, "They said it was old Aunt Ann." We searched the house and could find no one. Miss Harriet died in the evening of that day, but before that told all of us that she had seen her sister and knew it was her, and she had come to call her.

ELIZA QUINTON.

In a separate letter of the same date Miss Pearson adds:—

I now remember my aunt saying "her sister had come for her, for she had seen her."

717 B. In the following case, a child, while apparently quite well, feels the impression of approaching death, and ascribes it to his dead brother's call. (From *Proceedings* S.P.R., vol. xi. p. 429.)

This case was first printed in the *Religio-Philosophical Journal*, May 5th, 1894. Mr. B. B. Kingsbury, who contributed it, states that the informant is a member of the Presbyterian Church, and her husband has confirmed her as to the statement of voices heard by the little boy calling him. Mr. Kingsbury adds that both are worthy of the highest credit. The father is somewhat of a "sensitive" and the mother has had two or three

clairvoyant experiences herself. The statement just as it was given by the mother runs as follows :—

Is there a life beyond the grave? Had I ever doubted that there is a life beyond (which I never for a moment did), my doubt would have been removed by what I call a vision. In 1883 I was the mother of two strong healthy boys. The eldest was a bright boy of two years and seven months. The other, a darling baby boy of eight months. August 6th, 1883, my baby died. Ray, my little son, was then in perfect health. Every day after baby's death (and I may safely say every hour in the day) he would say to me, "Mamma, baby calls Ray." He would often leave his play and come running to me, saying, "Mamma, baby calls Ray all the time." Every night he would waken me out of my sleep, and say, "Mamma, baby calls Ray all the time. He wants Ray to come where he is ; you must not cry when Ray goes, mamma, you must not cry, for baby wants Ray." One day I was sweeping the sitting-room floor, and he came running as fast as he could run, through the dining-room where stood the table with baby's high chair (which Ray now used) at the side. I never saw him so excited, and he grabbed my dress and pulled me to the dining-room door, jerked it open, saying, "Oh, mamma, mamma, come quick; baby is sitting in his high chair." As soon as he opened the door and looked at the chair he said, "Oh, mamma, why didn't you hurry; now he's gone; he laughed at Ray when he passed the chair; oh, he laughed at Ray so nice. Ray is going with baby, but you must not cry, mamma." Ray soon became very sick. Nursing and medicine were of no avail. He died October 13th, 1883, two months and seven days after baby's death. He was a child of high intelligence and matured far beyond his years. Whether it is possible for the dead to return, and whether my baby came back and was seen by his little brother or not, we leave for others to judge.

In reply to Dr. Hodgson's inquiries, Mrs. H. wrote :—

DEFIANCE, OHIO, *December 13th*, 1894.

In reply will say that Mr. Kingsbury's account in the *Religio-Philosophical Journal* for May 5th last of my little boy's clairvoyance shortly before his death is correct in every detail. When the child ran to me telling me the baby was sitting in his chair at the table, there was no one in the house but the servant girl, little Ray, and myself. I told the girl nothing about it and she did not hear the child; but as soon as my husband came to dinner I told him. After that we talked freely of the matter to several of our friends. Little Ray knew nothing of death, we had never spoken of it to him in any way; the last time I took him to the baby's grave shortly before he was taken sick we were sitting by the grave, and I thought, "Oh! if I could only take baby up and look at it for just one minute, I would feel so glad." *Instantly* Ray said to me, "Mamma, let us take baby up and look at it just one minute; then we will feel better." Just as we were leaving the grave he smoothed it with his little hand, and said, "Ray is going to lie down and sleep right here beside little brother, but you must not cry, mamma." He is now lying just where he said he would.

P.S.—I wish to say that I have never known much of what is called modern Spiritualism, but was born and reared a Presbyterian and still belong to that Church, of which I am an active member. F. H.

Mr. H. wrote as follows:—

February 27th, 1895.

MR. R. HODGSON,—DEAR SIR,—In regard to B. B. Kingsbury's statement in the *Religio-Philosophical Journal* of May 5th, 1894, I can truly say that my wife related it to me the day it occurred when I came to dinner. I frequently heard our little boy tell his mamma that the baby called him all the time.—Yours respectfully, W. H. H.

The following corroboration was also received:—

116 SUMMIT STREET, DEFIANCE, OHIO, *February 27th*, 1895.

R. HODGSON,—DEAR SIR,—I can truly say that Mrs. and Mr. H. often spoke to me of Ray seeing the baby in the chair before he took sick. They told me the next day after it happened. MRS. J. H. SHULTERS.

717 C. The next case appeared originally in *Phantasms of the Living*, vol. ii. p. 208. It came from Captain Cecil Norton, late of the 5th Lancers, who wrote as follows:—

5 QUEEN'S GATE, S.W., *December 20th*, 1885.

About Christmas time, 1875 or 1876, being officer on duty, I was seated at the mess-table of the 5th Lancers in the West Cavalry Barracks at Aldershot. There were ten or twelve other officers present, and amongst them Mr. John Atkinson (now of Erchfont Manor, near Devizes, Wilts), the Surgeon-Major of the regiment, who sat on my right, but at the end of the table furthest from me and next to Mr. Russell. [Captain Norton was sitting at the end of the table and directly facing the window.] At about 8.45 P.M. Atkinson suddenly glared at the window to his right, thereby attracting the notice of Russell, who seizing his arm, said, "Good gracious, Doctor, what's the matter with you?" This caused me to look in the direction in which I saw Atkinson looking, viz., at the window opposite, and I there saw (for the curtains were looped up, although the room was lighted by a powerful central gas light in the roof and by candles on the table) a young woman, in what appeared a soiled or somewhat worn bridal dress, walk or glide slowly past the window from east to west. She was about at the centre of the window when I observed her, and outside the window. No person could have actually been in the position where she appeared, as the window in question is about 30 feet above the ground.

The nearest buildings to the window referred to are the Infantry Barracks opposite, about 300 yards distant. Behind where I sat is a conservatory, which was examined by me, as well as the front window, immediately after the occurrence. There was no person in the conservatory. [It was unused in the winter.] The nearest buildings to it are the officers' stables, over which are the staff-sergeants' quarters, about 50 yards distant.

The occurrence made little if any impression upon me, though it impressed others who were in the room. All present had been drinking very little wine; and the dinner had been very quiet.

It has just occurred to me that I may be wrong as to the time of the year, and that the occurrence may have taken place about 15th October or about 15th March. CECIL NORTON.

Mr. Atkinson wrote :—

ERCHFONT MANOR, DEVIZES, *August 31st*, 1885

The appearance of a woman which I saw pass the mess-room window at Aldershot seemed to be outside, and it passed from east to west. The mess-room is on the first floor, so the woman would have been walking in the air. There has been a very nice story made out of it—like most other ghost-stories, founded on an optical illusion.

Mr. Gurney added :—

Captain Norton's *viva voce* account made it tolerably clear, in my opinion, that the case was one of *hallucination*, not illusion. He further mentions that both Mr. Atkinson and he were "satisfied that the face and form of the woman seen were familiar," though they could not at the moment identify the person. Captain Norton afterwards felt sure that the likeness was to a photograph which he was in the habit of seeing in the room of the veterinary surgeon of the regiment, representing the surgeon's deceased wife in bridal dress. Oddly enough, this man was at the time, unknown to his friends, actually dying, or within a day or two of death, in the same building. But Mr. Atkinson recalls nothing about the photograph; and the coincidence is not one to which we can attach weight.

Since the publication of the account in *Phantasms* we obtained from two of the officers who were present at the time their recollections of the incident. The letters relating to this were printed in the *Journal* S.P.R., vol. viii. p. 76, from which I proceed to quote. Lieutenant Beaumont, in answer to a written request for his recollection of the alleged apparition in the 5th Lancers' mess-room at Aldershot, writes :—

HILLSIDE, BURGESS HILL, SUSSEX, *March 10th*, 1897.

I well remember the incident you refer to, and shall be pleased to tell you the circumstances as I recollect them.

It must have been in 1876, and in October, I fancy. It so happened that on the night in question there were very few officers present at the mess dinner—so far as I can recollect only Norton, E. the veterinary surgeon, Dr. Atkinson and myself, who, being orderly officer, sat at the end of the table. It was, I think, towards the close of the dinner, the servants having retired and we were smoking and chatting, when I was much struck with the expression on the faces of my brother officers, who appeared to be gazing in amazement at something *behind* me. At first I thought it was some joke, but they each of them seriously described what they had seen, viz., a figure of a woman in white, who passed silently through the room, coming, as it were, from the ante-room and going behind me through the door opposite. It was impossible to doubt, from their faces at the time, that there was something extraordinary happening. I afterwards asked them seriously about it, and Surgeon-Major Atkinson, who was a long way the senior, and a hard-headed man, assured me that he had certainly seen the apparition, and he seemed much impressed. The others were equally confident, and assured me there was no chaff about it. It was frequently alluded to afterwards in a joking way, but I believe that all those present thought it "uncanny."

I must tell you that none of us had imbibed more than a glass or two of claret, and it was a most exceptionally quiet evening at mess.

I think E. died not long after. . . . MONTMORENCY BEAUMONT.

This letter having been shown to Captain Norton, he wrote that Lieutenant Beaumont was mistaken in supposing that Mr. E. was present on the occasion. He also sent us a sketch (reproduced in the *Journal*) of the position of the officers, which agrees with his own earlier account, but not with the present recollections of Lieutenant Beaumont. The discrepancy, however, is of comparatively slight importance.

The second officer whose testimony has been obtained, Lieutenant-Colonel Williams, writes:—

ROCKFIELDS, HEREFORD, *March 8th*, 1897.

I am afraid I can give you very little information on the subject; it is so many years since the affair took place that I have nearly forgotten all about it. All that I remember is that one night when we were a very small party at mess, some time during the dinner, I think just before beginning dessert, I noticed Dr. Atkinson looking in rather a peculiar way at the window at the top of the room, and I think my brother-in-law [Captain Norton] said to him or he said to Captain Norton, "Did you see it?" There was some little joking about it at the time, and on asking my brother-in-law after dinner what he really had seen, he told me that he had seen a lady in a white dress and dark hair cross the window on the outside. HUGH P. WILLIAMS.

Mrs. Atkinson, the widow of Surgeon-Major Atkinson, in answer to a letter asking if her late husband had ever spoken to her on the subject of the apparition at the mess-table of the 5th Lancers at Aldershot, writes:—

ERCHFONT MANOR, DEVIZES, *March 11th* [1897].

It is quite true that my husband saw the appearance at Aldershot in 1877; he often told me about it. They were in the North Cavalry Barracks [Captain Norton states that there were no North Cavalry Barracks at Aldershot, but that it was in the West Cavalry Barracks] at Aldershot, and were at mess in the mess-room, which is on the first floor, a great distance from the ground. There is no balcony outside or even a ledge (I believe). My husband and Captain Norton were the only two sitting facing the window, when they saw the figure of a woman go slowly by. They were much astonished and told the others, and there was much excitement about it. Shortly after the veterinary surgeon died, and on going through his papers either my husband or Captain Norton found the photograph of the woman they had seen from the mess-room window. I think they both recognised it. It was not known that the veterinary surgeon was married. The appearance was never in any way explained.

M. A. ATKINSON.

A tablet in All Saints' Church, Aldershot, gives the date of death of Mr. E., veterinary surgeon, 5th Lancers, as January 3rd, 1876. This shows that the date when the apparition was seen was probably about Christmas time, 1875, as both Lieutenant Beaumont and Mrs. Atkinson

confirm Captain Norton's impression that the incident occurred shortly before Mr. E. died.

718 A. From *Proceedings* S.P.R., vol. iii. p. 92. The writer of the following account is Colonel ——, a well-known Irish gentleman, but we are not allowed to publish his name. He writes from Arthur's on March 1st, 1885 :—

Some sixteen years since Mrs. —— said to me, "We have some people staying here all next week. Do you know any person I could get to sing with the girls?" I suggested that my gunmaker, Mr. X, had a daughter with a fine voice, who was training as a public singer, and that if she, Mrs. ——, liked I would write to X. and ask if he would allow her to come down and spend a week with us. On my wife's approval I wrote, and Miss X. came down for a week, and then left. As far as I know, Mrs. —— never saw her again. Shortly after I called on X., thanked him for allowing his daughter to come to us, and said we were all much pleased with her. X. replied: "I fear you have spoilt her, for she says she never passed so happy a week in her life." Miss X. did not come out as a singer, but shortly after married Mr. Z., and none of us ever saw her again.

Six or seven years passed away, and Mrs. ——, who had been long ill, was dying, in fact she did die the following day. I was sitting at the foot of her bed talking over some business matters that she was anxious to arrange, being perfectly composed and in thorough possession of her senses ; in fact she was right, and my solicitor, who advised that the step she wanted to be taken was not necessary, was wrong. She changed the subject, and said, "Do you hear those voices singing?" I replied that I did not; and she said, "I have heard them several times to-day, and I am sure they are the angels welcoming me to Heaven; but," she added, "it is strange, there is one voice amongst them I am sure I know, and cannot remember whose voice it is." Suddenly she stopped and said, pointing straight over my head, "Why, there she is in the corner of the room; it is Julia X.; she is coming on; she is leaning over you; she has her hands up; she is praying; do look; she is going." I turned but could see nothing. Mrs. —— then said, "She is gone." All these things I imagined to be the phantasies of a dying person.

Two days afterwards, taking up the *Times* newspaper, I saw recorded the death of Julia Z., wife of Mr. Z. I was so astounded that in a day or so after the funeral I went up to —— and asked Mr. X. if Mrs. Z., his daughter, was dead. He said, "Yes, poor thing, she died of puerperal fever. On the day she died she began singing in the morning, and sang and sang until she died."

Last year I saw mentioned that some person or persons were collecting remarkable ghost stories, and I wrote to Mr. Z. telling him shortly what I have now written at length. Mr. Z.'s answer was that I had described . . . accurately the scene of his wife's death. . . .

Colonel —— adds later :—

Mrs. Z. died on February 2nd at six or thereabout in the morning, 1874. Mrs. —— died, February 13th, 1874, at about four in the evening. I saw notice of Mrs. Z.'s death on February 14th. Mrs. —— never was subject to hallucinations of any sort.

We received later the following letter from Mr. Webley, called above "Mr. Z." :—

84 WENMAN STREET, BIRMINGHAM, *May 18th*, 1885.

In reply to your letter, I shall be happy to give you the information asked for. My wife died on 2nd February 1884 [1874], about 5.30 A.M. The last hours of her life were spent in singing. I may say notes came from her within ten minutes of her decease; and beautiful as her voice was, it never appeared so exquisitely beautiful as this. HENRY WEBLEY.

718 B. In the next case (quoted from *Proceedings* S.P.R., vol. xiv. p. 288) a dying mother had an apparently telepathic vision of an absent son who happened to be dying at the same time. The account comes from Colonel C. F. Hicks.

46 VALPLAISANT, ST. HELIERS, JERSEY, *December 23rd*, 1889.

Agreeably to my promise I now give you a statement of my late wife's last moments. Some days beforehand I was informed she would not last long; and it was in the evening about 5 or 6 o'clock P.M., on 3rd October 1887, I went into her bedroom. There was the nurse, my second and third daughters in the room with me. The door was a little ajar. She was looking at it very earnestly when she said to my second daughter, Flo, "There is some one outside, let *him* in." Flo answered and said, "Oh no, mamma; there is no one —look," and she opened the door wider. We then talked to her gently for some little time After a pause she said, "Poor Eddie (my second son who had gone out to Australia); oh, he is looking very ill—he has had a fall—broken his leg—poor Eddie." When we all assured her such was not the case—that the last news we had heard from him was that he was quite well—she became more pacified, although restless and doubtful, as she continued to say now and then, "Poor Eddie!" She died at about twenty minutes to 2 A.M., early on the 4th October. We little thought that her words would be verified, with the exception of the broken leg.

Some time afterwards I received a letter from Mr. Thomas Williams announcing my poor son's death. For he left a place called Wyndham on the Cambridge Gulf, N.W. of Australia, on the 4th [evidently meaning 3rd, see below] October 1887, with a young man of the name of Russell. He suddenly felt ill, and called for some water. The latter went off to a spring to get it, but coming back he found that he had fallen from his horse and was lying quite dead. So his poor mother's vision turned out to be quite true, excepting his leg being broken.

Now, the only question is about the time. Did the son die before the mother or after the mother? as, taking the longitude of Wyndham N.W. of Australia, so far to the east of us, there must be a good eight or ten hours' difference, and a ship going round the world making east all the way would gain a day, and by westing would lose one

I give you a few extracts from letters I have received. The one from Mr. Thomas Williams, with whom my son left a letter to be sent on to me. Mr. T. W.'s letter is dated the 5th October 1887: "Your son left Wyndham to go to Durack station on the 3rd October, in company with Louis Smith and John Russell. They had to go over a very rough country, and your poor boy succumbed to the pangs of thirst, suffering at the same time with fever. I am

glad to inform you that his sufferings were short, and that the great God was pleased to take him away quickly. He spoke very affectionately of his mother, and what he would do if he could only get back to Jersey, for he was heartsick when he was here."

I give you another extract from his employer, a Mr. Durack, a gentleman who dealt largely in horses, and had a great number of horse stations in Australia:—

"When I left your son at Wyndham on 27th September last, 1887, he was to start back to the station, as he had a horse, bridle, and saddle to ride."

In conclusion, I have now given you as succinctly as I can the death of the mother and son, the one having taken place here and the other at our Antipodes, both on the same day and date, and as far as I know about the same time. It is more than a coincidence—it is very mysterious.

(Signed) C. F. HICKS.

Colonel Hicks writes later:—

February 22nd, 1890.

. . . The witnesses in my wife's late case are none of them present here. My second daughter, whom I was expecting from Bombay when I received your letter, has arrived here. Her statement I enclose. My third daughter, another witness, is at present at Brisbane, in Australia. . . .

Discrepancy in dates: my late wife died at about forty minutes to 2 A.M. on 4th October 1887—that is, taking the time from 12 A.M. on the 3rd to 12 P.M., after which it becomes the 4th. So all the conversation that took place with the above-named witnesses, viz., the nurse, Miss E. Fenn, two daughters and self, took place in the evening of the 3rd, about 5 or 6 P.M., as she died the same night, or more correctly speaking, being after 12 P.M., it was early in the morning of the 4th.

Now for my son's death. Mr. Thomas Williams' letter is dated the 5th October 1887. He says my son left Wyndham, on the Gulf of Cambridge, on the 4th [the date given in Mr. Williams' letter is 3rd, see below] October 1887, but he does not mention at what time. But being within the tropics, where people generally travel as early as they can to escape the heat of the sun, it is presumed that he and his friend, Mr. Russell, must have started early, and it is certain that they could not have gone far before he met his end, and most probably Mr. T. Williams must have heard of it the same day, as his letter is dated the 5th October 1887. . . . (Signed) C. F. HICKS.

The following letter from Miss Hicks was enclosed:—

February 27th, 1890.

I was in my late mother's bedroom between the hours of five and six in the evening, on the 3rd of October 1887, when she asked me to open the door, as some one was outside and wanted to come in. I answered and said, "Oh, mother, the door is open, and there is no one outside," and then I opened the door wider. Then I shut the door. She then said, "Poor Eddie, he looks very ill; he has had a fall." I said to her, "Oh, mother, how you go on; he is all right the last time we heard." She said, "Oh, he is looking very ill." The next morning, at about forty minutes to 2 A.M., she died. I heard from letters received that my poor brother Eddie died in Australia on the same day and about the same time. F. HICKS.

Colonel Hicks also sent us the letter from Mr. Williams giving an account of his son's death. The exact time is, as Colonel Hicks says, not stated, but the letter is dated October 5th, 1887, and states that Mr. E. Hicks started on his journey on October 3rd. It seems probable that the death took place on the same day.

For some other cases of this type see *Proceedings* S.P.R., vol. v. p. 459, footnote.

719 A. From *Proceedings* S.P.R., vol. x. p. 214. The account is written by Mrs. J. P. Smith.

AMBLE, NORTHUMBERLAND, *January 17th*, 1891.

In June 1879, I was a teacher in Macclesfield. A friend, Mrs ——, was near her confinement. She told me she was afraid she would die. I went into the county of Durham for a holiday. While there I was roused from sleep by Mrs. —— as I supposed. She was shaking me, and saying, "I have passed away, but the baby will live." Then the figure left the room by the door. I got out of bed and went to my sister and related the incident. We agreed to make a note of it. Next day I received a letter from a friend in Macclesfield saying that Mrs. —— was dead but the baby was alive.

[I was] in the best of health and about twenty-nine years of age.

No other persons were present.

Mrs. Smith, who is the mistress of the Infants' School at Amble, informs us that this is the only experience of the kind she has ever had, and that to the best of her recollection the apparition was seen about an hour or two after the death.

Unfortunately, neither the note made at the time nor the letter announcing the death has been preserved, but we have received the following letter of corroboration from Mrs. Smith's sister:—

203 ELSWICK STREET, LEICHHARDT, SYDNEY, AUSTRALIA,
November 2nd, 1891.

I distinctly remember my sister coming into my room and waking me up to tell me of her dream, which was as follows:—

That she had dreamt that a lady friend of hers some miles away had appeared to her and said she was dead; but that her baby would live. The dream had evidently impressed my sister very much, as she seemed quite agitated, and we said we would note it down, and to our utter astonishment the next morning my sister received a letter to say that her friend had passed away that same night. ANNIE BROWN.

It will be observed that Mrs. Smith's experience is here referred to as a dream. That this is not her own view of it appears from the following account given by Professor and Mrs. Sidgwick of an interview which they had with her on September 16th, 1891. The account was written within two hours of their seeing Mrs. Smith, from notes made at the time.

The figure appeared twice on the same night. The first time was in the breaking dawn of a June morning, before there was any sun. It woke her, and

she heard the words she mentions, but she did not get out of bed, and was probably only half awake. The second time the same thing happened, but she is quite sure she was awake. It appeared at the left-hand side of her bed, and, after speaking, it moved very quickly round the bed and apparently through the door, which was at the right-hand side of the bed parallel to the head and hidden by the curtains, so that she did not see it go out. The figure went as if in a great hurry. It seemed to be dressed in drab; the face was seen—it seemed exactly as in life. She felt no fear, nor sense of the supernatural—only anxiety to question further—and regarded it as real until, running after the figure downstairs, she became convinced that it was a vision. She felt as she ran as though she would have caught it up, had she not had to open the door. It was about five o'clock when she went to her sister, which she did at once after the second vision. Mrs. —— had told her she thought she should not live, but Mrs. Smith had thought little of this, and it had quite passed out of her mind She was in no anxiety. Mrs. —— was no special friend of hers. Her children came to Mrs. Smith's school, and she was interested in them. She did not know why Mrs. —— should have told her of her expectation of dying; but she said at the same time, "If I go, you will be very kind to my children."

The friend who wrote telling her of the death mentioned it casually—as especially sad because of the young children. She mentioned the time as in the early hours of the morning, and it struck Mrs. Smith when she got the letter that the vision had been coincident with the death, but she did not verify this by ascertaining the exact time of the death.

Mrs. Smith told us that when she communicated what she had seen to her sister, the latter said it must have been just a very vivid dream, to which she replied, "Well, it was a very vivid one, then," or words to that effect.

719 B. The following case, taken from *Phantasms of the Living*, vol. i. p. 449, was received through the Rev. J. Barmby, of Pittington Vicarage, Durham, who obtained it from the Rev. J. T. Fowler, Librarian and Hebrew Lecturer in the University of Durham, in October 1872. The events related had occurred about four years earlier. I omit Mr. Barmby's account (given in *Phantasms of the Living*) which is practically a repetition of Mr. Clarke's, given below.

The Rev. J. T. Fowler, of Bishop Hatfield's Hall, Durham, writes:—

November 26th, 1884.

I know nothing about the case I mentioned to Mr. Barmby beyond what I gave him in writing. Mr. Clarke, a tradesman in Hull, told me of the case of Mrs. Palliser, and got her to come to his office, in Queen Street, Hull, for me to take down from her own lips the notes I gave to Mr. Barmby. I took great pains to get the whole of the story correctly. J. T. FOWLER.

Mr. Clarke writes:—

WINTERTON HALL, DONCASTER, *January 20th*, 1885.

Widow Palliser was a woman who had seen better days, and worked for my firm, Clarke & Son, Clothiers, Queen Street, Hull She had an only son, Matthew. I assisted her in getting him to sea. One morning she came to me with tears rolling down her cheeks, and said, "Mat's dead; I saw him drowned! Poor Mat, the last words he said were, 'Oh! my dear mother.

He threw up his hands and sank to rise no more." I asked how she knew. She said, "I saw him going on board his ship, and the plank that he walked upon slipped on one side, and he fell overboard between the quay and the ship and was drowned. My own mother, who had been dead many years, came to the foot of my bed and said, 'Poor Mat's gone; he's drowned.'" I then said, "Why, Mat's in New York" (I always felt interested in this woman and her son). "Yes," she said, "he was drowned last night at New York; I saw him."

Mrs. P.'s object in coming to me was to ask if I would write to the agent in New York to ascertain the facts. I said I would, and wrote stating that a poor widow had an only son on board such a ship, and she had a vision that an accident (I said nothing about drowning) had happened to her son, and I would take it as a great favour if he would ascertain and tell me all particulars. In about three to five weeks (she came day by day to ask if we had received a reply, always saying that she knew what the answer would be), at length, the letter arrived. We sent for Mrs. P., and before the letter was opened by my son, I said to her, "What will be its contents?" She at once and decidedly said that "Mat was drowned on the very night that she saw him, and in going on board the ship the plank slipped, and he fell overboard between the quay and the ship" So it was. Mrs. P. was then wearing mourning for Mat

My son and half-a-dozen young men can verify this if needful.

Mrs. P. died soon after. M. W. CLARKE.

Reproduction of the letter received from the agent of the ship, as nearly as I and my son can remember:—

"NEW YORK, *date unknown.*

"I have made inquiries of Matthew Palliser, age about twenty, and learn that he fell off a plank in going on board his ship, and got drowned on . . ." The date was the same as Mrs. Palliser said. . . .

In answer to inquiries, Mr. Clarke adds:—

April 6th, 1885.

We have no copy of the agent's letter, but both my son and myself and others are certain that Mrs P.'s vision and the agent's account of the accident *were the same*, both as to the time and cause, viz., that Mrs. P. saw her son slip off the plank in going on board his ship, and that he was drowned between the quay and the ship; agent's account that he fell off the plank and was drowned, *at the time* mentioned, between the ship and the quay. Mrs. P. died soon after the event, which in my opinion shortened her life.

[In the absence of a written note, we cannot of course be perfectly certain that Mrs. Palliser did not read back the details of the plank and the quay into her vision *after* the arrival of the news, and that Mr. Clarke is right in his recollection of having heard these details from the first. But there can hardly be a doubt that the vision was described as a very impressive one *before* the arrival of the news; and Mr. Clarke's interest in the matter may fairly be supposed to have made him careful in his scrutiny of the dates.]

719 C. The following case of an apparition coinciding with a death, but representing a near relative of the dying person, instead of the dying person herself, is taken from the "Report on the Census of Hallucinations," *Proceedings* S.P.R., vol. x. p. 261. There were four cases of

this type in the Census, of which one had already been published in *Phantasms of the Living*, vol. i. p. 357 (No. 124), and two others are given in the "Report." I quote the preliminary comments of the writers of the "Report" on these cases.

"Such cases need present no difficulty on the telepathic theory. Indeed, it may be rather said that the absence of any cases of the kind would render the theory improbable. They raise the question, however, who the 'agent'—the person, that is, from whom the telepathic communication comes—is, in hallucinations coinciding with a death. Usually it seems natural to assume that it is the dying person, and in some cases—as we have seen in Chapter XII.—this view is supported by evidence that the dying person's thoughts were specially directed to the percipient. The mere fact, however, that the apparition represents a particular person does not prove that that person was the agent. It is possible for an agent to transfer to a percipient an image of some third person, and it is possible for a percipient to embody an impression telepathically received in a form suggested by his own mind and not by the agent's. As an instance where it seems improbable that the person whose figure was seen was the agent, see Mrs. McAlpine's vision of her baby nephew at the time of its death (printed at p. 281). It seems more likely in this case that the agent was some one with the child, than the child itself, aged six months. In one of the death coincidences quoted in Chapter XII. (No. 579.24, p. 223), there is some reason for thinking that the agent was the sister who telegraphed the news rather than the decedent; because (1) the hallucination nearly coincided in time with the despatch of the telegram, while it occurred some hours after the death, and (2) it foretold the arrival of the telegram. These cases, of course, differ from those we are about to quote, in that the apparition is of the dying person, but they should be kept in view in interpreting them."

[In the first case, omitted here, the apparition represented a man who was at the time at the deathbed of his mother.]

"In the next case the fact that the person whose figure was seen can hardly by any normal means have known of his mother's death at the time of the hallucination makes it difficult to suppose that he was the agent, without a telepathic hypothesis so complicated as to be extremely improbable."

The account came from Miss C. L. Hawkins-Dempster, having been written in 1890.

24 PORTMAN SQUARE, W.

I ran downstairs and entered the drawing-room at 7.30 P M., believing I had kept my two sisters waiting for dinner. They had gone to dinner, the room was empty. Behind a long sofa I saw Mr. H. standing. He moved three steps nearer. I heard nothing. I was not at all afraid or surprised, only felt concern as [to] what he wanted, as he was in South America. I learnt next morning that at that moment his mother was breathing her last. I went and arranged

her for burial, my picture still hanging above the bed, between the portraits of her two absent sons.

I was in the habit of hearing often from [Mr. H.], and was not at that moment anxious about Mrs. H.'s health, though she was aged.

I had had twenty-five days before the grief of losing an only brother. No [other persons were present at the time]. C. L. H. DEMPSTER.

In answer to further inquiries, we learnt from Miss Hawkins-Dempster that the above incident occurred on New Year's Eve, 1876–77; the room was lighted by "one bright lamp and a fire," and the figure did not seem to go away, she merely "ceased to see it." She used to see Mrs. H. often, and was in no anxiety as to her health at the time. Mrs. H. was very old, but not definitely ill. Miss Hawkins-Dempster corrected her first statement as to the exactness of the coincidence by informing us that Mrs. H. died in the morning of the same day on which the apparition was seen.

Miss Hawkins-Dempster mentioned what she had seen to her sister, who thus corroborates:—

July 15th, 1892.

I heard of my sister Miss C. L. Hawkins-Dempster's vision of Mr. H. in the drawing-room at 7.30 P.M. on New Year's Eve, 1876–77, immediately after it happened, and before hearing that Mrs. H. died the same day, the news of which reached us later that evening. H. H. DEMPSTER.

We have verified the date of death at Somerset House.

I had an interview with the Misses Hawkins-Dempster on July 16th, 1892, and wrote the following account of it the next day:—

Miss C. Hawkins-Dempster's veridical experience is well remembered by both sisters. The decedent was a very old lady, who was on very intimate terms with them, and had special reasons for thinking of Miss C. Hawkins-Dempster in connection with the son whose figure appeared. He was at the other side of the world, and almost certainly had not heard of his mother's death at the time.

The figure was absolutely life-like. Miss Hawkins-Dempster noticed the slight cast of the eye and the delicate hands. The figure rested one hand on the back of a chair and held the other out. Miss Hawkins-Dempster called out, "What can I do for you?" forgetting for the moment the impossibility that it could be the real man. Then she simply ceased to see the figure.

She was in good health at the time, and her thoughts were occupied with business matters.

"Here" (say the writers of the "Report") "the apparition followed the death by some hours, so that, if Mrs. H. was the agent, the telepathic impression must either have remained latent for some time, or have been produced by the agent after death."

722 A. From the *Journal* S.P.R., vol. vii. p. 188. The following case was sent to us from Brazil by Professor A. Alexander, the witnesses being persons well known to him. He informs us that the incident is "of a type rather frequent among Brazilian Catholics," and the votive

candle seems indeed a natural thing to dream of under the circumstances described, but the exact place where the candle was to be found and the fact of its having been already partly burnt were not likely to be guessed. The account of the dreamer, Donna Nery, is as follows:—

BARBACENA, *March 26th*, 1895

In January 1894, the decease occurred of Félicité G., a young Belgian lady, who was married to a nephew of mine. After the death of his wife, the latter came to our house at Barbacena, bringing with him much luggage belonging to the deceased, and he stayed here with his children for some days.

Some two months afterwards—I have no means of ascertaining the exact date—I went to a *soirée* and returned home about two o'clock in the morning, having passed some pleasant hours in which all thoughts of sadness were temporarily swept from my memory. On that very night, however, I had a vivid dream of Félicité. It seemed to me that she entered the room where I really lay asleep, and, sitting down on the bedside, asked me, as a favour, to look into an old tin box under the staircase for a certain wax candle, which had been already lighted, and which she had promised to Our Lady. On my consenting to do so, she took leave of me, saying, "Até o outro mundo (Till the other world)."[1] I awoke from the dream much impressed. It was still dark, but I could no longer sleep.

On that day, the others having gone out, I called a servant and ordered her to search in the tin box, which had, in fact, been placed under the staircase, and which had belonged to Félicité. No one had opened the box before. It was full of old clothes and cuttings, among which it was by no means probable that we should find a wax candle. The servant turned over these clothes at first without result, and I was already beginning to think that my dream was of no importance, when, on straightening out the clothes so that the box might be closed, I saw the end of a candle, which I at once ordered her to take out. It was of wax—of the kind used for promises [to saints]—and, what was a still more singular coincidence, it had already been lighted.

We delivered the candle to Monsenhor José Augusto, of Barbacena, in performance of my niece's pious vow thus curiously revealed in a dream.

(Signed) GUILHERMINA NERY.

Senhor Nery writes:—

BARBACENA, *March 26th*, 1895

I recollect that, on the occasion, my wife told me of the dream, much impressed by it. It is exactly what is written.

(Signed) DOMINGOS NERY.

Professor Alexander adds:—

At my request, Catharina, the servant referred to in the above account, was called to be examined. I found that she was a mere child. On being questioned she confirmed the narrative of her mistress, and recollected the circumstance of finding the wax candle in the tin box.

José, a black boy, declared that he carried the candle to Monsenhor José Augusto, who told him to give it to the sacristan.

A. ALEXANDER.

[1] "Till soon," "Till to-morrow," "Till the return," &c., are the expressions generally used in Brazilian leave-taking.—A. A.

722 B. Dr. Binns, an author of some scientific repute in his day, gives the following narrative in his *Anatomy of Sleep*, p. 462, adding that "perhaps there is not a better authenticated case on record." It consists of a letter written, October 21st, 1842, by the Rev. Charles M'Kay, a Catholic priest, to the Countess of Shrewsbury. The Earl of Shrewsbury sent on the letter to Dr. Binns. It is quoted by Dale Owen (*Footfalls*, p. 294). I abbreviate it here:—

In July, 1838, I left Edinburgh to take charge of the Perthshire missions. On my arrival in Perth I was called upon by a Presbyterian woman, Anne Simpson, who for more than a week had been in the utmost anxiety to see a priest. [This woman stated that a woman lately dead (date not given) named Maloy, slightly known to Anne Simpson, had "appeared to her during the night for several nights" urging her to go to the priest, who would pay a sum of money, three and tenpence, which the deceased owed to a person not specified.]

I made inquiry, and found that a woman of that name had died, who had acted as washerwoman and followed the regiment. Following up the inquiry I found a grocer with whom she had dealt, and on asking him if a female named Maloy owed him anything, he turned up his books, and told me she did owe him three and tenpence. I paid the sum. Subsequently the Presbyterian woman came to me, saying that she was no more troubled.

725 A. From *Phantasms of the Living*, vol. i. p. 556. The account was received in 1882, from Captain G. F. Russell Colt, of Gartsherrie, Coatbridge, N.B.

I was at home for my holidays, and residing with my father and mother, not here, but at another old family place in Mid-Lothian, built by an ancestor in Mary Queen of Scots' time, called Inveresk House. My bedroom was a curious old room, long and narrow, with a window at one end of the room and a door at the other. My bed was on the right of the window, looking towards the door I had a very dear brother (my eldest brother), Oliver, lieutenant in the 7th Royal Fusiliers. He was about nineteen years old, and had at that time been some months before Sebastopol. I corresponded frequently with him; and once when he wrote in low spirits, not being well, I said in answer that he was to cheer up, but that if anything did happen to him, he must let me know by appearing to me in my room, where we had often as boys together sat at night and indulged in a surreptitious pipe and chat. This letter (I found subsequently) he received as he was starting to receive the Sacrament from a clergyman who has since related the fact to me. Having done this, he went to the entrenchments and never returned, as in a few hours afterwards the storming of the Redan commenced. He, on the captain of his company falling, took his place, and led his men bravely on. He had just led them within the walls, though already wounded in several places, when a bullet struck him on the right temple and he fell amongst heaps of others, where he was found in a sort of kneeling posture (being propped up by other dead bodies) thirty-six hours afterwards. His death took place, or rather he fell, though he may not have died immediately, on the 8th September 1855.

That night I awoke suddenly, and saw facing the window of my room, by my bedside, surrounded by a light sort of phosphorescent mist, as it were, my brother kneeling. I tried to speak but could not. I buried my head in the bedclothes, not at all afraid (because we had all been brought up not to believe in ghosts or apparitions), but simply to collect my ideas, because I had not been thinking or dreaming of him, and, indeed, had forgotten all about what I had written to him a fortnight before. I decided that it must be fancy, and the moonlight playing on a towel, or something out of place. But on looking up, there he was again, looking lovingly, imploringly, and sadly at me. I tried again to speak, but found myself tongue-tied. I could not utter a sound. I sprang out of bed, glanced through the window, and saw that there was no moon, but it was very dark and raining hard, by the sound against the panes. I turned, and still saw poor Oliver. I shut my eyes, walked through it, and reached the door of the room. As I turned the handle, before leaving the room, I looked once more back. The apparition turned round his head slowly and again looked anxiously and lovingly at me, and I saw then for the first time a wound on the right temple with a red stream from it. His face was of a waxy pale tint, but transparent-looking, and so was the reddish mark. But it is almost impossible to describe his appearance. I only know I shall never forget it. I left the room and went into a friend's room, and lay on the sofa the rest of the night. I told him why. I told others in the house, but when I told my father, he ordered me not to repeat such nonsense, and especially not to let my mother know.

On the Monday following[1] he received a note from Sir Alexander Milne to say that the Redan was stormed, but no particulars. I told my friend to let me know if he saw the name among the killed and wounded before me. About a fortnight later he came to my bedroom in his mother's house in Athole Crescent, in Edinburgh, with a very grave face. I said, "I suppose it is to tell me the sad news I expect;" and he said "Yes." Both the colonel of the regiment and one or two officers who saw the body confirmed the fact that the appearance was much according to my description, and the death-wound was exactly where I had seen it. But none could say whether he actually died at the moment. His appearance, if so, must have been some hours after death, as he appeared to me a few minutes after two in the morning. Months later, a small prayer-book *and the letter I had written to him* were returned to Inveresk, found in the inner breast pocket of his tunic which he wore at his death. I have them now.

The account in the *London Gazette Extraordinary* of September 22nd, 1855, shows that the storming of the Redan began shortly after noon on September 8th, and lasted upwards of an hour and a half. We learn from Russell's account that "the dead, the dying, and the uninjured were all lying in piles together"; and it would seem that the search for the wounded was still continuing on the morning of the 9th. The exact time of Lieutenant Oliver Colt's death is uncertain.

Captain Colt mentioned several persons who could corroborate this

[1] Communication with the Crimea was then conducted by telegraph for only part of the way

narrative. We received the following letter from his sister, Mrs. Hope, of Fermoy:—

December 12th, 1882.

On the morning of September 8th, 1855, my brother, Mr. Colt, told myself, Captain Ferguson of the 42nd regiment, since dead, and Major Borthwick of the Rifle Brigade (who is living), and others, that he had during the night awakened from sleep and seen, as he thought, my eldest brother, Lieutenant Oliver Colt of the Royal Fusiliers (who was in the Crimea), standing between his bed and the door; that he saw he was wounded in more than one place—I remember he named the temple as one place—by bullet-wounds; that he aroused himself, rushed to the door with closed eyes and looked back at the apparition, which stood between him and the bed. My father enjoined silence, lest my mother should be made uneasy; but shortly afterwards came the news of the fall of the Redan and my brother's death. Two years afterwards, my husband, Colonel Hope, invited my brother to dine with him; the former being still a lieutenant in the Royal Fusiliers, the latter an ensign in the Royal Welsh Fusiliers. While dining they were talking of my eldest brother. My husband was about to describe his appearance when found, when my brother described what he had seen, and to the astonishment of all present, the description of the wounds tallied with the facts. My husband was my eldest brother's greatest friend, and was among those who saw the body as soon as it was found.

It will be seen that this corroboration varies from the previous account in two points, which, however, do not greatly affect its value. The date was really September 9th, not the 8th—but it is very natural that the vision should have become associated with the *memorable* date, which was of course the 8th; and the figure was kneeling, not standing.

727 A. The following case (quoted from *Phantasms of the Living*, vol. ii. p. 216, foot-note) was received from the Rev. Arthur Bellamy, of Publow Vicarage, Bristol, in February 1886; but the particulars were first published in 1878.

When a girl at school my wife made an agreement with a fellow pupil, Miss W., that the one of them who died first should, if Divinely permitted, appear after her decease to the survivor. In 1874 my wife, who had not seen or heard anything of her former school-friend for some years, casually heard of her death. The news reminded her of her former agreement, and then, becoming nervous, she told me of it. I knew of my wife's compact, but I had never seen a photograph of her friend, or heard any description of her. [Mr. Bellamy told Gurney, in conversation, that his mind had not been in the least dwelling on the compact.]

A night or two afterwards as I was sleeping with my wife, a fire brightly burning in the room and a candle alight, I suddenly awoke, and saw a lady sitting by the side of the bed where my wife was sleeping soundly. At once I sat up in the bed, and gazed so intently that even now I can recall her form and features. Had I the pencil and the brush of a Millais, I could transfer to canvas an exact likeness of the ghostly visitant. I remember that I was much struck, as I looked intently at her, with the careful arrangement of her coiffure, every single hair being most carefully brushed down. How long I sat and gazed I cannot say, but directly the apparition ceased to be, I got out of bed to

see if any of my wife's garments had by any means optically deluded me. I found nothing in the line of vision but a bare wall. Hallucination on my part I rejected as out of the question, and I doubted not that I had really seen an apparition. Returning to bed, I lay till my wife some hours after awoke and then I gave her an account of her friend's appearance. I described her colour, form, &c., all of which exactly tallied with my wife's recollection of Miss W. Finally I asked, "But was there any special point to strike one in her appearance?" "Yes," my wife promptly replied; "we girls used to tease her at school for devoting so much time to the arrangement of her hair." This was the very thing which I have said so much struck me. Such are the simple facts.

I will only add that till 1874 I had never seen an apparition, and that I have not seen one since. ARTHUR BELLAMY.

We have also seen an account written by Mrs. Bellamy in May 1879, which entirely agrees with the above, except that she "thinks it was a fortnight after the death" that the vision occurred, and that the light was "the dim light of a night-lamp." She says, "The description accorded in all points with my deceased friend." In conversation, Mr. Bellamy described the form as seen in a very clear light; and this may account for his idea that the room itself was lighted by fire and candle. Gurney adds:—

This experience, as I have said, may have been purely subjective; and identification of a person's appearance by mere description is generally to be regarded with great doubt. But in view of the circumstances, and especially of the fact that Mr. Bellamy has never had any other hallucination, two alternative hypotheses seem at least worth suggesting. (1) Believers in telepathic phantasms may suspect Mr. Bellamy's experience to have been conditioned by his wife's state of mind—possibly even by a dream, forgotten on waking, in which her friend figured. (2) Believers in the possibility of post-mortem communications, if they believe that this was one of them, might further suppose that Mr. Bellamy's experience depended on a psychical influence exercised in the first instance on Mrs. Bellamy, though acting below the level of her normal consciousness. To me, I confess, this appears a more reasonable supposition than that a direct influence (so to speak) missed its mark, and was exercised on Mr. Bellamy by a stranger who cared nothing about him.

727 B. The following is another case which seems analogous to a *deflected* fulfilment of a compact, though we do not know that any compact to appear had been made, but only that the dying person had had a strong desire to see her niece before she died. The case is taken from the "Report on the Census of Hallucinations," *Proceedings* S.P.R., vol. x. p. 263. The account, given by Miss S. Money, was written in 1890.

47 UPPER BAKER STREET, REGENT'S PARK, N.W.

At Redhill on Thanksgiving Day, between eight and nine in the evening, when I was taking charge of the little daughter of a friend, during [my] friend's absence for that evening, I left the child sleeping in the bedroom, and went

to drop the blinds in two neighbouring rooms, being absent about three minutes. On returning to the child's room, in the full light of the gas-burner from above I distinctly saw, coming from the child's cot, a white figure, which figure turned, looked me full in the face, and passed down the staircase. I instantly followed, leaned over the banisters in astonishment, and saw the glistening of the white drapery as the figure passed down the staircase, through the lighted hall, and silently through the hall door itself, which was barred, chained, and locked. I felt for the moment perfectly staggered, went back to the bedroom, and found the child peacefully sleeping.* I related the circumstance to the mother immediately on her return late that night. She was incredulous, but said that my description of the figure answered to that of an invalid aunt of the child's. The next morning came a telegram to say that this relative, who had greatly wished to see her niece, had died between eight and nine the previous evening.

I had just put down the *Pickwick Papers* with which I had been whiling the time, was free from trouble, and in good health.

No one was in the house but myself, the child, and one servant, who, at the time, was in the kitchen, dressed in black.

This is the only experience of this nature I have ever had.

P.S.—The writer cannot give the date in figures without reference to an almanac of that year, but is certain that this occurred on the evening of Thanksgiving Day for the recovery of the Prince of Wales [*i.e.*, February 27th, 1872.] S MONEY.

In answer to our inquiries, the collector, Miss B. Garnett, writes:—

HIGHLANDS, CLARENDON ROAD, LEWISHAM, S.E.,
December 20th, 1890.

I obtained lately an interview with Miss Money, and wrote down her replies to the four questions enclosed. This was all the information she was able to give. I should state that Miss Money's rather interesting experience was told me long before I was asked to collect answers for the Society, and then merely was told by her in the course of conversation, when I had been expressing my scepticism about all so-called *spiritual* manifestations. She then said she had been utterly sceptical until she herself met with this experience.

The replies enclosed were:—

1. The child's mother died about ten or eleven years ago.
2. Miss Money did not even know of the existence of the aunt at the time of [her] experience.
3. Miss Money has scruples about giving the name without permission. She states that the aunt was a single woman, and a step-sister of the father of the child, and that the aunt was not living near.
4. As the lady (the aunt) was no acquaintance of Miss Money's, and as she heard no further details, she knows of no further way of proving the fact Miss Money lost sight of the parents, having been abroad herself for many years afterwards.

Miss Garnett says further, in speaking of the original account, which was first given to her verbally by Miss Money, "It was clearly and repeatedly given, amid many critical suggestions on my part. I may add that Miss Money's testimony on any subject is one that I have always

found reliable. I merely add this because there are so many people who seem scarcely able to help exaggerating in the direction of the particular bias of their minds."

Mr. Podmore called on Miss Money on February 2nd, 1892, and heard full particulars of the incident from her. He further ascertained that no corroboration is now obtainable, and that Miss Money has failed to obtain permission to give the name of the lady who died. We have therefore been unable to verify the date of the death.

728 A. From the "Report on the Census of Hallucinations," *Proceedings* S.P.R., vol. x. p. 383. "In the case we have next to quote" (say the writers of the "Report"), "unless we accept the hypothesis of chance-coincidence—the evidence for the agency of the dead is certainly strong, because any other explanation compatible with the veracity of the narrators requires a very complicated and improbable hypothesis as regards the sub-conscious action of Senhor Cabral's mind. The case came into our collection merely as a tactile hallucination: but the main interest of it depends on the coincident experience of Donna Feliciana Fortes. It seems doubtful from the account given whether she had a hallucinatory vision, or merely a mental vision, but for our present purpose this is unimportant."

From SENHOR ULYSSES J. C. CABRAL.

RUA ESCOBAR 48, RIO DE JANEIRO, *March 12th*, 1892.

[After relating his first meeting in June 1886, with "Deolinda," a child whom he had found in great poverty and had taken charge of, and her death from consumption shortly afterwards, Senhor Cabral continues:—]

Some months passed, and my family (which now included my wife's other sister, Amelia) went to stay at a plantation belonging to friends. I escorted them thither, and returned to attend to my obligations in the city. In order not to be alone, I accepted the invitation of my friend, Barboza de Andrade, and went to live with him in S. Christovam. One month afterwards, a sister of Barboza's, who was ill, came into his house. She grew daily worse, and after the lapse of a few months had sunk so low that we had to sit up with her at night.

One night, when I had taken my turn at nursing, I felt sleepy, and went to lie down. Two sisters, Donnas Anna Ignez Dias Fortes and Feliciana Dias (now deceased), took my place. I had made their acquaintance but a few days before. After stretching myself on the bed, I was filled with a feeling of unbounded joy. I was happy, and could not imagine what was the cause of my happiness. I had a sensation as if some one were holding my head and placing something round it.

Astonished at my experience, I called to the ladies who were watching in the next room, and Donna Feliciana, though from the place where she was seated she could not see me, answered me back, "I see at your bedside a spirit child clothed in white. She places on your head a crown of roses. She says her name is Deolinda, and she comes to thank you for the kindness and charity with which you behaved to her." I was amazed at such a declaration, for that very day was the anniversary of Deolinda's death, and neither I nor

any other person in the house had recollected this.[1] Besides, I had never spoken on the subject.

The two ladies were worthy of the highest respect. As for Donna Anna Fortes, who is still alive, our friendship is now of long standing, and I render her all the homage which her virtue and goodness merit.

ULYSSES CABRAL,
(*Director of the "Atheneu Brazileiro"*).

The following corroborative statements were obtained by Professor Alexander:—

RIO DE JANEIRO, *March 16th*, 1892.

The part of the above narrative which respects me is exact. I am sure that neither my sister nor I knew of the story of Deolinda before she was seen by the side of Senhor Ulysses Cabral on the night mentioned.

ANNA IGNEZ DIAS FORTES.

RIO DE JANEIRO, *March 17th*, 1892.

The above narrative coincides with our recollection of what happened in our house.[2] We are certain that our friend, Senhor Ulysses Cabral, told us the story of Deolinda only after the latter had been seen by Donna Feliciana Fortes.

MANUEL JM. BARBOZA DE ANDRADE.
EMILIA BARBOZA DE ANDRADE.

Professor Alexander writes:—

RIO DE JANEIRO, *March 17th*, 1892.

In reply to further questions, Senhor Ulysses Cabral said the sensation on the head was that of a slight but distinct compression. He supposed at first that a towel had in some way wound itself round his head. He did not speak of this sensation to the ladies in the next room. The ecstatic feeling would not allow him to sleep when he lay down. It was on the *night* of the anniversary of the child's death, about twelve o'clock, that this occurred. Senhor Cabral believed that he had not spoken of Deolinda to the people of the house, and this is confirmed, if there are no lapses of memory, by the statements of the other persons concerned. He thought that the lustre of his deed of charity would be somewhat tarnished if told even to friends. Though at my request he has made the whole incident public, he does so, I am well assured, with the intention of helping us in a quest which he holds to be all-important. Both he and Donna Anna Fortes affirm that they came together in that house for the first time on that night, although they had met once or twice before at Spiritist sittings. The lady says they were conversing about Spiritism at the time of Senhor Cabral's experience.

Donna Feliciana Fortes, now dead, was a remarkable sensitive, according to the accounts I have received of her by surviving friends.

The witnesses to the above case are all Spiritists; but they are people in whose veracity I can trust implicitly.

ALFRED ALEXANDER.

"If" (say the writers of the "Report") "we are to exclude Deolinda's agency here, we must suppose that Senhor Cabral was sub-consciously

[1] Note by the collector, Professor Alexander:—"According to the other statements, no other person in the house knew anything about Deolinda.—A. A."

[2] "They were sleeping at the time, and only heard of it the next day.—A. A."

aware that it was the anniversary of her death, and that this sub-conscious recollection produced by association the feeling of happiness and the tactile hallucination, without even then influencing his conscious memory; and, further, that the other witnesses were affected by telepathic influence from his unconscious memory. This is certainly a highly strained hypothesis, and a few more well-evidenced cases of this sort would go far to establish the agency of the dead."

728 B. From the "Report on the Census of Hallucinations," *Proceedings* S.P.R., vol. x. p. 371. Mrs. B. writes as follows:—

April 1892.

At Fiesole, on March 11th, 1869, I was giving my little children their dinner at half-past one o'clock. It was a fine hot day. As I was in the act of serving macaroni and milk from a high tureen, so that I had to stand to reach it, and give my attention to what I was doing—on raising my head (as much from fatigue as for any purpose), the wall opposite me seemed to open, and I saw my mother lying dead on her bed in her little house at ——. Some flowers were at her side and on her breast; she looked calm, but unmistakably dead, and the coffin was there.

It was so real that I could scarcely believe that the wall was really brick and mortar, and not a transparent window—in fact, it was a wall dividing the hotel in which we were living from the Carabinieri.

I was in very weak health—suffering intensely with neuralgia—having gone through a bad confinement, brought on by travelling—the baby was almost still-born, on January 31st.

Owing to a family quarrel, I had left England without telling my people where I was going; but I was so fond of my mother that, when in Paris, I made an excuse to write to an old servant, who lived with my mother, to ask her for a toy which we had left with her, the object being to get news of my mother. Reply came that for years she had not been so well and strong; thus I had no reason for imagining her to be dead.

I was so distressed at the vision that I wrote to her (my mother) to give her my address, and entreat her to let me know how she was. By return of post came the statement that she had died on March 5th, and was buried on the 11th. At the hour I saw her she was removed from her home to Kensal Green Cemetery. She had wished to see me so much that letters had been sent to a great many continental cities, hoping I might be found; but I never got a letter from my sister till long after I had received the news of my mother's death.

When I was married my mother made me promise as I was leaving home to be sure to let her know in any way God permitted if I died, and she would try to find some way of communicating to me the fact of her death, supposing that circumstances prevented the usual methods of writing or telegraphing. I considered the vision a fulfilment of this promise, for my mind was engrossed with my own grief and pain—the loss of baby, and my neuralgia, and the anxieties of starting a new life.

My youngest sister, since dead, was called to my mother, and left Devonshire, where she was staying with friends, to come home. When she arrived at home, she entered the drawing-room, but rushed out terrified, exclaiming that she had seen godmamma, who was seated by the fire in my mother's chair. Godmamma had been dead since 1852. She had been my mother's governess

—almost foster-mother; had lived with her during her married life, been godmother to her eldest girl, and when my father died, had accepted the duty of taking his place as far as possible in the family, to shield her from trouble and protect her—a duty which she fulfilled nobly.

My other sister went into the drawing-room to see what had scared K——, and saw the figure of godmamma just as K—— had. Later in the day the same figure stood by, then sat on the edge of my mother's bed, and was seen by both my sisters and the old servant, looking just as she had when alive, except that she wore a grey dress, and, as far as we could remember, she had always worn black. My mother saw her, for she turned towards her and said, "Mary"—her name.

We have verified the date of death through the Register at Somerset House.

Mrs. B. has had several other hallucinatory experiences, *e.g.*, in 1876, in an Italian church, she saw an apparition of a child, which had been pointed out to her by her little daughter, then aged three, but was invisible to a friend who accompanied her. It disappeared, and immediately afterwards the body of a dead child, resembling the figure they had seen, was brought into the church. The friend who was with Mrs. B. is now dead, so that no corroboration can be obtained, her daughter not being able to remember the incident. Most of Mrs. B.'s other experiences were, so far as can be ascertained, purely subjective.

Mr. Podmore, who visited Mr. and Mrs. B. on April 8th, 1893, writes:—

April 10th, 1893.

Mrs. B. gave me a full account of her vision of her mother. She had absolutely no cause for anxiety, the last news being that her mother was better than she had been for years. There was a chronic ailment, but no reason to anticipate death soon. The children were too young to remember it, but Mr. B. told me that he came in a few minutes later and comforted his wife, whilst she was crying on the sofa. A written note of the date was taken and compared with the date given in the letter afterwards received, but all memoranda and letters of that time were lost. Both Mr. and Mrs. B. are satisfied of the coincidence of the vision with the day of the funeral.

731 A. From the *Journal* S.P.R., vol. vii. p. 173. The following case was sent to us by Mrs. Browne, of Bidston, Alleyn Road, West Dulwich. The first narrative is extracted from an account privately printed a few months after the events occurred.

HAYLETT HOUSE, SURBITON, *July* 1891.

Newbray Hall was drowned off Start Point, Devon, during the great storm of March 9th, 1891, his vessel, the *Marana*, being one of the many which were lost at that spot.

He had had the offer of two or three vessels, including the *Marana*, and came home on the 28th February, to consider what he should do, and discussed the matter at considerable length on Tuesday evening, the 3rd March, with his father and Captain Byng, an old naval friend. The deceased slept at home on

Wednesday and Friday, and stated that he would return to dinner on the Saturday, but he did not do so, and on Monday morning his mother received a letter from him stating that he had sailed the previous day in the *Marana*.

On Monday evening the storm took place, and on the Tuesday or Wednesday night following, Miss Annie Hall, aged twenty-seven, the sister of the deceased, dreamt that she saw her brother on a raft apparently composed of loose planks of wood, and he appeared to be swimming. On the same or subsequent nights she had other dreams, in which she saw her brother lying in a room, but she was unable to say whether alive or dead. This all took place before any news had been received of the loss of the *Marana*, and Miss Hall related her dreams immediately to Mrs. Syms, aged forty, who had lived with the family as cook for about ten years. On Friday night a telegram was received at Surbiton from the owners stating that the *Marana* had been wrecked, and on the Saturday morning Mr. Wood, who was in the employ of the deceased's father, went down to Devonshire, and having ascertained that the body of the deceased had been recovered, and was lying in a house at Prawle, South Devon, he identified it, and brought it to Brookwood for burial.

Matters remained in this position until the 16th June, when Mrs. Hall and her daughter went to the house at Prawle in which the body had been placed, and Miss Hall at once positively identified the room as the one she had seen in her dreams. Upon going to the spot also where the body had been found, a large number of railway sleepers were observed, which had been washed up from the wreck, and, as can be seen from a photograph, have very much the appearance of a raft such as that described in the first dream.

The sister's dreams, so far as can be ascertained, accurately represented the events which took place in connection with the death of her brother.

Miss Hall wrote to Mrs. Browne :—

BLENHEIM LODGE, SURBITON, *July 4th*, 1895.

My brother Newbray sailed on Sunday, March 8th, 1891, in the *Marana*, a small steamer, as he had to fill up six months before he could pass as captain; then he was going in the P. & O. I had no idea Newbray was going to sail so soon, but we were to meet him in London on Saturday, March 7th, but he didn't come. On Sunday mother had a letter to say they were sailing that morning and he couldn't get away. I wrote him a long letter on Monday [the] 9th, and in the afternoon went to see a girl friend in Kingston, but I felt so ill and depressed that I didn't stay very late. It was about 4.30 when I went into the market-place to take the omnibus home. When I was standing waiting, a fearful gust of wind and snow seemed to blow, especially round me,—that was about the time the ship struck,—though the storm was getting very bad indeed. Newbray and I were so devoted that I felt he was in some awful trouble. When I got home I gave up a concert I was going to, as I felt so ill and anxious. I didn't dream anything on the Monday, but on Tuesday I dreamt that I saw him on a raft made up of loose planks of wood, and he appeared to be swimming. On the same and following nights I had other dreams, and in one particular one I saw him lying on the floor in a room with a slanting roof; he looked very still and white, but I couldn't tell if he were alive or dead. I could tell the room was in the country somewhere, as I could see it was whitewashed and they had red flowers in the windows. I told our old cook, Mrs. Syms, who had been with us ten years, when she came up with my tea. On Friday we got a

telegram to say the *Marana* was wrecked. On June 16th mother and I went to the house at Prawle where they had taken his poor body. As soon as I got in I went upstairs to the room, as I knew it at once from my dream, and pointed out to mother the spot where he lay. The woman in the house couldn't understand it, as I had never been there. My dream was accurate in every detail, even to the low long windows, and the most wonderful thing was that I dreamt the dream the night he was taken to the cottage His body was found amongst railway sleepers that looked just the same as I saw them in my first dream, so in every respect my dreams represented accurately the events which took place in connection with my brother's death. I had never been to South Devon, and never heard of Prawle. He was twenty-five and I twenty-seven when he died. We were most devoted. ANNIE HALL.

The following note was written by the servant to whom Miss Hall related her dreams at the time :—

BLENHEIM LODGE, SURBITON.

Miss Hall told me about her dreams when I took her bedroom tea in before she was up. MARY SYMS.

Mrs. Hall writes :—

BLENHEIM LODGE, SURBITON, *July 12th*

I beg to say that my daughter, Annie Hall, described the room at Prawle to me *before* we visited the place, in fact so distinctly that on entering the room I was struck with the resemblance and turned to my daughter for confirmation.
E. O. HALL.

Miss Hall writes further :—

BLENHEIM LODGE, SURBITON, July *12th*, 1895.

The dreams were of conditions *actually existing*, just as it was happening to my brother Newbray, *not* prophetic. I have never had any other dreams in my life. And I can only conclude that I had these because my brother and I were so devoted.

See also a case given in the *Journal* S.P.R., vol. v. p. 239, where a man while boating sees in the water a vision of the soles of two stockinged feet, which he recognises as those of a friend. The friend is drowning three miles off at the time.

733 A. From the *Journal* S.P.R., vol. vi. p. 230. The following account was sent to Mr. Podmore, by Miss F. Atkinson, of 25 Aldershot Road, Willesden Lane, N.W., enclosed in a letter dated November 5th, 1893. Mr. Podmore had received a verbal account of the incident from Miss Atkinson on the previous day.

On Saturday, July 1st, 1893, I was in L—— for the purpose of looking over the old churches with a friend with whom I was staying. Among others we went to St. M——'s. My friend had been telling me of a very dear old friend of the family who was buried in that church, and who had left a sum of money to have a window put in to his memory, and had even had the window prepared for the glass to be put in, but that the person who had inherited his fortune neglected his wish. (I don't know how many years he had been dead.)

After we had looked over the church, and among other things seen the brass over this gentleman's vault, we came to the window which ought to have been filled in. I remember that the neglect of his wish quite made me angry, and I said, looking at the window, "If I was Dr. —— I should come back and throw stones at it."

Just then I saw an old gentleman behind us, but thinking he was looking over the church took no notice. But my friend got very white and said, "Come away, there *is* Dr. ——!" Not being a believer in apparitions, I simply for the moment thought she was crazy, though I knew they were a ghost-seeing family. But, when I moved, still looking at him, and the figure before my very eyes vanished, I had to give in. Then it dawned upon me that nobody could have been looking over the church but ourselves.

First, the church had been empty when we went in, and nobody could have come in without their footsteps being heard, and secondly, the part where we were standing ended in a "*cul de sac*," and the person to get there would have been obliged to ask us to move, as we entirely blocked up the narrow aisle. For the few moments he was visible I saw him distinctly; he was short and broad, and wore an old-fashioned tie, and a waistcoat cut low and showing a great deal of shirt-front. One hand was resting on a pew, and one down at his side holding his very tall hat. But the thing that struck me most was the sun shining on his white hair, and making it look like silver; even now I can see him distinctly in my mind's eye. It certainly surprised me to see what was apparently "too solid flesh" disappear before my very eyes, and when we got outside my friend told me that his was the figure which came to different members of their family so often, and, indeed, had been the cause of their leaving one house. One of her sisters had been so affected by it, that she will never sleep alone, or go upstairs alone. When we got home I easily recognised the doctor by his photograph.

F. ATKINSON.

In reply to Mr. Podmore's further inquiries, Miss Atkinson writes:—

25 ALDERSHOT ROAD, WILLESDEN LANE, N.W., *November 9th*, 1893.

I have not heard from Miss —— yet, but am writing to answer your questions.

No. 1. I heard no noise whatever, not the *slightest* sound. But I had a feeling that I cannot describe that somebody was behind us. So I turned round.

No. 2. As far as I can now remember we *both* turned at *precisely* the same moment. My friend naturally recognised him. I did not think anything of it, until I saw her face when I turned back again to look at the window.

No. 3. Long before we went into L——, my friend told me they had been haunted to a dreadful extent at their old house. But beyond saying that it was a man and an old friend of her mother's, [she] did not describe it, and I did not [pay any attention to it]—knowing them to be a highly nervous, hysterical family. We otherwise never talked about it, as she can't bear the subject. Afterwards she told me it was Dr. ——, the figure we saw in the church, who haunted them

No. 4. The photograph was in a frame and Mrs. —— said: "Was it anything like this?" And it was exactly like the figure. I forgot to tell you that afterwards my friend told me that on going into the church she had felt as though she could *not* go in, as if something was there, but did not like to

say so to me, as she knew I very much wished to go over it. She also thought it might frighten me.

My only other experience was when I was a baby of about two or three, when my little brother, who died, came to my mother, and then to me: I don't remember it, but my mother says I cried out that he had come back again, and she herself had just seen him. F. ATKINSON.

Miss Atkinson asked her friend to give an account of her share in the experience, but she declined to do so, alleging as a reason her strong dislike of the whole subject. We have, therefore, been unable to obtain any further evidence in the matter.

733 B. The next case is remarkable for the frequent repetition of the percipient's experience. It is one of those that suggest, as we have said (see **703** and **733**), a kind of local imprint left by past events, and perceptible at times to persons endowed with some special form of sensitiveness. I quote from *Proceedings* S.P.R., vol. v. p. 418, the account, given by 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. all together, 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 some-

thing 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 any one 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. On 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.

[1] A sketch of the profile was here given.

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.

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.

735 A. In a case published in *Proceedings* S.P.R., vol. iii. p. 90, Mr. Wambey heard a phantasmal 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. I add here a case where a message seemed to be given by the decedent's voice in a dream. (From *Proceedings* S.P.R., vol. v. p. 455.)

Mr. George King, of 12 Sunderland Terrace, Westbourne Park, W., writes :—

November 8th, 1885.

The following is a brief account of an occurrence that took place eleven 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, twenty-one 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 twenty 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 [evidently meaning 25th, see below], 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 sixty 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 [evidently a slip for 29th, see below], 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 possibly have 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.

736 A. From *Proceedings* S.P.R., vol. viii. p. 218. The following account was written out by me on December 22nd, 1888, from notes taken during an interview with Mrs. Davies the same day; and was afterwards revised and signed by Mrs. Davies.

About twenty years ago I was living with my mother and brother at Islington Near us lived a family whose name is not important to the narrative. One of their daughters married a Mr. J. W., who went to India. Mrs. J. W. continued living at her father's house. Her father, however, changed his residence, and as Mr. J. W.'s address in India was not known at the time, Mrs. J. W. could not inform him of the change of address. The house where she was living with her father when her husband left home passed to a family whom I will call Brown, with whom I was acquainted, as I also was with Mrs. J. W. and her family.

One evening I paid a visit to Mrs. Brown, and she gave me an Indian letter which had arrived for Mrs. J. W. at the house now occupied by the Browns. Mrs. Brown asked me to transmit this letter to Mrs. J. W. through my brother, who frequently saw a brother of Mrs. J. W.'s. There had thus been some little delay, and perhaps slackness in getting the letter sent on to Mrs. J. W. I promised to give it to my brother, and took it home. It was a dirty-looking letter, addressed in an uneducated handwriting, and of ordinary bulk. I placed it on the chimney-piece in our sitting-room, and sat down alone. I expected my brother home in an hour or two. The letter, of course, in no way interested me. In a minute or two I heard a ticking on the chimney-piece, and it struck me that an old-fashioned watch which my mother always had standing in her bedroom must have been brought downstairs. I went to the chimney-piece, but there was no watch or clock there or elsewhere in the room. The ticking, which was loud and sharp, seemed to proceed from the letter itself. Greatly

surprised, I removed the letter and put it on a sideboard, and then in one or two other places; but the ticking continued, proceeding undoubtedly from where the letter was each time. After an hour or so of this I could bear the thing no longer, and went out and sat in the hall to await my brother. When he came in I simply took him into the sitting-room and asked him if he heard anything. He said at once, "I hear a watch or clock ticking." There was no watch or clock, as I have said, in the room. He went to where the letter was and exclaimed, "Why, the letter is ticking." We then listened to it together, moved it about, and satisfied ourselves that the ticking proceeded from the letter, which, however, plainly contained nothing but a sheet of paper. The impression which the ticking made was that of an urgent call for attention. My brother took the letter to Mrs. J. W. either that night (it was very late) or next morning. On opening it, she found that her husband had suddenly died of sunstroke, and the letter was written by some servant or companion to inform her of his death. The ticking no doubt made my brother and myself hand on the letter more promptly than we might otherwise have done.

I have never experienced any other hallucination of the senses. I once heard a strong push at the street-door at the minute (for I looked at my watch) that my father died at a distance; but, though I went to the door at once and saw no one, I cannot, of course, be sure that some passer-by might not have pushed the door and got out of sight; for the house was in a street with many passers. I have also heard ticks before a death; but these may very likely have been caused by the death-watch insect; which certainly was not the case with the ticks which came from the letter. The incident of the letter made a deep impression on me. (Signed) ANNA DAVIES.

Mr. Davies, brother to Mrs. Davies (who married a gentleman of the same name), gives his independent recollection as follows:—

64 CHURCH ROAD, SOUTHGATE ROAD, N., *February 13th*, 1889.

I am afraid my recollection of the details after so long a time has elapsed is rather limited and somewhat hazy, so that if my sister has expanded into details, and her version should slightly differ from mine, please consider that I bow to her superior memory, and accept her account as correct. The main features of the incident are, however, as nearly as I can recollect, as follows:— One night, it must be nearly, if not quite, thirty years ago, I returned home between ten and eleven o'clock, and my sister told me that she had brought home from the house of a friend of hers a letter from India, addressed to a Mrs. Walker, who had formerly lived at the house the letter was directed to, and being acquainted with Mrs. Walker (whose brother was an intimate friend of mine), I was asked to be the bearer of the letter to her. I found it on the mantelshelf, and my sister and myself heard very distinctly a clear ticking noise, as loud as, and similar to, that of a small clock, which we spent some time in trying to account for, and which we could so clearly trace to the vicinity of the letter that it seemed to proceed from the letter itself, but we could find nothing which would in any way account for what we heard. I delivered the letter to my friend the following day to hand to his sister, Mrs. Walker, and afterwards heard that it contained the news of the decease of her husband in India. I am not quite sure but almost so, that on hearing the mysterious noise we remarked on the probable contents of the letter, but we were certainly

struck with the coincidence of the noise being heard whilst the letter was on the shelf (and apparently proceeding from it) and discontinuing on its removal.

I have no means of fixing the date, or even the year, as Mrs. Walker and her brother have both been dead for some years. L. A. DAVIES.

736 B. I give next an account of a case briefly mentioned by Gurney in *Phantasms of the Living*, vol. ii. p. 690, about which we afterwards obtained further evidence. After mentioning two other cases in which entries in the diary of the percipient—Mr. Cameron Grant—confirmed his recollection of strong impressions nearly coincident with deaths, Gurney continues :—

I have studied in Mr. Grant's diary the full record of a third case which was even more remarkable than the first, as it included the peculiarity that, for some time after his first impression, he felt forcibly impelled to *draw* the figure of the person who died. The case was made the more striking to me by the fact that Mr. Grant was so certain that the death (the time of which he had only very vaguely learnt) must have coincided in date with his impression, that he had actually not taken the trouble to verify the coincidence. He left it to me to find in the *Times* obituary—as he confidently foretold that I should—that the death (which was quite unexpected) occurred, thousands of miles from the place where he was, on the day preceding that on which the entry in his diary, relating his impression of the previous night, was written. The impression of that night did not, however, bear distinct reference to the particular person who died, but was a more general sense of calamity. Certain reasons which at present make it desirable not to publish the details of this case may in time cease to exist.

Now, on a fuller inspection of Mr. Grant's voluminous journal (largely a business record), which he has kindly permitted me to make, it appeared that the impulse to *draw* the dying man was the most marked feature in the whole incident, and furthermore that this impulse came on some months after the death—but on the night previous to the day on which Mr. Grant saw, in a casual newspaper received in Brazil, the announcement of his friend's demise in Scotland.[1]

The possibility of a telepathic impulse from the surviving members of the family of course suggests itself: but Mr. Grant was in a wild up-country station in Brazil; and it seems impossible that any one could guess at what date the news would reach him. The rough sketch which Mr. Grant was impelled to make contained two figures (of which the second was a servant) and a window; and it truly represented, as he afterwards learnt, the circumstances of the death.

The case has been further strengthened by permission to print the passages from Mr. Grant's diary, and by interviews of my own with the widow and daughter of the deceased person, Lord Z. (not the true initial), who were present at the time of the death.

[1] I am not sure how many hours the impulse lasted, Mr. Grant having been obliged to return to Brazil before sending me a copy of the passage in his journal.

The following is Mr. Grant's statement, made to me, July 28th, 1889 (which I quote from *Proceedings* S.P.R., vol. viii. p. 212).

The first form in which this impression came to me was that of deep sympathy for [a member of Lord Z.'s family]. After this had lasted for some time I found myself rudely drawing a tall man stooping forwards on to another man. I had a conviction that Lord Z was dead — that the falling forward indicated death. I also dimly perceived the position of windows behind the falling figure, though I did not draw these. I wrote to my mother at once to say that I knew that Lord Z. was dead. [Letter not preserved.] I was then up the country in Brazil, and saw few papers. I heard from England that Lord Z. was dead; but (as I told Mr. Gurney) did not look for date in papers, and did not, so far as I know, hear the date in any letter.

On reaching England I was partially hypnotised by a physician of my acquaintance [name given]; but did not lose consciousness. During my semi-trance I became aware that I was seeing the room and windows and the falling figure more clearly than ever before I talked of this scene to the physician. Afterwards he invited me to look in a crystal. I did so; and saw the same room, the windows, bed, and figure, more distinctly.

I afterwards went to stay in the house where Lord Z. died. As soon as I entered I asked Lady Z. to allow me to describe to her the room where I had seemed to see Lord Z. dying. Lady Z. was at first incredulous; but on my describing the position of bed and windows she admitted that it was correct. Lord Z. had died in a dressing-room adjacent to his bedroom. The temporary bed and windows were exactly as I had seen them. He had fallen forwards into the arms of a male attendant, dying suddenly.

The first impression of the death, which was nearly *coincident*, was on December 24th, 1885 (date verified by Mr. Gurney). Entry in diary December 25th, 1885: "There was something upon my mind all day from yesterday—a sense of a death or loss of some one dear to me. I spoke to E. C. [Mr. Catlin, the manager, who wrote in corroboration] about it; and I don't know how it is, but as I wrote the above [a member of Lord Z.'s family] has been constantly in my thoughts."

Then on Tuesday, January 26th, 1886, is an entry—read by me in Mr. Grant's journal, and copied for me by him—as follows:—

"Impression at about one o'clock and drawing and reasoning therefrom on death."

January 27th.—"Very tired, but did not sleep a wink all night. I am sure that something has happened to [a member of Lord Z.'s family]. I heard every hour strike, and kept thinking of [all the members of the family] but *not* of the dear old gentleman [*i.e.*, imagining *them* in sorrow, but not Lord Z. himself]. I got up and wanted to draw him. His features seemed before me. I had before shown Mr. Catlin a face in the *Graphic* that was like him, also that of a dead man. I had the greatest difficulty not to draw his portrait with his head forward and sunk on his breast, as if he had been sitting in a room with a window on his right hand and an old man-servant; and then his head just went forward, and he fell asleep. Weeks ago [*i.e.*, December 25th] I thought of him—some time about Christmas; and ever since I have been feeling [pity, &c., for members of family]."

On the next day, Thursday, January 28th, 1886, Mr. Grant received by accident a Scotch paper in which Lord Z.'s death was mentioned, but apparently without the precise date.

I have received a letter (which I have unfortunately mislaid) from Mr. Catlin corroborating Mr. Grant's statements as to his having shown him drawings and spoken of the death of a friend at home.

Lady Z. and Miss Z. gave me in April 1892 the following corroboration:—

Lord Z. died December 24th, 1885, in a dressing-room adjoining his own larger room. The dressing-room was narrow, with a window at one end, and a small bed, then occupied by a man-servant who attended on him. Lord Z. had entered this room to speak to the servant, when he fell forward, the servant catching him in his arms, and shortly afterwards breathed his last. His death was unexpected, although he had long been ill. I remember that Mr. Cameron Grant visited our country seat—where this occurred—for the first time some months after Lord Z.'s death; and that he said something to me as to his having known of it, or recognised the scene; but I cannot now remember the details. (Signed) [Lady Z.]

I remember that Mr. Cameron Grant, before going upstairs, when he arrived on the visit referred to, asked whether my father had not fallen forwards into the arms of a man in a long room with a window at one end of it.

(Signed) [Miss Z.]

This case should be studied along with Mr. Cameron Grant's other records of experiences (*Phantasms of the Living*, vol. ii. pp. 688–690).

It would in a certain way explain these intimations if we could suppose that Lord Z. (who was, and who knew Mr. Grant to be, much interested in such phenomena) first impressed Mr. Grant at the time of his own death, and then renewed the impression when he knew, in some inconceivable manner, that Mr. Grant was about to receive, quite casually, a newspaper announcement of the decease. On that occasion the deceased person seems to have been able to impress a picture of the scene of death on Mr. Grant's subliminal mind; an impression which worked itself out in the rude drawings, as a motor message, and afterwards returned both as a vision in hypnotic trance, and as a crystal-vision in the waking state. Here, however, as in all similar cases, we cannot exclude the possibility of a wide clairvoyance on the percipient's own part.

736 C. From the "Report on the Census of Hallucinations," *Proceedings* S.P.R., vol. x. p. 373. In the following case the hallucination occurred shortly after the death,—perhaps within twenty-four hours of it,—and the apparition indicated leave-taking. It is an interesting example (the only one in the Census) of a *primâ facie* veridical hallucination coinciding with the arrival of a letter bearing on the subject. Another remarkable feature in the case is the persistent repetition of the percept. The account was written by Miss E. L. M. in 1889.

On the morning of January 14th, 1876, I was in the B. schoolroom, a small

village near to A. in Hants, when I saw what appeared to me to be a favourite cousin. She was close beside me, and appeared in good health, as I had every reason to suppose her to be. I should here explain that I held in my hand a letter which had just been brought to me, *and which I had not yet opened*, telling me that my cousin was seriously ill with scarlet fever. The fact was that at the time she was actually dead, her death having occurred after the posting of the letter. I was waiting for children to assemble in school, and was in good health and in no grief or anxiety. I knew immediately that it was my cousin whom I saw, and believed her to be at the time at her own home. I could not understand what she meant by saying "Good-bye," which I cannot say I heard, but *saw* by the movement of her lips.

The village children and my sister [were present]. The former I have no reason to think saw anything, and my sister only laughed at me. I continued to see her all day, and when indoors my sister would persist in strumming on the piano, although I remonstrated with her,—"How can you keep on with that noise when Jessie is dead?" I received a letter the next morning informing me that she was dead, after which I saw her only at intervals that day and part of the next, when the appearances ceased.

Miss M. had had previously another veridical experience, described in the "Report," relating to the death of an aunt.

Miss M.'s sister writes:—

November 9th, 1889.

I distinctly remember the circumstances respecting my cousin Jessie. All one day my sister was telling me she saw her, and that she knew she was dead, and we had a letter next morning with the news, so that we knew *before* the letter arrived.

I have asked my mother about it, and she remembers my sister telling her *at the time.*

739 A. From the *Journal* S.P.R., vol. vii. p. 175. The following is a case which was noted at the time, before it was known to be veridical. It occurred to the Rev. E. K. Elliott, Rector of Worthing, who was formerly in the navy, and who made the entry in his diary as quoted when he was cruising in the Atlantic out of reach of post or telegraph. The diary was still in his possession when we received the account, in August 1895.

Extract from diary written out in Atlantic, January 14th, 1847:—

"Dreamt last night I received a letter from my uncle, H. E., dated January 3rd, in which news of my dear brother's death was given. It greatly struck me."

My brother had been ill in Switzerland, but the last news I received on leaving England was that he was better

The "January 3rd" was very black, as if intended to catch my eye.

On my return to England I found, as I quite expected, a letter awaiting me saying my brother had died on the above date. E. K. ELLIOTT.

WORTHING.

739 B. In the next case, which I quote from *Proceedings* S.P.R., vol. v. p. 409, the apparition was seen several weeks after the death. The account came from Mrs. Clark, 8 South View, Forest Hall, Newcastle-on-Tyne.

January 6th, 1885.

I send you a short account, describing what I experienced at the time 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.

Mrs. Clark adds later:—

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 where it happened, nor the exact date of the death, but I remember when we heard about it my husband and I traced it to about the time of my "vision." . . .

July 23rd, 1885.

I never experienced anything of the kind before. I think Mr. Akhurst's death happened somewhere in Yorkshire. What makes me think the time

[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.

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.

Mr. Edward Clark, solicitor, County Chambers, Newcastle-on-Tyne, writes:—

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.

In the *Era Almanac* for 1881, the obituary for 1880, p. 93, gives the entry, "Akhurst, Walter James, actor, aged twenty-four, 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."

739 C. The next case, which I quote from *Phantasms of the Living*, vol. i. p. 444, was received towards the end of 1882 from Mr. J. G. Keulemans, who has already been mentioned in **662 A.**

In December 1880 Mr. Keulemans was living, he tells us, with his family in Paris. The outbreak of an epidemic of small-pox caused him to

remove three of his children, including a favourite little boy of five, to London, whence he received, in the course of the ensuing month, several letters giving an excellent account of their health.

On the 24th of January 1881, at half-past seven in the morning, I was suddenly awoke by hearing his voice, as I fancied, very near me. I saw a bright, opaque, white mass before my eyes, and in the centre of this light I saw the face of my little darling, his eyes bright, his mouth smiling. The apparition, accompanied by the sound of his voice, was too short and too sudden to be called a dream: it was too clear, too decided, to be called an effect of imagination. So distinctly did I hear his voice that I looked round the room to see whether he was actually there. The sound I heard was that of extreme delight, such as only a happy child can utter. I thought it was the moment he woke up in London, happy and thinking of me. I said to myself, "Thank God, little Isidore is happy as always."

Mr. Keulemans describes the ensuing day as one of peculiar brightness and cheerfulness. He took a long walk with a friend, with whom he dined; and was afterwards playing a game of billiards, when he again saw the apparition of his child. This made him seriously uneasy, and in spite of having received within three days the assurance of the child's perfect health, he expressed to his wife a conviction that he was dead. Next day a letter arrived saying that the child was ill; but the father was convinced that this was only an attempt to break the news; and, in fact, the child had died, after a few hours' illness, at the exact time of the first apparition.

Mrs. Keulemans says:—

May 29th, 1885.

I remember that, the day when little Isidore died, my husband said that he felt strongly impressed that there was something wrong with the little boy in London. It was in the evening that he asked me whether I had received any news from my mother about Isidore. I replied that no letter had come, and asked him why he wanted to know. He made the same remark as before, but would not further explain himself. I tried to dispel his gloomy forebodings by referring to a letter we had from my mother, stating that Isidore was very happy, and was singing all day long. My husband did not seem pacified. When the letter mentioning his illness came, my husband was very much dejected, and told me that it was no use trying to make a secret of it, as he knew the worst had happened. He said afterwards that he had seen a vision.

A. KEULEMANS.

740 A. The following case is printed in full in the *Journal* S.P.R., vol. iv. p. 68 (May 1889). I give an abstract only of it here. The narrative comes from a lady known to me. Miss W. begins by describing the death of her father on November 16th, 1862, at about midnight, in the presence of his family. She says:—

The fire (which faced the foot of the bed) gave a steady and subdued light, and there was only one lighted candle in the room. [A few minutes after

he died,] while we were looking on, scarcely realising what had occurred, suddenly I and my youngest brother simultaneously whispered, "Look!" and we both beheld distinctly a vaporous luminosity quivering in a circle over my father's head. It was as if the breath itself had become radiant and hovered over the prostrate form. . . . None of the others saw it. . . . A night or two after I was lying awake, when all at once I saw above me a light, similar to the one just described, only larger and brighter. [It] did not last more than a brief minute, and then vanished as suddenly as it appeared. I sat up in bed and tried to discover some rational cause for it, but could not. [Details are given, showing that the light was almost certainly hallucinatory.]

Miss W.'s brother and sister signed a corroboratory note, stating that they well remembered the mention of the incidents at the time of their occurrence.

This impression has a certain analogy with that of Dr. Wiltse in **713 A.** It cannot, of course, be maintained that an experience occurring under such circumstances, in spite of its collective nature, has any evidential force; but though not evidential, it may yet represent a reality, clothed in a symbolism which is obviously derived from tradition.

741 A. From the *Proceedings* of the American Society for Psychical Research, vol. i. p. 446. This is a case of two apparently synchronous "visions of consolation" representing the same deceased person. The percipients were the mother and husband of a lady who had been dead five months. She died in December, 1879, and the incidents occurred about the end of April 1880. Mrs. Crans, the mother, was then residing in New York, and her son-in-law, Mr. C. A. Kernochan, in Central City, Dakota. Mrs. Crans writes to Dr. Hodgson as follows:—

345 WEST 34TH STREET, NEW YORK, *July 14th*, 1888.

. . . After lying down to rest, 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 Charley 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 stepped up to the bed and stooped down and kissed Charley. 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, Charley, telling him of all my experience, describing the room as I saw it furnished.

It took a letter six days to go from here to Dakota, and the same length of time, of course, to come from there here; and at the end of six days judge of my surprise to receive a letter from Charley telling me thus: "Oh, my darling mamma Crans! My God! I dreamed I saw Allie last Friday night!" He then described just as I saw her; how she came into the room and he cried and tried to hold her, but she vanished [with other details, similar to those of Mrs. Crans' dream]. Then at the end of six days, when my letter reached him, and he read of my similar experience, he at once wrote me that all I had seen was correct, even to every article of furniture in the room, also as his dream had appeared to him. . . . MRS. N. J. CRANS.

The letters referred to, which were written at the time of the experiences, had unfortunately not been preserved; but Mr. Kernochan wrote to Dr. Hodgson as follows:—

NEW YORK, *July 4th*, 1888.

The facts written you this day by Mrs. N. J. 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. I was then living in Central City, Dakota, boarding at the American house. It is impossible to give the exact date, as I have destroyed the letter, for which I regret. I think it was about the last of April 1880. . . . C. A. KERNOCHAN.

742 A. From *Proceedings* S.P.R., vol. v. p. 437. The account is given by Mrs. Judd.

August 6th, 1885.

My grandmother was a tall, stately, and handsome woman, even at an advanced age. She was one of the Gastrells, an old and aristocratic family. Her latter years were spent with my mother (her daughter), and in her eighty-fourth 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 twenty 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 any one 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.

Mrs. Judd's sister, 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.

743 A. From *Phantasms of the Living*, vol. i. p. 522, footnote. The account was written down, a few months after the occurrence, from the dictation of the percipient—Sister Bertha, Superior of the House of Mercy at Bovey Tracy, Newton Abbot—who read it through on December 29th, 1885, pronounced it correct, and signed it.

On the night of the 10th of November, 1861 (I do not know the exact hour), I was up in my bed watching, because there was a person not quite well in the next room. I heard a voice, which I recognised at once as familiar to me, and at first thought of my sister. It said, in the brightest and most cheerful tone, "I am here with you." I answered, looking and seeing nothing, "Who are you?" The voice said, "You must n't know yet." I heard nothing more, and saw nothing, and am certain that the door was not opened or shut. I was not

in the least frightened, and felt convinced that it was Lucy's [Miss Lucy Gambier Parry's] voice. I have never doubted it from that moment. I had not heard of her being worse; the last account had been good, and I was expecting to hear that she was at Torquay. In the course of the next day (the 11th), mother told me that she had died on the morning of the 10th, rather more than twelve hours before I heard her voice.

The narrator informs us that she has never in her life experienced any other hallucination of the senses. Mrs. Gambier Parry, of Highnam Court, Gloucester, step-mother and cousin of the "Lucy" of the narrative, writes:—

Sister Bertha (her name is Bertha Foertsch) had been living for many years as German governess to Lucy Anna Gambier Parry, and was her dearest friend. She came to us at once on hearing of Lucy's death, and told me of the mysterious occurrence of the night before.

744 A. From *Phantasms of the Living*, vol. ii. p. 619. This case, if telepathically originated, is an interesting instance of the appearance of a phantasm to certain percipients on local, not personal, grounds. The account comes from Miss Edith Farquharson, who writes:—

June 1885.

In the year 1868, No. 9 Drummond Place, Edinburgh, was in the occupation of Mr. Farquharson, formerly a Judge of the High Court of Jamaica. On the night of Good Friday in that year, two of his daughters, Miss Edith Farquharson, her sister Marianne [now Mrs. Henry Murray], and a little cousin, Agnes Spalding, aged six years, were sleeping in a room at the top of the house. About 11.45 P.M., the two sisters were awakened by hearing loud screams from the child, who was sleeping on a mattress placed on the floor beside their bed. The mattress was against the door leading into a dressing-room; this door was locked and sealed with white tapes and black wax; it had been thus closed by a member of the family to whom the house belonged before Mr. Farquharson entered upon his tenancy. The death of the head of the family, and the delicacy of health of one of the daughters, had caused them to wish to leave Edinburgh and spend the winter in Torquay.

On hearing the child's screams of terror, Miss M. F. touched her sister and said, "Do you hear the child screaming?" Miss E. F. replied that she did, and turned her head round to listen better. When the child was asked what she was screaming about, she said, "I am wide awake, and I have seen a figure which was leaning over me," and when further questioned where the figure went to, said, "Round the side of your bed."

Miss E. F., when she turned round, saw a figure slide from near the child's bed and pass along the foot of the bed whereon she and her sister were. (At the first moment she thought it was a thief.) The latter, on hearing her say in French, "*Il y a quelqu'un*," was so terrified that she hid her head under the bed-clothes.

Miss E. F. describes the figure as being dressed in a rough brown shawl held tightly round the bust, a wide-brimmed hat, and a veil. When the child was questioned afterwards she gave the same account of the costume. Miss E. F. says that after passing along the foot of the bed with a noiseless gliding

motion, the figure disappeared into the darkness. Except the door which was locked and sealed, the only door of exit to the room was one which was quite close to the bed; at right angles with the door and with the head of the bed was a large hanging cupboard.

Both the ladies got up instantly. They found the door of their room closed as they had left it. Their brother's room was next to theirs; they knocked at his door to rouse him, at the same time keeping a sharp look-out on the door of their own room to see that no one escaped. The whole party then made a thorough search in the room and cupboard, found nothing disturbed, and once more retired to rest. The next morning the page-boy said that he had been unable to sleep all night on account of the sounds he heard of some one scratching at his window. He declared that he had shied all his boots and everything he could lay hold of in the direction whence the noise came, but without effect. He could stand it no longer, and went to the room where some of the women servants slept, begging to be let in. They had heard nothing, however, though they, like himself, slept in the basement of the house.

The whole family were hardly assembled on the Saturday morning, when the son-in-law of the late owner of the house arrived, and asked to see Mr. Farquharson. He wished particularly to know exactly what day this gentleman and his family intended leaving the house (their term would expire the following week), for he had just received a telegram informing him that his sister-in-law had died that night, and they were anxious to bring her body there immediately for burial.

With respect to this last paragraph, the narrator's father writes:—

The above is a correct statement of the occurrence.

C. M. FARQUHARSON.

Miss Farquharson continues:—

The possible solution of what we presume to have been an apparition of this lady is, that the bedroom occupied by the Misses Farquharson being the one she habitually used, in her dying moments she desired to visit it once more, or else that there was something in the dressing-room which she particularly wished for. EDITH A. FARQUHARSON.

The following independent account is from Mrs. Murray:—

COBO, GUERNSEY, *June 24th*, 1885.

Our home was in Perthshire; but in the winter of 1868 my father took a house for four mouths in Drummond Place, No. 8 [? 9] in Edinburgh, in order to give us a change. The house belonged to General Stewart, who had a delicate daughter, and he let it, to take the daughter to Torquay for the winter. We did not know the Stewarts, so our imagination could not have assisted in any way to account for the curious apparition that was seen. I myself did not *see* it, but I was in the room with my sister and little cousin, who both did. My belief is that Providence prevented my seeing it, as I am of a very nervous temperament, and it might have had a very bad effect on me if I had. Well, the apparition took place on Good Friday night at about twelve o'clock. This little cousin, who was only about six years old, had come into town from the country, and as our house was very full she had a shake-down beside our bed on my side. I was the first to be awakened by hearing her calling out in a

frightened way. So I said, "What is the matter, Addie?" "Oh," she said, "Cousin Marianne, I am so frightened. A figure has been leaning over me, and whenever I put out my hands to push it off it leant back on your bed!" At this I was alarmed and awoke my sister, who lifted her head from her pillow and looked up, when she saw a figure gliding across the foot of our bed wrapped in a shawl, with a hat and veil on. She whispered to me in French, "*Il y a quelqu'un*," thinking it was a thief, whereat we both jumped out of bed together and went to the next room to get our brother, Captain Farquharson. His bedroom door had a shaky lock which made a noise, so he had barricaded it with a portmanteau. While he was coming to our help, we kept our eyes fixed on our door in case any one should have escaped, but we saw nothing, and after our all searching every corner of the bedroom we came to the conclusion that no one had been there, for everything was intact. We then questioned little Addie as to what she had seen, and what the figure was like. She described it as that of a lady with a shawl on and a hat, and a veil over her face, and said that as I spoke she had gone across the foot of the bed in the same direction that my sister had seen her go. This child, I must tell you, had been most carefully brought up by her mother, and was not allowed to read even fairy tales for fear of having foolish ideas in her head, which makes the thing more remarkable, for she had certainly never heard of a ghost. . . .

Then the next morning we were relating our adventures, when a ring came to the door, and the servant said a gentleman wanted to speak to my father This gentleman was a Mr. Findlay, who had married a Miss Stewart. He came to ask when we were to leave, for he knew it was about the time, as he had received a telegram that morning to say that Miss Stewart had died in Torquay during the night, and they wanted to bring her body to Edinburgh. We heard afterwards from friends of the Stewarts that the bedroom we had had been hers. I forgot to mention that the child's bed lay across the door of a small room which had been locked up by the Stewarts, and they had put tapes across and sealed them with black wax.

We have none of us ever had any hallucinations either before or after this strange affair. MARIANNE MURRAY.

We find from the *Scotsman* and the *Edinburgh Courant* that Miss Stewart died on April 11, 1868, the day following Good Friday. If the death took place in the course of a few hours after midnight, "during the night" would of course be the natural expression.

The above account was first printed in the *Journal* S.P.R., soon after which we received a letter from a lady who stated that she had heard of the incident "just as related in the *Journal*" within a few days of its occurrence from some cousins of the Miss Farquharsons, who had been told by the house-agent that the description of the lady in the large hat and veil exactly resembled Miss Stewart. Mrs. Murray, however, says: "I do not think any of us mentioned it to Mr. Boyd [the agent]. I have no reason to believe that the dress of the figure was in any way characteristic of Miss Stewart." Thus it appears that the resemblance of the figure seen to the lady who died is entirely problematic. Its association with her depends only on the coincidence of its appearance in her old home on the night of her death. It must also be observed that in this

case the apparition was seen shortly *before* the death, though it seems to belong to the same general category as the other cases in this section.

744 B. From *Proceedings* S.P.R., vol. vi. p. 57. The following incident occurred to a gentleman personally known to me. The initials here given are not the true ones. On October 12th, 1888, Mr. J. gave me *viva voce* the following account of his experience in the X. Library, in 1884, which I took down from memory next day, and which he revised and corrected:—

In 1880 I succeeded a Mr. Q. as librarian of the X. Library. I had never seen Mr. Q., nor any photograph or likeness of him, when the following incidents occurred. I may, of course, have heard the library assistants describe his appearance, though I have no recollection of this. I was sitting alone in the library one evening late in March, 1884, finishing some work after hours, when it suddenly occurred to me that I should miss the last train to H., where I was then living, if I did not make haste. It was then 10.55, and the last train left X. at 11.5. I gathered up some books in one hand, took the lamp in the other, and prepared to leave the librarian's room, which communicated by a passage with the main room of the library. As my lamp illumined this passage, I saw apparently at the further end of it a man's face. I instantly thought a thief had got into the library. This was by no means impossible, and the probability of it had occurred to me before. I turned back into my room, put down the books, and took a revolver from the safe, and, holding the lamp cautiously behind me, I made my way along the passage—which had a corner, behind which I thought my thief might be lying in wait—into the main room. Here I saw no one, but the room was large and encumbered with bookcases. I called out loudly to the intruder to show himself several times, more with the hope of attracting a passing policeman than of drawing the intruder. Then I saw a face looking round one of the bookcases. I say looking *round*, but it had an odd appearance as if the *body* were *in* the bookcase, as the face came so closely to the edge and I could see no body. The face was pallid and hairless, and the orbits of the eyes were very deep. I advanced towards it, and as I did so I saw an old man with high shoulders seem to *rotate* out of the end of the bookcase, and with his back towards me and with a shuffling gait walk rather quickly from the bookcase to the door of a small lavatory, which opened from the library and had no other access. I heard no noise. I followed the man at once into the lavatory; and to my extreme surprise found no one there. I examined the window (about 14 in. × 12 in.), and found it closed and fastened. I opened it and looked out. It opened into a well, the bottom of which, ten feet below, was a sky-light, and the top open to the sky some twenty feet above. It was in the middle of the building, and no one could have dropped into it without smashing the glass nor climbed out of it without a ladder—but no one was there. Nor had there been anything like time for a man to get out of the window, as I followed the intruder instantly. Completely mystified, I even looked into the little cupboard under the fixed basin. There was nowhere hiding for a child, and I confess I began to experience for the first time what novelists describe as an "eerie" feeling.

I left the library, and found I had missed my train.

Next morning I mentioned what I had seen to a local clergyman, who on hearing my description, said, "Why, that's old Q.!" Soon after I saw a photo-

graph (from a drawing) of Q., and the resemblance was certainly striking. Q. had lost all his hair, eyebrows and all, from (I believe) a gunpowder accident. His walk was a peculiar, rapid, high-shouldered shuffle. Later inquiry proved he had died at about the time of year at which I saw the figure.

I have no theory as to this occurrence, and have never given special attention to such matters. I have only on one other occasion seen a phantasmal figure [that of his mother, seen when he was a boy of ten].

When I saw the figure of [Q.] I was in good health and spirits.

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The evidential value of the above account is enhanced by the fact that the principal assistant in the library, Mr. R., and a junior clerk, Mr. P., independently witnessed a singular phenomenon, thus described by Mr. R. in 1889 :—

A few years ago I was engaged in a large building in the ——, and during the busy times was often there till late in the evening. On one particular night I was at work along with a junior clerk till about 11 P.M., in the room marked A on the annexed sketch [sketch omitted]. All the lights in the place had been out for hours except those in the room which we occupied. Before leaving we turned out the gas. We then looked into the fireplace, but not a spark was to be seen. The night was very dark, but being thoroughly accustomed to the place we carried no light. On reaching the bottom of the staircase (B), I happened to look up ; when, to my surprise, the room which we had just left appeared to be lighted. I turned to my companion and pointed out the light, and sent him back to see what was wrong. He went at once and I stood looking through the open door, but I was not a little astonished to see that as soon as he got within a few yards of the room the light went out quite suddenly. My companion, from the position he was in at the moment, could not see the light go out, but on his reaching the door everything was in total darkness. He entered, however, and when he returned, reported that both gas and fire were completely out. The light in the daytime was got by means of a glass roof, there being no windows on the sides of the room, and the night in question was so dark that the moon shining through the roof was out of the question. Although I have often been in the same room till long after dark, both before and since, I have never seen anything unusual at any other time.

Mr. P. endorses this : "I confirm the foregoing statement."

Mr. R. states that he has never had any other hallucination. The light was seen *after* the phantom ; but those who saw the light were not aware that the phantom had been seen, for Mr. J. mentioned the circumstance only to his wife and to one other friend (who has confirmed to us the fact that it was mentioned to him), and he was naturally particularly careful to give no hint of the matter to his assistants in the library.

745 A. From *Proceedings* S.P.R., vol. iii. p. 110. The narrative is written by General Sir Arthur Becher, of St. Faith's Mede, Winchester.

April 11th, 1884.

General Sir A. Becher, who held a high appointment on the Staff in India, went, accompanied by his son and A.D.C., to the Hill Station of Kussowlie,

about March 1867, to examine a house he had secured for his family to reside in during the approaching hot season. They both slept in the house that night. During the night the General awoke suddenly and saw the figure of a native woman standing near his bed, and close to an open door which led into a bath-room. He called out, "Who are you?" and jumped out of bed, when the figure retreated into the bath-room, and in following it the General found the outer door locked and the figure had disappeared.

He went to bed again, and in the morning he wrote in pencil on a door-post, "Saw a ghost," but he did not mention the circumstance to his wife.

A few days after, the General and his family took possession of the house for the season, and Lady Becher used the room the General had slept in for her dressing-room. About 7 P.M. on the first evening of their arrival, Lady Becher was dressing for dinner, and on going to a wardrobe (near the bath-room door) to take out a dress, she saw, standing close by and within the bath-room, a native woman, and, for the moment thinking it was her own ayah, asked her "what she wanted," as Lady Becher never allowed a servant in her room while dressing. The figure then disappeared by the same door as on the former occasion, which, as before, was found locked! Lady Becher was not much alarmed, but felt that something unusual had occurred, and at dinner mentioned the event to the General and his son, when the General repeated what had occurred to him on the former occasion. That same night their youngest son, a boy about eight years of age, was sleeping in the same room as his father and mother, his bed facing an open door leading into the dressing-room and bath-room, before mentioned, and in the middle of the night the boy started up in his bed in a frightened attitude and called out, "What do you want, ayah? what do you want?" in Hindustani, evidently seeing a female figure in the dressing-room near his bed. His mother quieted him and he fell asleep, and the figure was not seen by *us* on that occasion, nor was it ever again seen, though we lived for months in the house. But it confirmed our feeling that the same woman *had appeared to us all three*, and on inquiry from other occupants we learned that it was a frequent apparition on the first night or so of the house being occupied.

A native Hill, or Cashmere woman, very fair and handsome, had been murdered some years before in a hut a few yards below the house, and immediately under the door leading into the bath and dressing-room, through which, on all three occasions, the figure had entered and disappeared. My son sleeping in another side of the house never saw it.

I could give the names of some other subsequent occupants who have told us much the same story.

Subsequently Sir Arthur Becher writes:—

WINCHESTER, *May 14th*, 1884.

I write to say Lady Becher does not desire to write anything more personally on the subject of the "Ghost Story" I before detailed, as she says my account of it was given in connection with and entirely in accordance with her recollection of the circumstances. The woman appeared to me in the night, and in the ordinary light of a room without any blinds or shutters.

In answer to inquiries, he further tells us that the bath-room door was locked on the inside; that the rooms were on the ground floor; but that

there was no exit but by the doors referred to. Also that the child had certainly not heard of the ghost before he saw it.

745 B. From *Proceedings* S.P.R., vol. viii. p. 178. The following narrative was sent to us with the true names, but with a request to conceal them, and some local details, on account of the painful nature of the incident described. Our informant, whom I will call Mrs. M., writes under date December 15th, 1891.

Before relating my experience of having seen a ghost, I should like my readers thoroughly to understand that I had not the slightest idea that the house in which my husband and I were living was haunted, or that the family residing there for many years before us had had any family troubles. The house was delightfully situated [&c.]. The house being partly new and partly old, we occupied the old part for our sleeping apartments. There were two staircases leading to them, with a landing and window, adjoining a morning sitting-room. One night on retiring to my bedroom about 11 o'clock, I thought I heard a peculiar moaning sound, and some one sobbing as if in great distress of mind. I listened very attentively, and still it continued; so I raised the gas in my bedroom, and then went to the landing window of which I have spoken, drew the blind aside; and there on the grass was a very beautiful young girl in a kneeling posture before a soldier, in a general's uniform, sobbing, and clasping her hands together, entreating for pardon; but, alas! he only waved her away from him. So much did I feel for the girl, that without a moment's hesitation I ran down the staircase to the door opening upon the lawn, and begged her to come in and tell me her sorrow. The figures then disappeared! Not in the least nervous did I feel then;—went again to my bedroom, took a sheet of writing-paper and wrote down what I had seen. [Mrs. M. has found and sent us this paper. The following words are written in pencil on a half sheet of notepaper: "March 13th, 1886. Have just seen visions on lawn:—a soldier in general's uniform,—a young lady kneeling to him. 11.40 P.M."] My husband was away from home when this event occurred, but a lady friend was staying with me, so I went to her bedroom and told her that I had been rather frightened with some noises;—could I stay with her a little while? A few days afterwards I found myself in a very nervous state; but it seemed so strange that I was not frightened at the time.

It appears the story is only too true. The youngest daughter of this very old, proud family had had an illegitimate child; and her parents and relatives would not recognise her again, and she died broken-hearted. The soldier was a near relative (also a connection of my husband's); and it was in vain she tried to gain his—the soldier's—forgiveness. [In a subsequent letter Sir X. Y.'s career is described. He was a distinguished officer.]

So vivid was my remembrance of the features of the soldier that some months after the occurrence, when I happened to be calling with my husband at a house where there was a portrait of him, I stepped before it and said: "Why, look! There is the General!" And sure enough it *was*.

In a subsequent letter Mrs. M. writes:—

I did see the figures on the lawn after opening the door leading on to the lawn; and they by no means disappeared instantly, but more like a dissolving view, viz., gradually; and I did not leave the door until they had passed away.

It was impossible for any real persons to act such a scene. . . . The General was born and died in [the house where I saw him]. . . . I was not aware that the portrait of the General was in that room [where I saw it]; it was the first time I had been in that room. The misfortune to the poor girl happened in 1847 or 1848.

Mrs. M. then mentions that a respectable local tradesman, hearing of the incident, remarked: "That is not an uncommon thing to see *her* about the place, poor soul! She was a badly used girl."

Mr. M. writes as follows, under date December 23rd, 1891:—

I have seen my wife's letter in regard to the recognition of Sir X. Y.'s picture at ——. Nothing was said by me to her on the subject; but knowing the portrait to be a remarkably good likeness I proposed calling at the house [which was that of a nephew of Sir X. Y.'s], being anxious to see what effect it would have on my wife. Immediately on entering the room she almost staggered back, and turned pale, saying—looking hard at the picture—"Why, there's the General!" . . . Being a connection of the family, I knew all about the people, but my wife was then a stranger, and I had never mentioned such things to her; in fact, they had been almost forgotten.

This case may remind us of Gurney's description of a somewhat similar vision (that quoted in **733 B**), a suggesting the survival of a mere image, —what I have termed a *veridical after-image*,—of past events or emotions with no active counterpart in the present. We are, indeed, always uncertain as to the degree of the deceased person's active participation in post-mortem phantasms,—as to the relation of such manifestations to the central current of his continuing individuality. But it is in dealing with these persistent pictures of a bygone earth-scene that this perplexity reaches its climax. They may, as I have already said, be the mere dreams of the dead;—affording no true indication of the point which the deceased person's knowledge or emotion has really reached.

745 C. In each of the two next cases the interval after death was considerable, 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 case which I shall quote first, this sort of identification was reinforced by the percipient's recognition of a photograph of the deceased. The account, taken from *Proceedings* S.P.R., vol. v. p. 416, comes 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 twenty-five, 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. . . . 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 or 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 any one. 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 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."

Gurney adds:—

I have received a full account of this case, *viva voce*, 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.

Another case much resembling this, but in which the evidence for identification of the figure is weaker, is that of Mrs. Lewin, in *Proceedings* S.P.R., vol. v. p. 462.

745 D. From *Proceedings* S.P.R., vol. v. p. 466. 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. The account is given by 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.

In another letter Mrs. Clerke states that as far as she knew, the apparition had not been seen again, but that the women of the house were afraid afterwards of entering her room alone. She adds:—

The peculiarity of it is my literally describing a person whom I had never seen or known about. Every one was overwhelmed by the portraiture, even a lady who had seen the old mistress.

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.

F. P.

747 A. The next case (taken from the *Journal* S.P.R., vol. vi. p. 27) is an instance of a kind of auditory hallucination, the hearing of music, that seems to occur much more rarely than the hearing of voices. Some similar cases—also associated with deaths—were published in *Phantasms of the Living*. (See vol. ii. pp. 221 and 223.) The fact that the sounds were heard collectively suggests at first sight that they may have been real—an explanation which it is always more difficult to exclude in auditory than in visual cases. But the whole circumstances, when closely examined, make this explanation an extremely unlikely one.

The following account was given by Miss Horne, daughter of the percipient, in a letter to which Mrs. Horne's signature was afterwards added, so that the account, though written in the third person, is really a first-hand one.

508 UNION STREET, ABERDEEN, *November 25th*, 1890.

It is nearly thirty years ago now, but it is as vividly impressed on her memory, as if it had happened yesterday.

She was sitting in the dining-room (in a self-contained house), which was behind the drawing-room, with Jamie, my eldest brother, on her knee, who was then a baby scarcely two years old. The nurse had gone out for the afternoon, and there was no one in the house except the maid downstairs. The doors of the dining-room and drawing-room both happened to be open at the time. All at once she heard the most divine music, very sad and sweet, which lasted for about two minutes, then gradually died away. My brother jumped from mamma's knee, exclaiming "Papa! papa," and ran through to the drawing-room. Mamma felt as if she could not move and rang the bell for the servant, whom she told to go and see who was in the drawing-room. When she went into the room, she found my brother standing beside the piano and saying "No papa!" Why the child should have exclaimed these words was that papa was very musical, and used often to go straight to the piano when he came home. Such was the impression on mamma that she noted the time to a *minute*, and six weeks after she received a letter saying her sister had died at the Cape, and the time corresponded exactly to the minute that she had heard the music. I may tell you that my aunt was a very fine musician.

[MISS] EMILY M. HORNE.

(Signed) December 11th, 1890. [MRS.] ELIZA HORNE.

In answer to further inquiries, Miss Horne wrote:—

December 11th, 1890.

I am sorry to say the note, which mamma took at the time, has been lost, though she had it for more than twenty years after the event occurred.

The name of my aunt was Mary Sophia Ingles, she died on the 20th February 1861, at Durban, Natal. . . . Mamma bids me say that her note corresponded not only to the hour but to the *minute* of her sister's death.

This account is followed in the same *Journal* by another case of a collective hallucination of music heard a few hours after the funeral of a musician.

751 A. The following case is in some respects one of the most remark-

able and best authenticated instances of "haunting" on record, although, as will be seen, the evidence for the identity of the apparition is inconclusive. The case was fully described in a paper entitled "Record of a Haunted House," by Miss R. C. Morton, in *Proceedings* S.P.R., vol. viii. pp. 311–332. Besides the account of the principal percipient, Miss R. C. Morton, the paper contains independent first-hand statements from six other witnesses,—a friend, Miss Campbell, a sister and brother of Miss Morton's who lived in the house, and a married sister who visited there, and two former servants; also plans of the whole house. For the full details I must refer the reader to the original paper; I have space here only for abbreviated extracts from Miss Morton's account.

An account of the case first came into my hands in December 1884, and this with Miss Morton's letters to her friend, Miss Campbell, are the earliest written records. On May 1st, 1886, I called upon Captain Morton at the "haunted house," and afterwards visited him at intervals, and took notes of what he told me. I also saw Miss Morton and Miss E. Morton, and the two former servants whose accounts are given in Miss Morton's paper. The phenomena as seen or heard by all the witnesses were very uniform in character, even in the numerous instances where there had been no previous communication between the percipients. Miss Morton is a lady of scientific training, and was at the time her account was written (in April, 1892) preparing to be a physician. The name "Morton" is substituted for the real family name. With that exception the names and initials are the true ones.

After describing the house and garden, Miss Morton proceeds:—

It was built about the year 1860; the first occupant was Mr. S., an Anglo-Indian, who lived in it for about sixteen years. During this time, in the month of August, year uncertain, he lost his wife, to whom he was passionately attached, and to drown his grief took to drinking. About two years later, Mr. S. married again. His second wife, a Miss I. H., was in hopes of curing him of his intemperate habits, but instead she also took to drinking, and their married life was embittered by constant quarrels, frequently resulting in violent scenes. The chief subjects of dispute were the management of the children (two girls, and either one or two boys, all quite young) of the first Mrs. S., and the possession of her jewellery, to preserve which for her children, Mr. S. had some of the boards in the small front sitting-room taken up by a local carpenter and the jewels inserted in the receptacle so formed. Finally, a few months before Mr. S.'s death, on July 14th, 1876, his wife separated from him and went to live in Clifton. She was not present at the time of his death, nor, as far as is known, was she ever at the house afterwards. She died on September 23rd, 1878.

After Mr. S.'s death the house was bought by Mr. L., an elderly gentleman, who died rather suddenly within six months of going into it. The house then remained empty for some years—probably four.

During this time there is no direct evidence of haunting, but when inquiry was made later on much hearsay evidence was brought forward. In April 1882, the house was let by the representatives of the late Mr. L. to Captain

Morton, and it is during his tenancy (not yet terminated) that the appearances recorded have taken place.

The family consists of Captain M. himself; his wife, who is a great invalid; neither of whom saw anything; a married daughter, Mrs. K., then about twenty-six, who was only a visitor from time to time, sometimes with, but more often without, her husband; four unmarried daughters, myself, then aged nineteen, who was the chief percipient and now give the chief account of the apparition; E. Morton, then aged eighteen; L. and M. Morton, then fifteen and thirteen; two sons, one of sixteen, who was absent during the greater part of the time when the apparition was seen; the other, then six years old.

My father took the house in March 1882, none of us having then heard of anything unusual about the house. We moved in towards the end of April, and it was not until the following June that I first saw the apparition.

I had gone up to my room, but was not yet in bed, when I heard some one at the door, and went to it, thinking it might be my mother. On opening the door, I saw no one; but on going a few steps along the passage, I saw the figure of a tall lady, dressed in black, standing at the head of the stairs After a few moments she descended the stairs, and I followed for a short distance, feeling curious what it could be. I had only a small piece of candle, and it suddenly burnt itself out; and being unable to see more, I went back to my room.

The figure was that of a tall lady, dressed in black of a soft woollen material, judging from the slight sound in moving. The face was hidden in a handkerchief held in the right hand. This is all I noticed then; but on further occasions, when I was able to observe her more closely, I saw the upper part of the left side of the forehead, and a little of the hair above. Her left hand was nearly hidden by her sleeve and a fold of her dress. As she held it down a portion of a widow's cuff was visible on both wrists, so that the whole impression was that of a lady in widow's weeds. There was no cap on the head but a general effect of blackness suggests a bonnet, with long veil or a hood.

During the next two years—from 1882 to 1884—I saw the figure about half-a-dozen times; at first at long intervals, and afterwards at shorter, but I only mentioned these appearances to one friend, who did not speak of them to any one. During this period, as far as we know, there were only three appearances to any one else

1. In the summer of 1882 to my sister, Mrs. K., when the figure was thought to be that of a Sister of Mercy who had called at the house, and no further curiosity was aroused. She was coming down the stairs rather late for dinner at 6.30, it being then quite light, when she saw the figure cross the hall in front of her, and pass into the drawing-room. She then asked the rest of us, already seated at dinner, "Who was that Sister of Mercy whom I have just seen going into the drawing-room?" She was told there was no such person, and a servant was sent to look; but the drawing-room was empty, and she was sure no one had come in. Mrs. K. persisted that she had seen a tall figure in black, with some white about it; but nothing further was thought of the matter.

2. In the autumn of 1883 it was seen by the housemaid about 10 P.M., she declaring that some one had got into the house, her description agreeing fairly with what I had seen; but as on searching no one was found, her story received no credit.

3. On or about December 18th, 1883, it was seen in the drawing-room by

my brother and another little boy. They were playing outside on the terrace when they saw the figure in the drawing-room close to the window, and ran in to see who it could be that was crying so bitterly. They found no one in the drawing-room, and the parlour-maid told them that no one had come into the house.

After the first time, I followed the figure several times downstairs into the drawing-room, where she remained a variable time, generally standing to the right hand side of the bow window. From the drawing-room she went along the passage towards the garden door, where she always disappeared.

The first time I spoke to her was on January 29th, 1884. "I opened the drawing-room door softly and went in, standing just by it. She came in past me and walked to the sofa and stood still there, so I went up to her and asked her if I could help her. She moved, and I thought she was going to speak, but she only gave a slight gasp and moved towards the door. Just by the door I spoke to her again, but she seemed as if she were quite unable to speak. She walked into the hall, then by the side door she seemed to disappear as before." (Quoted from a letter written on January 31st.) In May and June, 1884, I tried some experiments, fastening strings with marine glue across the stairs at different heights from the ground—of which I give a more detailed account later on.

I also attempted to touch her, but she always eluded me. It was not that there was nothing there to touch, but that she always seemed to be *beyond* me, and if followed into a corner, simply disappeared.

During these two years the only *noises* I heard were those of slight pushes against my bedroom door, accompanied by footsteps; and if I looked out on hearing these sounds, I invariably saw the figure. "Her footstep is very light, you can hardly hear it, except on the linoleum, and then only like a person walking softly with thin boots on." (Letter on January 31st, 1884.) The appearances during the next two months—July and August, 1884—became much more frequent; indeed they were then at their maximum, from which time they seem gradually to have decreased, until now they seem to have ceased.

Of these two months I have a short record in a set of journal letters written at the time to a friend. On July 21st I find the following account. "I went into the drawing-room, where my father and sisters were sitting, about nine in the evening, and sat down on a couch close to the bow window. A few minutes after, as I sat reading, I saw the figure come in at the open door, cross the room and take up a position close behind the couch where I was. I was astonished that no one else in the room saw her, as she was so very distinct to me. My youngest brother, who had before seen her, was not in the room. She stood behind the couch for about half-an-hour, and then as usual walked to the door. I went after her, on the excuse of getting a book, and saw her pass along the hall, until she came to the garden door, where she disappeared. I spoke to her as she passed the foot of the stairs, but she did not answer, although as before she stopped and seemed as though *about* to speak." On July 31st, some time after I had gone up to bed, my second sister E., who had remained downstairs talking in another sister's room, came to me saying that some one had passed her on the stairs. I tried then to persuade her that it was one of the servants, but next morning found it could not have been so, as none of them had been out of their rooms at that hour, and E.'s more detailed description tallied with what I had already seen.

On the night of August 1st, I again saw the figure. I heard the footsteps outside on the landing about 2 A.M. I got up at once, and went outside. She was then at the end of the landing at the top of the stairs, with her side view towards me. She stood there some minutes, then went downstairs, stopping again when she reached the hall below. I opened the drawing-room door and she went in, walked across the room to the couch in the bow window, stayed there a little, then came out of the room, went along the passage, and disappeared by the garden door. I spoke to her again, but she did not answer.

On the night of August 2nd the footsteps were heard by my three sisters and by the cook, all of whom slept on the top landing—also by my married sister, Mrs. K., who was sleeping on the floor below. They all said the next morning that they had heard them very plainly pass and repass their doors. The cook was a middle-aged and very sensible person; on my asking her the following morning if any of the servants had been out of their rooms the night before, after coming up to bed, she told me that she had heard these footsteps before, and that she had seen the figure on the stairs one night when going down to the kitchen to fetch hot water after the servants had come up to bed. She described it as a lady in widow's dress, tall and slight, with her face hidden in a handkerchief held in her right hand. Unfortunately we have since lost sight of this servant; she left us about a year afterwards on her mother's death, and we cannot now trace her. She also saw the figure outside the kitchen windows on the terrace-walk, she herself being in the kitchen; it was then about eleven in the morning, but having no note of the occurrence, I cannot now remember whether this appearance was subsequent to the one above mentioned.

These footsteps are very characteristic, and are not at all like those of any of the people in the house; they are soft and rather slow, though decided and even. My sisters would not go out on the landing after hearing them pass, nor would the servants, but each time when I have gone out after hearing them, I have seen the figure there.

On August 5th I told my father about her and what we had seen and heard. He was much astonished, not having seen or heard anything himself at that time—neither then had my mother, but she is slightly deaf, and is an invalid. He made inquiries of the landlord (who then lived close by) as to whether he knew of anything unusual about the house, as he had himself lived in it for a short time, but he replied that he had only been there for three months, and had never seen anything unusual . . .

On the evening of August 11th we were sitting in the drawing-room with the gas lit but the shutters not shut, the light outside getting dusk, my brothers and a friend having just given up tennis, finding it too dark; my eldest sister, Mrs. K., and myself both saw the figure on the balcony outside, looking in at the window. She stood there some minutes, then walked to the end and back again, after which she seemed to disappear. She soon after came into the drawing-room, when I saw her, but my sister did not. The same evening my sister E. saw her on the stairs as she came out of a room on the upper landing.

The following evening, August 12th, while coming up the garden, I walked towards the orchard, when I saw the figure cross the orchard, go along the carriage drive in front of the house, and in at the open side door, across the

hall and into the drawing-room, I following. She crossed the drawing-room and took up her usual position behind the couch in the bow window. My father came in soon after, and I told him she was there. He could not see the figure, but went up to where I showed him she was. She then went swiftly round behind him, across the room, out of the door, and along the hall, disappearing as usual near the garden door, we both following her. We looked out into the garden, having first to unlock the garden door, which my father had locked as he came through, but saw nothing of her.

On August 12th, about 8 P.M., and still quite light, my sister E. was singing in the back drawing-room. I heard her stop abruptly, come out into the hall, and call me. She said she had seen the figure in the drawing-room close behind her as she sat at the piano. I went back into the room with her and saw the figure in the bow window in her usual place. I spoke to her several times, but had no answer. She stood there for about ten minutes or a quarter of an hour; then went across the room to the door, and along the passage, disappearing in the same place by the garden door.

My sister M. then came in from the garden, saying she had seen her coming up the kitchen steps outside. We all three then went out into the garden, when Mrs. K. called out from a window on the first storey that she had just seen her pass across the lawn in front and along the carriage drive towards the orchard This evening, then, altogether four people saw her. My father was then away, and my youngest brother was out.

On the morning of August 14th the parlour-maid saw her in the dining-room, about 8.30 A.M., having gone into the room to open the shutters. The room is very sunny, and even with all the shutters closed it is quite light, the shutters not fitting well, and letting sunlight through the cracks. She had opened one shutter, when, on turning round, she saw the figure cross the room. We were all on the look-out for her that evening, but saw nothing; in fact, whenever we had made arrangements to watch, and were especially expecting her, we never saw anything. This servant, who afterwards married, was interviewed by Mr. Myers at her own house. . . .

On August 19th we all went to the seaside, and were away a month, leaving three servants in the house.

When we came back they said that they had heard footsteps and noises frequently, but as the stair-carpets were up part of the time and the house was empty, many of these noises were doubtless due to natural causes, though by them attributed to the figure.

The cook also spoke of seeing the figure in the garden, standing by a stone vase on the lawn behind the house.

During the rest of that year and the following, 1885, the apparition was frequently seen through each year, especially during July, August, and September. In these months the three deaths took place, viz.:—Mr. S., on July 14th, 1876; the first Mrs. S. in August, and the second Mrs. S. on September 23rd.

The apparitions were of exactly the same type, seen in the same places and by the same people, at varying intervals.

The footsteps continued, and were heard by several visitors and new servants who had taken the places of those who had left, as well as by myself, four sisters and brother; in all by about twenty people, many of them not having previously heard of the apparition or sounds.

Other sounds were also heard in addition which seemed gradually to increase in intensity. They consisted of walking up and down on the second-floor landing, of bumps against the doors of the bedrooms, and of the handles of the doors turning. . . .

During this year, at Mr. Myers's suggestion, I kept a photographic camera constantly ready to try to photograph the figure, but on the few occasions I was able to do so, I got no result; at night, usually only by candle-light, a long exposure would be necessary for so dark a figure, and this I could not obtain. I also tried to communicate with the figure, constantly speaking to it and asking it to make signs, if not able to speak, but with no result. I also tried especially to *touch* her, but did not succeed. On cornering her, as I did once or twice, she disappeared.

Some time in the summer of this year (1886), Mrs. Twining, our regular charwoman, saw the figure, while waiting in the hall at the door leading to the kitchen stairs, for her payment. Until it suddenly vanished from her sight, as no real figure could have done, she thought it was a lady visitor who had mistaken her way. Mr. Myers interviewed her on December 29th, 1889, and has her separate account.

On one night in July 1886 (my father and I being away from home), my mother and her maid heard a loud noise in an unoccupied room over their heads. They went up, but seeing nothing and the noise ceasing, they went back to my mother's room on the first storey. They then heard loud noises from the morning-room on the ground floor They then went half-way downstairs, when they saw a bright light in the hall beneath. Being alarmed, they went up to my sister E., who then came down, and they all three examined the doors, windows, &c., and found them all fastened as usual. My mother and her maid then went to bed. My sister E. went up to her room on the second storey, but as she passed the room where my two sisters L. and M. were sleeping, they opened their door to say that they had heard noises, and also seen what they described as the *flame* of a candle, without candle or hand visible, cross the room diagonally from corner to door. Two of the maids opened the doors of their two bedrooms, and said that they had also heard noises; they all five stood at their doors with their lighted candles for some little time. They all heard steps walking up and down the landing between them; as they passed they felt a sensation which they described as "a cold wind," though their candles were not blown about. They *saw* nothing. The steps then descended the stairs, re-ascended, again descended, and did not return.

In the course of the following autumn we heard traditions of earlier haunting, though, unfortunately, in no case were we able to get a first-hand account. . . .

We also now heard from a carpenter who had done jobs in the house in Mrs. S.'s time, that Mrs. S. had wished to possess herself of the first Mrs. S.'s jewels. Her husband had called him in to make a receptacle under the boards in the morning-room on the ground-floor, in which receptacle he placed the jewels, and then had it nailed down and the carpet replaced. The carpenter showed us the place. My father made him take up the boards; the receptacle was there, but empty. . . .

During the next two years, 1887 to 1889, the figure was very seldom seen, though footsteps were heard; the louder noises had gradually ceased. From

1889 to the present, 1892, so far as I know, the figure has not been seen at all; the lighter footsteps lasted a little longer, but even they have now ceased. The figure became much less substantial on its later appearances. Up to about 1886 it was so solid and life-like that it was often mistaken for a real person. It gradually became less distinct. At all times it intercepted the light; we have not been able to ascertain if it cast a shadow.

Proofs of Immateriality.

1. I have several times fastened fine strings across the stairs at various heights before going to bed, but after all others have gone up to their rooms. These were fastened in the following way: I made small pellets of marine glue, into which I inserted the ends of the cord, then stuck one pellet lightly against the wall and the other to the banister, the string being thus stretched across the stairs. They were knocked down by a very slight touch, and yet would not be felt by any one passing up or down the stairs, and by candle-light could not be seen from below. They were put at various heights from the ground from six inches to the height of the banisters, about three feet. I have twice at least seen the figure pass through the cords, leaving them intact.

2. The sudden and complete disappearance of the figure, while still in full view.

3. The impossibility of touching the figure. I have repeatedly followed it into a corner, when it disappeared, and have tried to suddenly pounce upon it, but have never succeeded in touching it or getting my hand up to it, the figure eluding my touch.

4. It has appeared in a room with the doors shut.

On the other hand, the figure was not called up by a desire to see it, for on every occasion when we had made special arrangements to watch for it, we never saw it. On several occasions we have sat up at night hoping to see it, but in vain,—my father, with my brother-in-law, myself with a friend three or four times, an aunt and myself twice, and my sisters with friends more than once; but on none of these occasions was anything seen. Nor have the appearances been seen after we have been talking or thinking much of the figure.

The figure has been connected with the second Mrs. S.; the grounds for which are:—

1. The complete history of the house is known, and if we are to connect the figure with any of the previous occupants, she is the only person who in any way resembled the figure.

2. The widow's garb excludes the first Mrs. S.

3. Although none of us had ever seen the second Mrs. S., several people who *had* known her identified her from our description. On being shown a photo-album containing a number of portraits, I picked out one of her sister as being most like that of the figure, and was afterwards told that the sisters were much alike.

4. Her step-daughter and others told us that she especially used the front drawing-room in which she continually appeared, and that her habitual seat was on a couch placed in a similar position to ours.

5. The figure is undoubtedly connected with the house, none of the percipients having seen it anywhere else, nor had any other hallucination.

In writing the above account, my memory of the occurrences has been

largely assisted by reference to a set of journal letters written [to Miss Campbell] at the time, and by notes of interviews held by Mr. Myers with my father and various members of our family. R. C. MORTON.

Of the accounts given by the other witnesses, I quote only part of Miss Campbell's statement, as follows :—

77 CHESTERTON ROAD, NORTH KENSINGTON, W.,
March 31st, 1892.

. . . On the night on which Miss Morton first spoke to the figure, as stated in her account, I myself saw her telepathically. I was in my room (I was then residing in the North of England, quite one hundred miles away from Miss Morton's home), preparing for bed, between twelve and half-past, when I seemed suddenly to be standing close by the door of the housemaid's cupboard, so facing the short flight of stairs leading to the top landing. Coming down these stairs, I saw the figure, exactly as described, and about two steps behind Miss Morton herself, with a dressing-gown thrown loosely round her, and carrying a candle in her hand. A loud noise in the room overhead recalled me to my surroundings, and although I tried for some time I could not resume the impression. The black dress, dark head-gear, widow's cuffs and handkerchief were plainly visible, though the details of them were not given me by Miss Morton till afterwards, when I asked her whether she had not seen the apparition on that night. (Signed) CATHERINE M. CAMPBELL.

To this account Miss Morton adds :—

Miss Campbell was the friend to whom I first spoke of the apparition. She suggested to me that when next I saw her I should speak; but of course she had no idea when this would be. She wrote an account to me the next day of what she had seen, and asked me if I had not seen the figure that night; but naturally did not know that I *had* done so, until she received my reply. Miss Campbell asks me to say that this is the only vision she has had, veridical or otherwise.

751 B. In the *Journal* S.P.R., vol. vi. p. 146, November 1893, an account was given by Miss M. W. Scott, of Lessudden House, St. Boswell's, Roxburghshire, of an apparition seen several times by herself, and occasionally by others, on a country road near her home. Her first experience was in May 1892, when, walking down a short incline on her way home, she saw a tall man dressed in black a few yards in front of her. He turned a corner of the road, being still in view of her, and there suddenly disappeared. On following him round the corner, Miss Scott found a sister of hers, also on her way home, who had just seen a tall man dressed in black, whom she took for a clergyman, coming to meet her on the road. She looked away for a moment, and on looking towards him again could see no one anywhere near. Miss Scott on overtaking her found her looking up and down the road and into the fields in much bewilderment. It appeared that they had not seen the man at exactly the same moment nor in exactly the same place, but from their description of the surroundings it seems impossible that it could have been a real person, who had contrived to get away unnoticed.

In July of the same year at about the same place, Miss Scott, walking with another of her sisters, saw a dark figure approaching them, dressed in black, with a long coat, gaiters and knee-breeches, a wide white cravat and low-crowned hat; the sister also saw the upper part of the figure, which seemed to fade away into the bank by the side of the road as they looked at it.

Again, in June 1893, walking alone on the road in the morning, Miss Scott saw a dark figure some way in front, which she recognised as the apparition when she got nearer to it. She made a determined effort to overtake it, but could not get nearer than a few yards, as it then seemed to float or skim away. At length, however, it stopped, turned round and faced her; then moved on a few steps, and turned and looked back again, finally fading from her view by a hedge. She was able to notice fully the details of the dress,—knee-breeches, black silk stockings and shoe-buckles,—like the dress of Scottish clergymen about a century ago.

The apparition was also said to have been seen at different times by some children and other persons in the neighbourhood; but of this no first-hand accounts were forthcoming. There was also a legend that a child had been murdered close by; "but," Miss Scott wrote, "this fact is quite beyond the recollection of the oldest inhabitant of the neighbourhood," and it seems not unlikely that it was invented to account for the ghost.

We received later several other accounts of a similar apparition having been seen by various persons at different times in the same place; and in the *Journal* S.P.R., vol. ix. pp. 299–306, all the further evidence on the subject that had reached us up to that date (October 1900) was printed. I proceed to quote some of this.

Miss Louisa Scott—the sister who shared Miss M. W. Scott's first experience—wrote as follows:—

LESSUDDEN HOUSE, ST BOSWELL'S, *August 14th*, 1894.

. . A young lady, who is a governess in this neighbourhood, told me this afternoon of a meeting she had had with [the ghost] this spring. She was returning home along the haunted road at about a quarter-past four in the afternoon, when she was attracted by seeing in front of her a rather tall old man, dressed in a long black cloak, with one cape which came to a little below his shoulders; his hat, as on the occasions when my sisters and I saw him, was low-crowned, and the brim slouched over his eyes. My informant was much interested in this peculiar-looking person, and did not take her eyes off him, whilst she watched him walk backward and forward between the turn of the road and a heap of stones about a hundred yards lower down; he repeated this six times, the last time stopping as if he were speaking to a man who was cutting the hedge at the time. What struck Miss Irvine as peculiar was that the man who was hedge-cutting did not look round, and seemed quite unconscious of the other's presence. Miss Irvine walked on, and was going to pass the old man, when, to her astonishment, he vanished when she was only about three yards from him. . . .

Miss Irvine sent soon after her own account of her experience. By an unfortunate accident, the first sheet of her letter was lost; but the latter part is as follows:—

GREYCROOK, ST. BOSWELL'S, ROXBURGHSHIRE.

This seemed to me stranger than ever and I wondered what I had seen, for he was nowhere in the field. On returning home I described the old gentleman to some friends who were likely to know if a person answering my description lived in the neighbourhood, but was told, "No." He was dressed rather like a clergyman, wore a long black cloak with cape and slouched hat, his hands in his coat pockets. I had never seen anything of the kind before, though I had frequently walked the same road and at all hours. This happened about four o'clock in the afternoon. I have not again seen him. . . .

MARY BLAMIRE IRVINE.

In August 1898, Miss M. W. Scott wrote that about a fortnight earlier, when coming down the "haunted" road in the dusk, she had heard footsteps walking beside her, but could see nothing. She had also seen the apparition again in the spring of 1897. She described this in December 1899, as follows:—

. . . My sister and myself were paying an afternoon visit at a friend's house situated near the haunted road, and having rather overstayed our time, the dusk was just beginning to fall . . .; it being then suggested that we should take a shorter cut home, we gladly availed ourselves of the permission to walk through the park and wood which open out of and enter the evil-reputed road. Upon coming to the end of the park, there is a small gate and narrow pathway, separated from the road by a hedge and some trees; the space between being only a few yards, a pedestrian on the other side is distinctly visible. At the other end of the wood, again, there is another gate, which [leads to] the small incline and angle of the road, and, looking either way, the whole expanse is clearly defined. Just about this time we had nothing supernatural in our thoughts and were talking and laughing gaily together. Suddenly . . . our conversation seemed gradually to cease, for when we were quite half-way down the wood, I noticed a man's figure walking alongside of me between the hedge on the other side, which, either real or unreal, I was determined not to lose sight of. . . . In a moment I recognised the ghastly features of the apparition. I cannot tell how he was clothed, or if he wore a hat; my eyes seemed fixed only on the profile from just below the forehead. Instinctively I felt he moved beside me, but heard no sound or footsteps of any kind. My sister saw nothing, and not being equal to the occasion, I made no remark, until we had almost reached the end of the boundary, then exclaimed in French, "*L'homme!*" At that moment the ghost must have vanished, for when we opened the gate to pass through not a living soul was there; had it been a person of either sex, we were perfectly certain to have met. It was very strange my companion should perceive nothing unusual, though she remarked about me "staring into space." It is quite impossible to account for this phantom—it is no illusion formed by a disordered brain or based upon imagination or defective light; the sun had certainly set, the dusk slightly fallen, but giving quite sufficient power for mutual recognitions. The man had walked calmly on, looking straight in front of him, never appearing to notice anything, as though engaged in deep meditation.

On August 17th, 1900, Miss Scott wrote to say that she had recently seen the apparition twice, the most recent occasion having been "only last night." She describes it as follows:—

July 24th, 1900.—I am writing to let you know the dates that I have again seen the apparition. . . . On the evening of July 24th I was standing speaking to a friend, exactly upon the part known as the property of that "mysterious he." I had forgotten the very existence of our supernatural neighbour, and while we conversed upon indifferent subjects, I inadvertently glanced carelessly down the expanse beyond, when I perceived the tall black figure walking on in advance with his back towards us. How he came to be there I had not the faintest idea, not having remarked his advent. I made no comment to my companion, but, wishing her a hasty adieu, hurried away as quickly as possible to try and make up upon him, but he instantly vanished—there was no one to be seen either high or low. It was just eight o'clock in the evening, as I heard the hour chime in the village almost at the same time. He was dressed in the same way, namely, all in black, and was only proceeding about twenty yards away. . . .

My second illustration of last night, August 16th, 1900, can tell you something more definite than the previous one, for I certainly believe the man to be a clergyman of the ancient school, but why this "Father of the Church" frequents *that* road is an unexplained mystery. On this occasion the outline of his head and shoulders were completely visible—all black, with a wide white muffler-looking thing wound round his throat; his hair seems light, face clean-shaven and very pale, but he was not quite near enough for the features to become clearly defined; the hat looked like an ordinary clerical wide-awake, only the crown seemed much higher than those used in the present day. The lower part of his body [was] overshadowed, as he was advancing towards me up the incline, while I was on the level above.

There was a man with a pony and trap cutting grass by the roadside within a few feet of where I saw the apparition appear, who had his back to the worker; yet the most wonderful part of it all is that when I questioned the man he declared he had seen "no one." "But," I said, "he was close beside you." He still declared he saw "no person there," so I let the matter end, though I expect that he, like the whole village, knows well the reputation of the road, for he looked slightly nervous and remarked, "It was not a safe place to come down alone. . . ." M. W. SCOTT.

In the above case it will be seen that there is no evidence whatever for the identity of the apparition; the whole force of the case rests on the repetition of the appearance, and its being seen independently by several different persons. A good many other cases of the same general type have appeared in the *Proceedings* and *Journal* S.P.R. I may refer as an example to that recorded by Mr. and Mrs. Dauntesey in the *Journal*, vol. vii. p. 329. Another very complete and typical instance of what is commonly called "haunting,"—consisting of unexplained noises, generally heard by all within earshot and continued at intervals through a series of years, in the course of which various visual phantasms were seen by different people,—was the Willington Mill case, an account of which was given by Mr. Procter in the *Journal*, vol. v. pp. 331–352.

APPENDICES

TO

CHAPTER VIII

811 A. The following is a typical case of automatic drawing, recorded at a time when the subject of automatism was almost unknown, not only to the educated layman but also to psychologists and physiologists. I quote the account from *Spirit Drawings: a Personal Narrative,* by W. M. Wilkinson. Second edition (1864), pp. 9–11.

In August, 1856, a heavy and sudden affliction came upon us, in the removal of a dear boy—our second son—into the spiritual world. He had passed about eleven years in this world of ours, and was taken from us in the midst of the rudest health, to commence his spirit-life under the loving care of his Heavenly Father.

Some weeks afterwards his brother, then about twelve years old, went on a short visit to Reading, and whilst there, amused himself as boys of his age are used to do. One morning he had a piece of paper before him, and a pencil in his hand, with which he was about to draw some child's picture; when gradually he found his hand filling with some feeling before unknown to him, and then it began to move involuntarily upon the paper, and to form letters, words, and sentences. The feeling he described as of a pleasing kind, entirely new to him, and as if some power was within him apart from his own mind, and making use of his hand. The handwriting was different to his own, and the subject-matter of the writing was unknown to him till he read it with curiosity as it was being written.

On frequent occasions, whilst on this visit, his hand was similarly moved in writing; and afterwards he went to stay with some other friends in Buckinghamshire, with whom he did not make a trial of this new power; but on his return home, after some weeks' absence, we, for about two months, watched, with deep emotion, the movement of his hand in writing; for sometimes, when he wished to write, his hand moved in drawing small flowers, such as exist not here; and sometimes, when he expected to draw a flower, the hand moved into writing. The movement was, in general, most rapid, and unlike his own mode of writing or drawing; and he had no idea of what was being produced, until it was in process of being done. Often, in the middle of writing a sentence, a flower or diagram would be drawn, and then suddenly the hand would go off in writing again.

I have not mentioned the nature, or subject-matter of the words thus written; nor is it in this place necessary to do so, further than this, that they purported to be chiefly communications from his brother, our dear departed

child, and were all of a religious character, speaking of his own happy state, and of the means by which similar happiness is alone to be attained by those who remained here to fight out their longer battle of life.

A few weeks later the boy's mother, who had never learnt to draw, found that she possessed the same faculty, and by devoting about an hour a day to the practice, produced a large series of drawings of flowers, geometrical forms, and various objects which her family regarded as symbolical. They often obtained also automatic writing purporting to come from the dead child and to explain the meaning of the drawings. The latter developed into architectural sketches and landscapes, and Mrs. Wilkinson gradually began to paint, as well as draw, automatically. Mr. Wilkinson also developed the faculty of automatic writing and drawing.

815 A. The following account is extracted from Mr. Andrew Lang's "The Voices of Jeanne d'Arc" in the *Proceedings* S.P.R., vol. xi. pp. 198–212.

Mr. Lang gives evidence taken from the *Procès* of her trial at Rouen and other original sources which he mentions. Her own account given at her trial was that her "voices" were first heard when she was about thirteen—telling her to behave well and go to church, and afterwards they used to tell her to go into France to her mission. Jeanne kept objecting that she was a poor girl who could not ride, or lead in war, and resisted the voices with all her energy.

Turning to the Maid's own evidence in court, we must remember that she was most averse to speaking at all, that she often asked leave to wait for advice and permission from her voices before replying, that on one point she constantly declared that, if compelled to speak, she would not speak the truth. This point was the King's secret. There is absolutely contemporary evidence, from Alain Chartier, that, before she was accepted, she told Charles *something* which filled him with surprise, joy, and belief. (*Procès* V., 131. Letter of July, 1429.) The secret was connected with Charles's doubts of his own legitimacy, and Jeanne at her trial was driven to obscure the truth in a mist of allegory, as, indeed, she confessed [The] tale of an angel and a crown was mere allegory. Jeanne's extreme reluctance to adopt even this loyal and laudable evasion is the measure of her truthfulness in general. Still, she did say some words which, as they stand, it is difficult to believe, to explain, or to account for. She asserted that she knew the Dauphin, on their first meeting, by aid of her voices. (I. 56.) She declared that the Dauphin himself "multas habuit revelationes et apparitiones pulchras." In its literal sense, there is no evidence for this, but rather the reverse. She may mean, "revelations" through herself, or may refer to some circumstance unknown "Those of my party saw and knew that voice," she said, but later would only accept them as witnesses if they were allowed to come and see her. (I. 57.)

This is the most puzzling point in Jeanne's confession. She had no motive for telling an untruth, unless she hoped that these remarks would establish the objectivity of her visions. Of course, one of her strange experiences may have occurred in the presence of Charles and his court, and she may have believed that they shared in it.

She said that she heard the voice daily in prison, "and stood in sore need of it." The voice bade her remain at St. Denis (after the repulse from Paris, in September 1429), but she was not allowed to remain.

On the next day (the third of the trial) she told Beaupère that she was fasting since yesterday afternoon. "Yesterday she had heard the voices in the morning, at vespers, and at the late ringing for *Ave Maria*, and she heard them much more frequently than she mentioned." "Yesterday she had been asleep when the voice aroused her. She sat up and clasped her hands, and the voice bade her answer boldly. Other words she half heard before she was quite awake, but failed to understand."

She denied that the voices ever contradicted themselves. On this occasion, as not having received leave from her voices, she refused to say anything as to her visions.

At the next meeting she admitted having heard the voices in court, but in court she could not distinguish the words, owing to the tumult. She had now, however, leave to speak more fully. The voices were those of St. Catherine and St. Margaret. They were crowned with fair crowns, as she had said at Poictiers two years before. Seven years ago (that is, when she was twelve) she first saw the saints. On the attire of the saints she had not leave to speak. They were preceded by St. Michael "with the angels of Heaven." "I saw them as clearly as I see you, and I used to weep when they departed, and would fain that they should have taken me with them."

As to the famous sword at Fierbois, she averred that she had been in the church there, on her way to Chinon, that the voices later bade her use a sword which was hidden under earth,—she thinks behind, but possibly in front of the altar,—at Fierbois. A man unknown to her was sent from Tours to fetch the sword, which after search was found, and she wore it.

Asked whether she had prophesied her wound by an arrow at Orleans, and her recovery, she said "Yes."

This prediction is singular in that it was recorded before the event. The record was copied into the *registre* of Brabant, from a letter written on April 22nd, 1429, by a Flemish diplomatist, De Rotselaer, then at Lyons.[1] De Rotselaer had the prophecy from an officer of the court of the Dauphin. The prediction was thus noted on April 22nd, the event occurred on May 7th. On the fifth day of the trial Jeanne announced that, before seven years were gone, the English would lose a dearer gage than Orleans; "this I know by revelation, and am wroth that it is to be so long deferred." As prophecies go, their loss of Paris (1436) corresponds very well to the Maid's announcement. Asked, on March 1st, whether her liberation was promised, she said, "Ask me in three months, and I will tell you." In three months exactly her stainless soul was free.

She had once disobeyed her voices, when they forbade her to leap from the tower of Beaurevoir. She leaped, but they forgave her, and told her that Compiègne (where she was captured on May 23rd, 1430) would be relieved "before Martinmas." It was relieved on October 26th, after a siege of five months. She told the touching story of how, at Melun, on April 1430, the voices had warned her that she would be taken prisoner before midsummer; how she had prayed for death, or for tidings as to the day and hour. But no tidings were given to her, and her old belief, often expressed, that she "should

[1] *Procès*, IV., 425.

last but one year or little more," was confirmed. The Duc d'Alençon had heard her say this several times; for the prophecy at Melun we have only her own word.

She was now led into the allegory about the Angel (herself) and the Crown (the coronation at Rheims). This allegory was fatal, but does not bear on her real belief about her experiences. She averred, returning to genuine confessions, that her voices often came spontaneously; if they did not, she summoned them by a simple prayer to God. She had seen the angelic figures moving, invisible save to her, among men. The voices *had* promised her the release of Charles d'Orleans, but time had failed her. This was as near a confession of failure as she ever made, till the day of her burning; if she really made one then. But here, as always, she had predicted that she would do this or that if she were *sans empeschement*. She had no revelation bidding her attack Paris when she did, and after the day at Melun, she submitted to the advice of the other captains. By the way, if this be so, not she, but the captains, displayed the strategy admired by Captain Marin in the Oise campaign of 1430. As to her release, she was only bidden "to bear all cheerfully; be not vexed with thy martyrdom, thence shalt thou come at last into the kingdom of Paradise."

For the rest, Jeanne recanted her so-called recantation, averring that she was unaware of the contents or full significance of the document. Her voices recalled her to her duty, for them she went to the stake, and, as I have shown, if there was a moment of wavering on the day of her doom, her belief in the objective reality of the phenomena remained firm, and she recovered her faith in the agony of her death.

Of *external* evidence as to these experiences, the best is probably that of d'Aulon, the Maître d'Hôtel of the Maid, and her companion through her whole career. He and she were reposing in the same room at Orleans, her hostess being in the chamber (May 1429), and d'Aulon had just fallen asleep, when the Maid awoke him with a cry. Her voices bade her go against the English, but in what direction she knew not. In fact, the French leaders had begun, without her knowledge, an attack on St. Loup, whither she galloped and took the fort (*Procès* III. 212). It is, of course, very possible that the din of onset, which presently became audible, had vaguely reached the senses of the Maid. Her page confirms d'Aulon's testimony.

D'Aulon states that when the Maid had any martial adventure in prospect, she told him that her "counsel" had given her this or that advice. He questioned her as to the nature of this "counsel." She said "she had three councillors, of whom one was always with her, a second went and came to her, and the third was he with whom the others deliberated." D'Aulon "was not worthy to see this counsel." From the moment when he heard this, d'Aulon asked no more questions. Dunois also gave some evidence as to the "counsel." At Loches, when Jeanne was urging the journey to Rheims, Harcourt asked her, before the King, what the nature (*modus*) of the council was; *how* it communicated with her. She replied that when she was met with incredulity, she went apart and prayed to God. Then she heard a voice say, *Fille Dé, va, va, va, je serai à ton aide, va!* "And when she heard that voice she was right glad, and would fain be ever in that state." "As she spoke thus, *ipsa miro modo exsultabat, levando suos oculos ad cœlum*" (III., 12). Finally, that Jeanne maintained her belief to the moment of her death, we learn from the

priest, Martin Ladvenu, who was with her to the last (III , 170). There is no sign anywhere that at the moment of an "experience," the Maid's aspect seemed unusual, or uncanny, or abnormal, in the eyes of those who were in her company.

These depositions were given twenty years later (1452-56), and, of course, allowance must be made for weakness of memory and desire to glorify the Maid. But there is really nothing of a suspicious character about them. In fact the "growth of legend" was very slight, and is mainly confined to the events of the martyrdom, the White Dove, the Name of Christ blazoned in flame, and so forth. It should also have been mentioned that at the taking of St. Pierre de Moustier (November 1429), Jeanne, when deserted by her forces, declared to d'Aulon that she was "not alone, but surrounded by fifty thousand of her own." The men therefore rallied and stormed the place.

This is the sum of the external evidence as to the phenomena. I have already indicated what is known as to the mental and physical characteristics of the Maid. Her extreme temperance should also perhaps be remembered.

As to the contents of the communications to Jeanne, they were certainly sane, judicious, and heroic. M. Quicherat (*Aperçus Nouveaux*, p 61) distinguishes three classes of abnormally conveyed knowledge, all on unimpeachable evidence

(1) *Thought-reading*, as in the case of the King's secret; she repeated to him the words of a prayer which he had made mentally.

(2) *Clairvoyance*, as exhibited in the affair of the sword of Fierbois.

(3) *Prescience*, as in the prophecy of her arrow-wound at Orleans. According to her confessor, Pasquerel, she repeated the prophecy and indicated the spot in which she would be wounded (under the right shoulder) on the night of May 6th. But this is later evidence given in the Trial of Rehabilitation.

To these we might add the view, from Vaucouleurs, a hundred leagues away, of the defeat at Rouvray; the prophecy that she "would last but a year or little more;" the prophecy, at Melun, of her capture; the prophecy of the relief of Compiègne; and the strange affair of the *bon conduit* at the battle of Pathay.[1] For several of these predictions we have only the Maid's word, but, to be plain, we can scarcely have more unimpeachable testimony.

817 A. From the *Proceedings of the American S.P.R.*, vol. i. p. 397. Mr. M. writes to Professor Royce as follows :—

BOSTON, *Nov 16th*, 1886

Some years ago, perhaps eight or nine, while in a city of Rhode Island on business, my house being then, as now, in Boston, I received news which was most unexpected and distressing to me, affecting me so seriously that I retired to my room at the hotel, a large square room, and threw myself upon my bed, face downward, remaining there a long time in great mental distress. The acuteness of the feeling after a time abating, I left the room. I returned next day to Boston and the day after that received a short letter from the person whose statement I enclose herewith, and dated at the town in western New York from which her enclosed letter comes. The note begged me to tell her without delay what was the matter with me "on Friday at two o'clock," the very day and hour when I was affected as I have described.

[1] IV., 371, 372 Here the authority is Monstrelet, a Burgundian.

This lady was a somewhat familiar acquaintance and friend, but I had not heard from her for many months previous to this note and I do not know that any thought of her had come into my mind for a long time. I should still further add that the news which had so distressed me had not the slightest connection with her.

I wrote at once, stating that she was right as to her impression (she said in her letter that she was sure I was in very great trouble at the time mentioned) and expressed my surprise at the whole affair. . . . (Signed) M.

The accompanying statement from N., who is a physician by profession and writes from New York State, is as follows:—

[*Postmarked, Aug 16th*, 1886.]

In the convalescence from a malarial fever during which great hyperæsthesia of brain had obtained, but no hallucinations or false perceptions, I was sitting alone in my room looking out of the window. My thoughts were of indifferent trivialities; after a time my mind seemed to become absolutely vacant; my eyes felt fixed, the air seemed to grow white. I could see objects about me, but it was a terrible effort of *will* to perceive anything. I then felt great and painful sense as of sympathy with some one suffering, who or where I did not know. After a little time I knew with whom, but how I knew I cannot tell; for it seemed some time after this knowledge of personality that I saw distinctly in my brain, *not* before my eyes, a large square room, evidently in a hotel, and saw the person of whom I had been conscious, lying face downward on the bed in the throes of mental and physical anguish. I felt rather than heard sobs and grieving, and felt conscious of the nature of the grief subjectively; its objective cause was not transmitted to me. Extreme exhaustion followed the experience, which lasted forty minutes intensely and then very slowly wore away. Let me note: (1) I had not thought of the person for some time and there was no reminder in the room; (2) the experience was remembered with more vividness than that seen in the normal way, while the contrary is true of dreams; (3) the natural order of perception was reversed; *i.e.* the emotion came first, the sense of a personality second, the vision or perception of the person third. . . . (Signed) N.

Mr. M. was unfortunately not able to find the letters that passed between him and his friend at the time.

817 B. From the *Proceedings* S.P.R., vol. ix. p. 33.

In this case the conscious desire of the agent seems to have been the predetermining cause of the percipient's impression.

The percipient, Mrs. Hadselle, writes to Dr. Hodgson as follows:—

28 BRADFORD STREET, PITTSFIELD, MASS, *May 28th*, 1888.

Less that two years ago a curious thing happened to me. I had been in Wash. Co., N.Y., giving half a dozen readings, and was on my way to Williamstown, where I had spent a part of the summer, and where much of my worldly goods, in the shape of wearing apparel, was safely stowed in my room at the "Mansion House." With ticket purchased, I was serenely seated in the car, box, bundle, and bag beside me, the conductor's "All aboard" was at that instant in my ears, when I sprang to my feet with the force of an inward com-

mand, "Change your ticket and go to Elizabeth (N.J.) *Change your ticket and go to Elizabeth. Change your——*" Here a gentleman in the opposite seat—an utter stranger—rose and said: "Madam, have you forgotten something, can I help you?" I said: "Do you think the train will wait for me to change my ticket?" For there appeared to be no alternative. As I spoke I moved towards the platform; he followed, and seeing that the office was but a few steps distant said: "Go, I'll see that you are not left." I did go, and in a moment more was on my way to Elizabeth, *though I had not before even thought of such a thing.* Next morning, on reaching my friend's house, she threw her arms about me and sobbed out: "Oh, I have wanted you so" Then she led me to a room where an only and beloved sister lay in life's last battle. In an hour it was ended.

My poor grief-stricken friend declared then—declares now—that my sudden change of purpose was a direct answer to her repeated though unspoken demand for my presence. And who shall say it was not? I wish to add that while I had learned by letter of the sister's illness of a chronic disorder, I did not suppose her case hopeless; indeed, from the fact that no tidings had reached me lately, was hoping that she was on the road to recovery, and had I been questioned concerning her that 10th of November 1886, should have replied confidently, "She will without doubt last through the winter." My friend, by the way, is, much more than I, a believer in psychical phenomena.

(Signed) C. A. C. HADSELLE

Dr. Hodgson writes:—

Mrs. G.—the friend referred to—has sent me her corroboration, dated March 5th, 1890. The date of the incident, she states, was November 11th, 1886. She says:—

"I had not expected Mrs. H.; did not at that time know where she was, so could not have summoned her had I wished to do so,—but in my trouble there grew upon me a great desire for her presence, and I said many times, 'If she would only come. If she were only here.'

"My sister's failure at the last was somewhat rapid, but of this Mrs. H. knew nothing, and when she told me of her sudden change of purpose, hundreds of miles away, I said: 'The impulse was sent you in answer to my wish,' or words to that effect."

The gentleman who helped Mrs. Hadselle to change her ticket, the Rev. James Wilson, then of Greenwich, N.Y., writes in answer to Dr. Hodgson's inquiries:—

March 20th, 1890.

I recollect the circumstance of "assisting a lady" at Greenwich ticket office, who exchanged her ticket at the last moment, because of a change of purpose; and it was in November 1886. She sent me a few lines afterwards, detailing certain facts touching a sick friend at the point of her destination—not clearly recalled at this moment. J. T. WILSON.

817 C. From the *Proceedings* S.P.R., vol. ix. p. 35.

Mrs. Hadselle sent at the same time as the above another narrative, of which she said:—

I send you with this a bit of experience which I had years ago—so long ago, indeed, as the time Dr. Holland edited the *Springfield Republican.* He wrote

me that the "Warning" was copied from Maine to California, and that he received many letters asking if it was authentic. To this he could safely reply, as I was an old-time contributor to that and other leading journals. A local paper lately copied it. Many of the then witnesses have, with Dr. Holland and my darling Eddie (Kleber Loomis Hadselle), gone over to the "great majority," but there are several still living who remember the episode, and no one of my acquaintances doubts or thinks the sketch overdrawn.

[The account is taken from the *Berkshire County Eagle*, May 10th, 1888, Pittsfield, Mass., and is there headed "The Unspoken Warning—A Mother's Experience." As above implied, the account itself is nearly contemporary with the incident, being here quoted from a *reprint*, which the author accepts as correct:—]

One bitter cold day in winter a merry party of us, nestled down under furry robes, went to meet an appointment with a friend living a few miles distant, with whom we were to spend the afternoon and in the evening attend a concert to be held near by. The sleighing was delightful, the air keen and inspiriting, the host and hostess genial as the crackling fires in the grates, and the invited guests, of whom there were many besides ourselves, in that peculiar visiting trim which only old-time friends, long parted, can enjoy Restraint was thrown aside; we cracked jokes; we chattered like magpies, and not a little of the coming concert, which promised a rare treat to our unsophisticated ears. All went merry as a marriage bell, and merrier than some, till just before tea, when I was seized with a sudden and unaccountable desire to go home, accompanied by a dread or fear of something, I knew not what, which made the return appear, not a matter of choice, but a thing imperative. I tried to reason it away, to revive anticipations of the concert; I thought of the disappointment it would be to those who came with me to give it up, and running over in my mind the condition in which things were left at home, could find no ground for alarm.

For many years a part of the house had been rented to a trusty family; our children were often rocked in the same cradle, and half of the time ate at the same table; locks and bolts were things unused, and in deed as in word we were neighbours. In their care had been left a boy of ten years, the only one of the family remaining at home, who knew that when he returned from school he was expected to bring in wood and kindlings for the morning fire, take supper alone, or with little Clara E., as he chose, and otherwise pass the time as he pleased, only that he must not go into the street to play, or on to the pond to skate. He had been left many times in this way, and had never given occasion for the slightest uneasiness; still, as this nameless fear grew upon me, it took the form of a conviction that danger of some sort threatened this beloved child.

I was rising to go and ask Mr. A. to take me home, when some one said, "You are very pale; are you ill?" "No," I answered, and dropping back in the chair, told them how strangely I had been exercised for the last few minutes; adding, "I really must go home." There was a perfect chorus of voices against it, and for a little time I was silenced, though not convinced. Some one laid the matter before Mr. A., who replied, "Nonsense; Eddie is a good boy to mind, will do nothing in our absence that he would not do if we were there, and is enjoying himself well at this moment, I'll warrant." This answer was brought to me in triumph, and I resolved to do as they said, "not to think about it." But at tea my trembling hand almost refused to carry food to my lips, and I found it utterly impossible to swallow a mouthful A death-like chill crept over

me, and I knew that every eye was on me as I left the room. Mr. A. rose, saying in a changed voice and without ceremony, "Make haste; bring the horse round, we must go right away. I never saw her in such a state before; there is something in it." He followed me to the parlour, but before he could speak I was pleading as for dear life that not a moment be lost in starting for home. "I know," said I, "it is not all imagination, and whether it is or not I shall certainly die if this dreadful incubus is not removed shortly."

All was now confusion; the tea-table deserted, the meal scarce tasted; and my friends, alarmed as much at my looks as at my words, were as anxious to hurry me off as they had been before to detain me. To me those terrible moments seemed hours, yet I am assured that not more than half-an-hour elapsed from the time my fears first found expression before we were on the road toward home. A horse somewhat noted for fleetness was before us, and with only two in the cutter—the rest stayed to concert, and made Mr. A. promise that if nothing had happened we would return—went over the road at a rapid pace. I knew from the frequent repetition of a peculiar signal that the beast was being urged to his best, yet I grew sick with impatience at the restraint. I wanted to fly. All this while my fears had taken no definite shape. I only knew that the child was in danger, and felt impelled to hurry to the rescue. Only once was the silence broken in that three-mile journey, and that was when the house was in full view. I said, "Thank God, the house is not on fire." "That was my own thought," said Mr. A., but there was no slackening of speed.

On nearing home a cheerful light was glimmering from Mrs. E.'s window; before the vehicle had fairly stopped we were clear of it, and opening the door, said in the same breath, "Where's Eddie?" "Eddie? why, he was here a little while ago," answered Mrs. E., pleasantly striving to dissipate the alarm she saw written on our countenances. "He ate supper with the children, and played awhile at marbles; then spoke of Libby Rose having a new picture book, and that he wanted to see it. You'll find him over there." With swift steps Mr. A. crossed the street to the place mentioned, but returned with "He has not been there." Eddie was remarkably fond of skating, and my next thought was that he had been tempted to disobedience. I said calmly, "We will go to the pond." I was perfectly collected; I could have worked all night without fatigue with the nerves in that state of tension; but Mr. A. said, "No, you must go in and lie down. Eddie is safe enough, somewhere about the village. I'll go and find him." But there was nothing in the tone as in the words to reassure me.

As he spoke he crossed the hall to our own room and turned the knob. The door was locked. What could that mean? Eddie was either on the inside or had taken the key away with him. Mr. A. ran round to a window with a broken spring which could be opened from the outside. It went up with a clang, but a dense volume of smoke drove him back. After an instant another attempt was made, and this time, on a lounge directly under the window, he stumbled on the insensible form of little Eddie, smothered in smoke. Limp and apparently lifeless, he was borne into the fresh cold air, and after some rough handling was restored to consciousness.

Eddie said, on returning from school he made a good fire, and as the wood was snowy thought he would put it in the oven to dry; something he had never done before. Then on leaving Mrs. E.'s room he went in for an apple before going to see Libby Rose's picture book, and it seemed so nice and warm he thought he would lie down awhile. He could give no explanation as to

what prompted him to turn the key: it was the first and last time; but this could have made no difference in the result, for no one would have discovered the smoke in time to save his life. The wood in the oven was burned to ashes, but as the doors were closed there was no danger of falling embers setting the house on fire; and had we stayed to the concert everything would have been as when we left, except that little Eddie's voice would never more have made music for our ears Every one said that with a delay of five or even three minutes we should have been too late.

(Signed) MRS. C. A. C. HADSELLE.

In reply to inquiries, Mrs. Hadselle informed Dr. Hodgson that the event took place about 1854, Eddie being then nine or ten years old. Mr. A. is no longer living, but the lady at whose house the party met, on being asked by Mrs. Hadselle what she could remember of the circumstances, wrote:—

ALBANY, N. Y., *January 6th*, 1891.

I remember distinctly the incident described by Mrs. Hadselle in her sketch, "An Unspoken Warning." It was at my house that the little party gathered for the old-fashioned afternoon visit and tea. I remember well her strange condition, arising from anxiety over the child, which had been left at home. The statement made by her I believe to be true. M. W. ROGERS.

817 D. From the *Journal* S.P.R., vol. v. p. 136. The following account was sent to me by Lady de Vesci in May 1891. Whether the impulse to telegraph was really connected with the dying lady's condition we cannot, of course, say, but the coincidence was certainly remarkable.

May 24th, 1891.

Madame X. was a very remarkable woman, and I was most deeply attached to her. She had had great troubles and difficulties in her life, an unhappy marriage, and two sons who were entirely educated by her. When they came to London as clerks in the city she followed them to make a home for them there; but as one was soon sent out to work at Hong-Kong and the other to a business at Bahia, she sought employment for herself in London and came to us as governess in 1864. In 1869 she became ill, and spent the winter alone at Bournemouth. She and I wrote constantly to each other, and when she moved to Norwood for the summer of 1870 my eldest brother and I went often to spent long afternoons with her. He died that summer, and although she had not left her sofa for months she came at once to see me when she heard of our great sorrow; the doctor said he had never seen such an indomitable spirit as she showed through her illness, and when in the spring of 1871 Sir J. Burrows told her that she had not many months to live she resolved to go out to Hong-Kong and see her eldest son once more. It was not thought that she would survive the voyage. Our deep love for each other was unchangeable, and this final farewell was a great grief to us both. She reached Hong-Kong and spent the last eighteen months of her life with her son there. I heard from her by every mail.

In 1872 I married, and shortly afterwards we were quartered at the Curragh. It was from there that I sent the telegram which she received less than twenty-four hours before her death. Until two years ago I had in my possession a

few faint lines written by her on blue foreign paper, saying she had received my message and that her "fever dreams" were filled with memories of our happy days together at Cannes and elsewhere. Her son is now dead. He came to see me in '76, and told me that my telegram had made his mother very happy.

The impulse that made me communicate with her on that particular day was a very strong one. It came to me suddenly and not in consequence of any increased anxiety from news received. On the contrary, the accounts were quite satisfactory. I had heard from her by the mail a few days before. I asked my husband to go with me to the Curragh Post-Office as I wished to find out the cost of a telegram to China, and he accompanied me to the Post-Office, and we were told it would cost £5 to send twelve words or so, I think. I at once wrote and sent the message containing a few words of loving greeting. These words she received and acknowledged only a few hours before her death.

EVELYN DE VESCI.

Lord de Vesci adds:—

I certify that the account given by Lady de Vesci is correct and accurate

DE VESCI.

June 2nd, 1891

818 A. From a paper by Mrs. Verrall, entitled "Some Experiments on the Supernormal Acquisition of Knowledge," in the *Proceedings* S.P.R., vol. xi. p. 191.

In these cases a piece of information not consciously possessed at the moment is conveyed to the conscious intelligence by means of an apparent mechanical difficulty, which on examination turns out not to exist. The information thus obtained is usually negative; that is, this apparent mechanical difficulty prevents my doing something unnecessary or undesirable, which I should know to be such if I thought about it, but which from thoughtlessness I am on the point of doing. An illustration will make my meaning clearer.

Constantly, when using my typewriter, it has happened to me to find a difficulty in pressing a key, so great a difficulty as to oblige me to look to see what is wrong. I then see that what is wrong is that my finger was on the wrong key, but there is, in fact, no difficulty whatever in depressing the key if I determine to do so. The effect of this apparent mechanical difficulty is to draw my attention in time to the mistake I am on the point of making. . .

[Again,] I wrote, in the afternoon, five letters, and then stretched out my left hand to the stationery case to take the necessary envelopes. I wanted five, and as I can usually take a small number without error expected to take five. But I did not get enough; I found that I only had three, and tried to take a couple more. But one of these two slipped through my fingers, and I only held one. I was quite vexed at my maladroitness, gave up a further attempt for the present and proceeded to fold my letters, put them into envelopes, and address them. When I came to the fifth letter, I remembered that I had an envelope ready addressed for this letter, as I had written the night before, but torn up the letter after receiving a letter by the late post, which decided me to wait for fuller information. I had kept the envelope, and it was actually lying on my table while I was trying to take the five envelopes. I may have seen it, but if I did, it was unconsciously; it was only when I found that I could not get five envelopes that I discovered that I did not require more than four.

818 B. From the *Proceedings* S.P.R., vol. viii. p. 344.

The following is a case in which, as I conceive, the subliminal self has observed what the supraliminal has failed to notice, and has generated a hallucination, in order to check the mistaken action to which that inadvertence was leading. In this case, all that needs correction is a mere act of distraction—a failure to look carefully at an object fully in sight.

From Mrs. E. K. ELLIOTT, wife of the Rev. E. K. Elliott.

About twenty years ago I received some letters by post, one of which contained £15 in bank notes. After reading the letters I went into the kitchen with them in my hands. I was alone at the time, no one being near me, except the cook, and she was in the scullery. Having done with the letters, I made a motion to throw them into the fire, when I distinctly felt my hand arrested in the act. It was as though another hand were gently laid upon my own, pressing it back. Much surprised, I looked at my hand, and then saw that it contained not the letters I had intended to destroy, but the bank notes, and that the letters were in the other hand. I was so surprised that I called out, "Who is here?" I called the cook and told her, and also told my husband on the first opportunity. I never had any similar experience before or since.

Statement by Rev. E. K. ELLIOTT.

I remember my wife describing the above adventure to me at the time, and also that she was nearly fainting from the excitement caused by it.

E. K. ELLIOTT.

819 A. In the following case the hypothesis of a subliminal hyperæsthetic discernment of the bifid fern by ordinary eyesight is possibly applicable. The account is a translation of that given in the *Annales des Sciences Psychiques* (May–June, 1895), by M. Adrien Guebhard, Professeur agrégé à la Faculté de Médecine.

On the 30th May 1893, I was on a geological excursion in the environs of Nice. After a very uneasy night, passed in the village of Contes, I set out in a rather bad humour in the direction of Escarêne by an old road, where my disgust was heightened by seeing on my right a long mound of absolutely no interest, either palæontological or stratigraphical. In vain I tried to console myself by seeking in the crevices of the moist, dripping stone, or under the tufts of green maidenhair, some rare snail-shell for a collection belonging to my friends. I had already resigned myself to the uninteresting walk of the ordinary tourist, when suddenly a flash of recollection arrested my wandering attention —a memory dating from my old passion of long ago for botany, revived for a short time in 1889 by the publication of a work on the abnormal partitions of ferns, but certainly long since abandoned Promptly, and with all the intensity of an old longing never satisfied, I conceived a great ambition for an object which, having been vainly sought, had almost passed into a myth, namely, the *Asplenium Trichomanes*, or Common Maidenhair Spleenwort abnormally bifurcated, which I had often seen mentioned in a book, but which I had never once, during thirty years, been able to discover, in spite of the great abundance of the normal species.

Hardly was this mental picture evoked, before my eyes, as if drawn by the real image, were arrested by one amongst all the green tufts which surrounded me, and amongst all the fronds which composed it,—by one alone, which, two yards off, had the exact appearance of a bifurcation.

Purely appearance, I said to myself, drawing near. Simply the juxtaposition of two neighbouring fronds, which I have so often mistaken for it.

Sceptical even while gathering it, I could not believe my eyes. But the evidence was undeniable, and when, much astonished but highly delighted, I had plucked the fern, I said to myself half-aloud, as though uttering a challenge, "Well, I only want now to find the *Cet*—." I had not finished my sentence when my gaze, leaving the high wall on the right where it was still mechanically searching, fell below the footpath on the left, at the foot of the buttress, on a poor sickly plant of *Ceterach Officinarum* (Common Scale-Fern or Scaly Spleenwort) crowded into the midst of the *Asplenium* (Spleenworts) as if dejected at finding itself in this damp shady corner instead of a crevice in a dry and sunny wall, which is the usual abode of this species.

And this plant, which ordinarily I should never have dreamed of seeking in such a spot, this fern of quite simple venation, edges very slightly divided, and under surfaces all scaly, in fact with an appearance so opposed to the idea of partition that (never having come across a specimen either in my youthful researches, in the splendid collections of the Museum, or in any herbal or rare book) I had concluded it to be non-existent—an impossible anomaly—it was, I say, a frond of this fern that appeared before me to-day at my bidding, as in Perrault's stories, as clearly bipartite as the *Asplenium* close by had been.

Being at once led on, and covetously pushing my reasoning straight to the principal conclusion of my old observations on the somewhat epidemic and at the same time local character of these freaks of nature, I argued: "If I have found one, and even two bifurcated fronds, certainly the third is not far to seek." And in less time than it had taken to announce this decision, without any hesitation, amongst all the attractive groups of fern, I distinguished immediately one frond of maidenhair showing two clearly-marked points.

I should never have made up my mind to put this incident in writing, at the risk of occasioning the reader's sceptical smile, if the recurrence of the same adventure twice in the course of this same year had not confirmed the reality and demonstrated the importance of the psychological problem.

On the 8th August 1893, at Lausanne (Switzerland) I had just accompanied some friends returning to the country, whose gay conversation was anything rather than botanical, and the last good-byes were hardly said, when all at once, as I walked along the path we had taken a minute or two earlier, there shot into my head, without rhyme or reason, the idea of a divided maidenhair, and immediately I put my hand on a frond, then further on on a second, and again on another, always making my choice at once without groping in the long green mantle of the great wall. Afterwards I in vain retraced my steps to explore conscientiously, with attention, and at length, the fifty yards of pathway; there was nothing more, or I could see no more.

Ten days later I was visiting near Chambéry with a gay and numerous party the celebrated country house Charmettes, still alive with memories of Jean Jacques Rousseau. As I crossed the threshold, the thanks of the caretaker still in my ears, and before my eyes the pictures of the *Confessions*, I instinctively felt my gaze drawn towards the little wall of the terrace, where,

at the first glance amongst several stunted tufts, which were afterwards to furnish me with several similar specimens, I discovered an extremely curious plant of maidenhair, such as I did not yet possess, with fronds not merely bifurcated, but really ramified.

Was it this time a reminiscence of "Lettres sur la botanique" which had given the suggestion? Was it not, as well as the time before, simply an echo at a relatively shorter distance of the exciting experience in the month of May? I do not think so, for with regard to the latter nothing of the sort could be argued, and it seems, on the contrary, that it was precisely the absence of all appreciable cause, the apparently complete spontaneity of the first vision, to which was due the intensity of the second—a real *second sight* which leads infallibly straight to the mark. That mark is evidently pre-existent, of a real kind, and perhaps—one might defend this view!—is itself by its simple presence, and by a sort of self-discharge at a distance, the unsuspected and unperceived cause of the sudden internal revival of a similar image, stored-up long ago;—the spontaneous exteriorisation of which, and the placing of it in coincidence with the corresponding object, would constitute precisely the fact of the discovery—that is to say, simply the proof of the existence—of that object. Whatever may be the cause, it seems certain that only the abruptness, the suddenness of the cerebral awakening is capable of giving momentarily to the sensorial faculties that acuteness in some sort prophetic, which automatically attracts the material object of the mental evocation, not out of nothing, as a superstitious mind might believe, but simply out of the relative obscurity in which it would have remained under other circumstances.

No normal tension of the mind, no effort of will, no abilities exercised at their best could attain to the results of these rapid moments of temporary hyper-stimulation. Never, except on the three occasions I have recorded, have I been able to find the abnormal *Asplenium*, still less the abnormal *Ceterach*, although every year, sooner or later, thousands of specimens have passed before my eyes, amongst which I have often tried on solitary walks in the most varied localities, with all the concentration of attention of which I am capable, and the fullest use of a faculty of discovery developed by old naturalistic habit, to discover the rare object, the eternal ambition of the collector. I often found other things, but never that. . . .

ADRIEN GUEBHARD.

[In answer to the following question by the Editor of the *Annales*,] As to the fact of finding three [abnormal ferns] in a small space, is it possible that this monstrosity may be determined by certain local causes in such a manner that in a very limited area many may occur, whilst for several hundreds of yards not one may be met with? [Professor Guebhard replied:]

I can reply at once "Yes," for such was exactly the conclusion I came to on my first study of this subject, confirmed by my last find at *Contes-les-Pins*.

These abnormal growths are almost always in little groups, forming well-defined islands, as it were, in the midst of normal plants, proving the external, local, and non-individual character of the original causal lesion, which might be due, as I think, to some micro-organism, either vegetable or animal, a parasite fungoid or gnawing insect. . . .

821 A. In the following case, as in that of Mr. C. W. Moses, quoted in the text, some subliminal sense of smell may be conjectured. It is taken from the *Proceedings* S.P.R., vol. xi. p. 421.

23 ST. ANDREW'S DRIVE, POLLOKSHIELDS, GLASGOW,
March 31st, 1893.

Fifteen or sixteen years have elapsed since I had the following clairvoyant experience, but at the time I was much struck by it, and described it minutely to several of my friends, so that I feel sure I can remember the facts accurately. The circumstances were most prosaic, and I a matter-of-fact individual, with little interest and less faith in psychical phenomena. I was about eighteen years of age, at home for my winter holiday, but taking no interest in household matters, and I question whether on that particular evening I knew that it had been the washing-day.

I had gone upstairs to look for a missing knitting needle, and was returning to the parlour wondering whether I had dropped it there, when suddenly I was arrested by a strange feeling, and saw before me a vision of flames, and felt irresistibly impelled to go through a door at the end of the passage and down some steps into the kitchen. There all was quiet, and I came partially out of the trance-like state, and found myself thinking, "Why am I here? I'll go upstairs." But again I saw the fire, and felt I must go into the adjoining laundry. On opening the door, I was in no way surprised to see just such a scene as had during the preceding moments been distinctly before my mental vision. A jointed gas bracket had just fallen on to a dry heap of sheets and towels, which were blazing almost to the ceiling. With a little difficulty I extinguished the flames, and went to tell the rest of the household what had occurred. I remember I had a strange feeling in my head, as if I had just awakened out of an unnatural state.

No other person was near at the time, the washerwoman having gone home, and the servants being upstairs. Nor could I even unconsciously have smelled burning, as two doors were closed between, and the gas-pipe had evidently fallen only a few moments before I entered, or the flames would have spread further. The laundry was situated just under a wooden staircase in the middle of a very dry house, so if the fire had been undiscovered for even a few minutes the consequences must have been disastrous to the house.

Several members of the family remember the occurrence, and I have still an old servant of the family who distinctly remembers it. I have never had any recurrence of such a phenomenon, and was at the time much surprised that I should have been the subject of an experience so strange and so real.

M. H. GRAY.

The gentleman who sends this case writes that he has received orally the confirmatory testimony of Jessie, the old servant, and encloses the corroborative statement of Mrs. Elizabeth White, stepmother of the percipient.

Mrs. Elizabeth White does not remember that she was told at the time of the *fire* part of the vision. She writes:—

My daughter, at home from school, not naturally domesticated, seldom went near the kitchen, which was shut off from the hall by a swing-door. On the night above mentioned she came into the parlour looking so pale and agitated—

being naturally nervous—that I at once asked what was the matter, and when she could speak she said, "Mamma, it is a wonder the house was not on fire," and then told of having the strong impression that she must go down to the laundry, that there was fire. She had to go through two closed doors to get there, and was not aware that no one was in the laundry at the time. Her promptitude in stamping out the fire of the burning sheets no doubt saved the house, and accounted for her pallid look on returning to the parlour. This occurred about fifteen years ago. ELIZABETH WHITE.

NORWOOD, THIRM.

825 A. From *Phantasms of the Living*, vol. i. p. 285.

CATHEDRAL YARD, WINCHESTER, *January 31st*, 1884.

I respectfully beg to offer you a short statement of my experience on a subject which I do not understand. Let me premise that I am not a scholar, as I left school when twelve years of age in 1827, and I therefore hope you will forgive all sins against composition and grammar. I am a working foreman of masons at Winchester Cathedral, and have been for the last nine years a resident in this city. I am a native of Edinburgh.

It is now more than thirty years ago that I was living in London, very near where the Great Western Railway now stands, but which was not then built. I was working in the Regent's Park for Messrs. Mowlem, Burt, & Freeman, who at that time had the Government contract for three years for the masons' work of the capital, and who yet carry on a mighty business at Millbank, Westminster. I think it was Gloucester Gate, if I mistake not. At all events, it was that gate of Regent's Park to the eastward of the Zoological Gardens, at the north-east corner of the park. The distance from my home was too great for me to get home to meals, so I carried my food with me, and therefore had no call to leave the work all day. On a certain day, however, I suddenly felt an intense desire to go home, but as I had no business there I tried to suppress it,—but it was not possible to do so. Every minute the desire to go home increased It was ten in the morning, and I could not think of anything to call me away from the work at such a time. I got fidgety and uneasy, and felt as if I must go, even at the risk of being ridiculed by my wife, as I could give no reason why I should leave my work and lose 6d. an hour for nonsense. However, I could not stay, and I set off for home under an impulse which I could not resist.

When I reached my own door and knocked, the door was opened by my wife's sister, a married woman, who lived a few streets off. She looked surprised, and said, "Why, Skirving, how did you know?" "Know what?" I said. "Why, about Mary Ann." I said, "I don't know anything about Mary Ann" (my wife). "Then what brought you home at present?" I said, "I can hardly tell you. I seemed to want to come home. But what is wrong?" I asked. She told me that my wife had been run over by a cab and been most seriously injured about an hour ago, and she had called for me ever since, but was now in fits, and had several in succession. I went upstairs, and though very ill she recognised me, and stretched forth her arms and took me round the neck and pulled my head down into her bosom. The fits passed away directly, and my presence seemed to tranquillise her, so that she got into sleep, and did well Her sister told me that she had

uttered the most piteous cries for me to come to her, although there was not the least likelihood of my coming. This short narrative has only one merit; it is strictly true. ALEXANDER SKIRVING.

In answer to the question whether the time of the accident corresponded with the time when he felt a desire to go home, Mr. Skirving says:—

I asked my wife's sister what time the accident occurred, and she said "An hour and a half ago"—that is, from the time I came home. Now, that was exactly coincident with the time I wanted to leave work. It took me an hour to walk home; and I was quite half-an-hour struggling in my mind to overcome the wish to leave work before I did so.

[He adds:] You ask me if I ever had a similar impression on any other occasion. I never had. It was quite a single and unique experience.

Mr. Skirving's wife is dead. His sister-in-law, Mrs. Vye, is in New Zealand. Her husband, writing from Otago on July 1st, 1885, says that she cannot now give particulars of the occurrence, though she remembers the accident very well.

830 A. From the *Proceedings* S.P.R., vol. ii. pp. 226–31. In this case, *anagrams* were written automatically by Mr. A., who describes his experience as follows:—

CLELIA, OR UNCONSCIOUS CEREBRATION.

The experiment was made Easter 1883, upon one day, and, after an interval of a week, continued upon three consecutive days; upon four days in all. Upon the first day I became seriously interested; on the second puzzled; on the third I seemed to be entering upon entirely novel experiences, half awful and half romantic; upon the fourth the sublime ended very painfully in the ridiculous.

FIRST DAY.

Q. 1. Upon what conditions may I learn from the unseen?

My hand immediately moved, though not to a very satisfying issue. But, as my expectation of the answer had been that the condition was a strict adherence to the absolute rule of right, holiness in short, I took this answer to be at any rate consistent with my expectation, and continued:

Q. 2. *What* is it that *now moves* my pen? A. 2. Religion. Q. 3 What moves my pen to write *that* answer? A 3. Conscience. Q. 4. What is religion? A. 4. Worship.

Here arose a difficulty. Although I did not *expect* either of these three answers, yet when the first few letters had been written I expected the remainder of the word. This might vitiate the result. . . . As if to meet the difficulty, . . . my next question received a singular reply.

Q. 5. Worship of what? A. 5. wbwbwbwbwb——. Q. 6 What is the meaning of wb? A. 6. Win, buy. Q. 7. What? A. 7. Know(ledge).

Here I knew the letters which were to follow, and the pen made a sudden jerk, as if it were useless to continue.

Q. 8. How?

Here I was referred to the first answer. . . .

SECOND DAY.

Q 1. What is man? (*i.e.* What is the nature of his being?) A. 1. Flise.

My pen was at first very violently agitated, which had not been the case upon the first day. It was quite a minute before it wrote as above. Upon the analogy of *wb*, I proceeded.

Q 2 What does F stand for? A. 2. Fesi. Q. 3. l? A. 3. le. Q 4. i? A. 4. i v y. Q. 5. s? A. 5. sir. Q. 6. e? A. 6. e y e. Fesi le ivy sir eye.

Q 7. Is this an anagram? A. 7. Yes. Q. 8. How many words in the answer? A. 8 Four.

I tried for a few minutes to solve it without success. Not caring to spend much time in trying to solve what might have no solution, I gave it up.

THIRD DAY.

Q. 1. (rep.) What is man? A. 1. Tefi Hasl Esble Lies.

This answer was written right off.

Q. 2. Is this an anagram? A. 2. Yes. Q. 3 How many words in the answer? A. 3. V (*i.e.*, five). Q 4. What is the first word? A. 4. See. Q. 5 What is the second word? A. 5. Eeeeee——. Q. 6 See? Must I interpret it myself? A. 6. Try.

Presently I got out, "Life is the less able." Next I tried the anagram given upon the previous day, and at last obtained, "Every life is yes." But my pen signified that it preferred the following order of words, "Every life yes is." . . .

I do not know whether any other interpretations can be given to the letters. But these fulfil the requirements as to the number of words; and the action of the pen, assisting in the process of interpretation, pointing to the letters, accepting these and rejecting those combinations, left no doubt in my mind that I had hit the meaning.

But now I was so astonished at the apparently independent will and intellect manifested in forming the above anagrams that, for the nonce, I became a complete convert to Spiritualism; and it was not without something of awe, that I put:—

Q. 7. Who art thou? A. 7. *Clelia!!* Q. 8. Thou art a woman? A. 8. Yes. Q. 9. Hast thou ever lived upon the earth? A. 9. No. Q. 10. Wilt thou? A. 10. Yes. Q. 11. When? A. 11. Six years. Q. 12. Wherefore dost thou speak with me? A. 12. E if Clelia e l.

It has been already said that when I experimented I had a certain fever of speculative pessimism upon me. It was, therefore, with increasing excitement that I perceived as an interpretation, "I Clelia feel." But upon my asking whether this was right, "Clelia" wrote again thus: E if Clelia e l. 20.

Q. 13. Is 20 your age? A. 13. ∞. (She was eternal.) Q. 14. Then 20 what? A. 14. Words. . . .

FOURTH DAY.

I began my questioning in the same exalted mood, but, to my surprise, did not get the same answer

Q. 1. Wherefore dost thou speak with me? A. 1. [Wavy line. Repetition and emphasis: Wherefore dost *thou* speak with *me*?]

However, I thought this "a solemn and piercing rejoinder," and proceeded to consider my motives, and purify them from all earthly and unspiritual alloy. Then—

Q. 2. Wherefore dost thou answer me? A. 2. [Wavy line. Wherefore dost

thou answer *me?*] Q. 3. Do I answer myself? A. 3. Yes. Q. 4. Is Clelia here? A. 4. No. Q. 5. Who is it, then, now here? A. 5. Nobody Q. 6. Does Clelia exist? A. 6. No. Q. 7. With whom did I speak yesterday? A. 7. No one. Q. 8. Why didst thou lie? A. 8. [Wavy line. Why didst *thou* lie?] Q. 9. Do souls exist in another world? A 9 m b. Q. 10. What does m b mean? A. 10. May be. Q. 11. What was that last answer of yesterday again? A. 11. Eif Clelia o el, *i.e.* I feel no Clelia; or, the original may have been "I Clelia flee." And the 20 meant *no*, negativing my interpretation

My pen now became altogether wild, sometimes affirming and sometimes denying the existence of Clelia. . . . Almost the last anagram I received was: Wvfs yoitet—testify, vow. . . .

Note.—I simply took a pen into my hand. Since, I have tried with the planchette, but without any success.

I have never known any one named Clelia.

I have not been in the habit of writing anagrams, though I have done so in boyhood.

To the anagrams cited above two others should be added, which Mr. A. obtained at about the same time. These were *ieb iov ogf wle* (I go, vow belief), and *neb 16 vbliyev 86 e earf ee* (Believe by fear even! 1866). This last was *an answer* to the question, "How shall I believe?" and seems quite to negative the hypothesis that the anagrams were mere chance combinations of letters, which happened to be susceptible of arrangement in sentences. It should be mentioned, however, that there was an i too much in one of the anagrams previously cited.

832 A. From the *Proceedings* S.P.R., vol. iv. pp. 216–24.

This is a case typical at least in its main features, and specially suitable for record on account of the care with which the phenomena were noted down as they occurred. The case was sent to us by Mr. F. C. S. Schiller, now Fellow of Corpus Christi College, Oxford, and I have myself been present at one of the experiments where Mr. F. C. S. Schiller and his brother, Mr. F. N. Schiller, of St. John's College, Cambridge, obtained some of the old French writing. Some experiments in telepathy and clairvoyance were also tried, but with no great success, and the description of these is omitted here.

In the following account it must not be supposed that in speaking of the "spirits" of planchette under their *soi-disant* names, I intend to endorse the Spiritualist explanation, any more than I consider the reproductions of the "mediums'" latent knowledge to be conclusive in favour of any form of "unconscious-self" theory.

The experiments in question were conducted during a great part of the Long Vacation, with my brother, whom I will call F., and my sister L., as "mediums," writing conjointly at first, but afterwards separately. Of course, there could thus be no doubt as to the good faith of the "mediums," even if the course of the experiments had not afforded convincing proof that the phenomena were independent of their conscious mind. There appeared at different times no less than nine "spirits," of whom four wrote exclusively with F. and one mainly;

another freely with either or both but chiefly with L, and three exclusively with L. or with F. and L. conjointly. They all wrote with a more or less distinctive style of their own, and, as far as I could judge, there was not any marked difference of style when the same spirit wrote with different mediums. Nor, on the other hand, was there sufficient evidence to justify the assertion that the style was so unmistakably similar that it must have proceeded from the same intelligence. But although the evidence was not conclusive in establishing the identity of the various "spirit" personages, there could be no doubt of their complete independence of the mediums' conscious will. Both F. and L were at first entirely ignorant of what planchette was writing, and F. remained so to the end, nor did the occupations of his conscious self appear in the least to affect the progress of the writing. I have seen planchette write in the same slow and deliberate way both while he was telling an amusing anecdote in an animated way and while he was absorbed in an interesting novel; and frequently whole series of questions would be asked and answered without his knowing what had been written or thinking that anything else than unmeaning scrawls had been produced

In L.'s case it is true that after some time she came to know what letters were being formed and was able to interpret the movements of her hand. This, of course, made it difficult to avoid, at times, a certain half-conscious influence on the writing, and makes it necessary to allow for the personal equation. But it is clear that this influence must tend to harmonise the answers of planchette with the opinions and will of the medium, and as a matter of fact I observed frequent cases, especially with L, of a conflict between her will and opinions and those of planchette. . . .

The spirit of a "careless rhymer," after writing verses in English, French, and German, professed its ability to do so in the classical languages. And as F. said he had never read the *Iliad*, we asked the rhymer for a quotation. This he was at first unable to do, but, some hours after, he, unasked, produced the following: "Eratimoi kekaloseiai" and "Kouridion potheoumenos posin." These extraordinary tags were found to be derived from the fifth book of the *Iliad* (421, 414), and to represent ἦ ῥά τί μοι κεχολώσεαι and κουρίδιον ποθέουσα πόσιν. F. then remembered that he had read this very book, and this alone, a long time ago This was certainly the incident pointing most directly at unconscious cerebration, and may, perhaps, help to explain the occurrence of an entirely unknown language, namely Hindustani. A "spirit" gave his name as "Lokenadrath," and wrote in an extraordinary Oriental style, rather resembling some of Marion Crawford's rhapsodies. On introducing the words "Allah il Allah," he was asked whether he was a Mohammedan. "Hindi apkahai." I have since been informed [1] that ["apkahai" means] "I am yours," "At your service," and that "Lokenadrath" should be "Lokendranath," and means "lord of princes"; and one or two other fragments of Hindustani were similarly inaccurate [2] Now, as F. left India as a baby of eight months, and has never since, to the best of my belief, heard any Hindustani spoken, this is surely a most curious case of unconscious memory, if such it was. . . .

[1] On the authority of (1) an Anglo-Indian lady; (2) a Balliol Brahmin of Bombay. [The whole phrase means "A Hindu is at your service." The Oriental rhapsodies were found to be mainly centoes of *Mr. Isaacs*, worked together so as to make sense.]

[2] I have now found out (December 1886) that Lokenadrath's description of his nationality is not as totally unintelligible as I had hitherto thought it. He called himself a "Jude poerano," and I have been told that "poerano" is Romany for *gipsy*.

Of the nine "spirits," six wrote only in English, and several of them failed ignominiously with all other languages. The Hindustani of "Lokenadrath" I have already mentioned. "Irktomar," the French Positivist, gave us specimens of English, French, and Latin. Lastly, the poet "Closcar" rhymed in English, French and German, Latin and Greek, and even sometimes wrote the last of these with Greek letters. But with this exception, planchette never wrote any German, though both the mediums are perfectly familiar with it, and in their childhood probably knew it far better than English. If, then, these phenomena are a dream-like recrudescence of long-forgotten thoughts, this absence of German seems to require some explanation.[1] As regards the mode of writing, we were unable to distinguish any differences of handwriting between the various "spirits," except that one of F.'s wrote from right to left, mirror-writing, whether or no the left hand was used.

(Signed) F. C. S. SCHILLER.

BALLIOL COLLEGE, OXFORD, 26*th October*, 1886.

APPENDIX.

Since writing the preceding paper the experiments have been continued with F., and I will give a short sketch of the results subsequently obtained. The first thing to be noted is that F.'s power of writing seems to have diminished sensibly, so that whereas he would formerly write on three out of every four occasions he can now only do so about once out of every three.

An interesting experiment was tried of writing with two planchettes, F. having one hand on each. I suggested this in order to elucidate the connection between left-hand writing and "mirror-writing," and fully expected that the two hands would write the same communications. To my astonishment, however, the communications, though written simultaneously, were different and proceeded from different "spirits." I regard this as conclusive proof that the phenomena have nothing to do with the medium's consciousness, for, as every one can easily experience for himself, it is quite impossible, at least without long practice, to write two *different* words at the same time.

Whenever F. wrote with two planchettes, the left hand wrote mirror-writing, which was often very hard to decipher, but we did not observe anything like a fixed rule in this respect on other occasions. For though planchette generally wrote in the ordinary way even when the left hand was used, it sometimes produced mirror-writing with the right hand also. We have also had some instructive experiments in what I may call conjoint writing. I must begin by saying that ordinarily I am quite unable to make planchette move at all. But one night I put my hand also on, after F. had failed, as on several preceding days, to make it write. Planchette soon began to move and to write intelligibly. I repeatedly took my hand off and the writing stopped at once. Similarly, whenever F. took his hand off, the writing also ceased, except that on one occasion, when he did so without my knowledge, it appears to have written two or three letters before stopping. I am inclined, therefore, to regard the phenomenon of conjoint writing, whatever may be its explanation, as genuine, *i.e.* that the second operator really contributes to the result.

Passing from the method to the matter of the communications, I should note that "Heliod" has shown a knowledge of German and alluded to Goethe's

[1] Since this was written "Heliod" has shown a knowledge of German and Latin.

Ewig Weibliche, but that the bulk of the communications were in French and produced by "Irktomar."

In addition to some dialectical variations which appear to be Provençal (*e.g.* Irktomar n'a pas lou tems, Pour vous faire des coumplimens), he produced an extraordinary jargon which he called "Romaunce" and ascribed to the time of "Roland" and of "Charlemagne."

Afterwards it was found to be old Norman French, and mostly quoted from the *Chanson de Roland* of the twelfth century, as will appear from the following comparison:—

"Chanson de Roland."	Planchette.
1. Carles li reis, nostre emperere magnes.	(1st time.) Car[l]es li reis magnes empere [re] set anz *ut plein* estet en Espaigne.
Set anz *tuz pleins* ad estet en Espaigne. (C. de R. 1–2.)	(2nd time.) Carles li reis magnes empere [re] set anz *lutans* estet en Espaigne.
2. Ne reverrunt lor *mères* ne lor *femmes*.	2 Ne reverrunt ne *peres* ne *parenz* ne *Charlemagne*, ki as porz les atent.
Ne cels de France ki as porz les *atendent*. (C. de R. 1402–3.)[1]	
3. Jo vus ai mult servit. (C. de R. 3492.)	3. Jo vous ai mult *bien* servit.
4. Passet li jurz si turnet à la vesprée. (C. de R. 3560.)	4. *S'enfuit* li jourz de bleneut la vesprée.

F. does not know old French at all, and cannot remember to have ever read or heard any, but, being strongly inclined towards the unconscious self theory, suggests that the passages produced may have been quoted in some magazine article, and thus met his eye.[2] In any case, however, these quotations throw an interesting light on the mode of thinking of the intelligence that dictated them. It will be seen that they are evidently quoted from memory, and by no means accurate. And in No 1 the first version was nearer the original than the second; but, as quoted, the words "ut plein" made no sense, and hence "lutans," a word which does not, I believe, occur in the *Roland*, was substituted for them to complete the sense. That is to say, the second version is no mere reproduction of an impression in the memory, but has been subjected to a process of emendation which by us would be held to imply the action of conscious thought. Yet during this time F.'s conscious mind was entirely void of any knowledge of the dialect, and *a fortiori* could not possibly have corrected what appeared to him quite meaningless. . . .

Lastly, planchette volunteered the information that "Carles fu carles il caux" (Charles was Charles the Bald), which is certainly wrong, and as certainly could not be derived from the *Roland* or any similar poem, while it is nevertheless linguistically correct. It must, therefore, I think, be admitted that the intelligence which produced it must have possessed a considerable

[1] Two lines have since been found which are almost identical with the planchette writing, viz.:—"Ne reverrunt lor pères ne lor parenz, Ne Charle Magne ki as porz les atent." (C. de R. 1420–21.)

[2] Neither had Mr. F. C. S. Schiller read any old French.

amount of what we should call conscious knowledge of old French, and such as F. certainly does not possess.

To sum up then I will only say that the matter of the various communications (*i.e.* excluding the card and alphabet experiments, &c.) does not seem to me to afford absolute proof that the knowledge displayed could not possibly have been latent in the writer's mind, while at the same time this is extremely *improbable* in a large number of cases. Moreover, both the matter and the manner of the communications display powers beyond any at present recognised as normal. (Signed) F. C. S. SCHILLER.

January 22nd, 1887.

832 B. Other cases of imaginary personalities are to be found in the accounts of *possession* which have come down to us from the "Ages of Faith." I take as an example the autobiography of Sœur Jeanne des Anges.[1] Sœur Jeanne was the Superior of the Ursulines of Loudun, about 1630–1665, and was one of the most ardent admirers, afterwards one of the fiercest enemies, of the unfortunate Urbain Grandier, who was burnt alive in 1634, on the charge of having bewitched the Ursuline nuns. Her manuscript autobiography has fallen into the hands of editors of a type which she can hardly have foreseen, Drs. Gabriel Legué and Gilles de la Tourette. These physicians have carefully analysed the symptoms which she narrates, and have shown that her affliction may be classed as a well-developed case of hystero-epilepsy, of the kind now so often described by the Salpêtrière school.

Our present interest lies in the *personalities* which she gives to the demons whom she supposes to possess her,—who are in reality mere objectifications of different series of hysterical attacks.

Just as the automatic writer has a group of *soi-disant* guides or "controls," who take it in turns to direct his hand, and each of whom maintains a specific character of his own,—even so does Sœur Jeanne describe Asmodeus, Leviathan, Behemoth, Isacaaron, Balaam, Gresil, and Aman, whose diverse presence she apparently recognised mainly by the special train of undesirable emotion which each inspired, but partly also by their words and writings. A facsimile of a letter of Asmodeus is given by the learned editors, but the writing does not perceptibly differ from Sœur Jeanne's own script.

And Dr. Gilles de la Tourette informs me that there are letters, also in Sœur Jeanne's own handwriting, which profess to come from the other demons too—such letters being habitually written by the Sister during the process of exorcism, which usually brought on a hystero-epileptic attack. The substance of the letters reflected, no doubt, the foulness and malignity of the Sister's own mind; but, nevertheless, the modern hysteriologists who have discussed the whole affair do not suppose that the Sister *consciously simulated* the writing or speech of devils through herself. Her

[1] *Bibliothèque Diabolique* (Collection Bourneville). Paris: Aux Bureaux du *Progrès Médical*, 1886

diabolic script and utterance were probably (though not certainly) purely automatic.[1]

It must be remembered that Sœur Jeanne was perfectly sane during these years of possession, sane at least in the sense that she governed her community, plotted savagely against her enemies, and made religious capital out of her real or fictitious stigmata; but that, nevertheless, there is no doubt whatever that she *believed* in these possessing demons, who, as I say, were in reality the incarnations of hystero-epileptic attacks.

Now, I certainly do not mean to trace any moral analogy between these distressing products of Sœur Jeanne's imagination and the "guides" of the planchette-writer—which, as I have said, so far as I have seen, are almost always harmless, generally even sermonising entities. So far as my experience goes I do not see that planchette-writing has any connection with disease of mind or body, or any tendency to evil of any kind, except in a few cases of great credulity on the writer's part, a credulity which—it is to be hoped—is now becoming somewhat less common. Rather is Sœur Jeanne's case parallel in another way; as showing the tendency of the individuality to split itself up into various co-ordinate and alternating trains of personality, each of which may seem for a time to be dominant and obsessing, while yet the habitual sense of the ordinary self may persist through all these invasions.

843 A. Some early experiments in thought-transference through table-tilting were published by Professor Richet in the *Revue Philosophique* for December 1884. A critical discussion of these by Gurney appeared in the *Proceedings* S.P.R., vol. ii. pp. 239–64, and a briefer report in *Phantasms of the Living*, vol. i. pp. 72–81. I quote from the latter a description of the method used:—

> The place of a planchette was taken by a table, and M. Richet prefaces his account by a succinct statement of the orthodox view as to "table-turning." Rejecting altogether the three theories which attribute the phenomena to wholesale fraud, to spirits, and to an unknown force, he regards the gyrations and oscillations of séance-tables as due wholly to the unconscious muscular contractions of the sitters. It thus occurred to him to employ a table as an indicator of the movements that might be produced by "mental suggestion." The plan of the experiments was as follows. Three persons (C, D, and E), took their seats in a semi-circle, at a little table on which their hands rested. One of these three was always a "medium"—a term used by M. Richet to denote a person liable to exhibit intelligent movements in which consciousness and will apparently take no part. Attached to the table was a simple electrical apparatus, the effect of which was to ring a bell whenever the current was broken by the tilting of the table. Behind the backs of the sitters at the table was another table, on which was a large alphabet, completely screened from the view of C, D, and E, even had they turned round and endeavoured to see it. In front of this alphabet sat A, whose duty was to follow the letters slowly and steadily with a pen, returning at once to the beginning as soon as he

[1] See Dr. Legué's *Urbain Grandier et les Possédées de Loudun*. Paris: Baschet.

arrived at the end. At A's side sat B, with a note-book; his duty was to write down the letter at which A's pen happened to be pointing whenever the bell rang. This happened whenever one of the sitters at the table made the simple movement necessary to tilt it. Under these conditions, A and B are apparently mere automata. C, D, and E are little more, being unconscious of tilting the table, which appears to them to tilt itself; but even if they tilted it consciously, and with a conscious desire to dictate words, they have no means of ascertaining at what letter A's pen is pointing at any particular moment; and they might tilt for ever without producing more than an endless series of incoherent letters. Things being arranged thus, a sixth operator, F, stationed himself apart both from the tilting table and from the alphabet, and concentrated his thought on some word of his own choosing, which he had not communicated to the others. The three sitters at the first table engaged in conversation, sang, or told stories; but at intervals the table tilted, the bell rang, and B wrote down the letter which A's pen was opposite to at that moment. Now, to the astonishment of all concerned, these letters, when arranged in a series, turned out to produce a more or less close approximation to the word of which F was thinking.

The general result—of which full details are given in the original articles referred to—was that the amount of coincidence between the letters of the words chosen by F and those tilted out by the table was considerably greater than would most probably have been produced by chance. Gurney continues:—

[These experiments] seem to exhibit telepathic production of movements by what is at most an idea, and not a volition, on the agent's part. This, indeed, is a hypothesis which seems justified even by M. Richet's less exceptional results. For we must remember that in a sense A is throughout more immediately the agent than F; it is what A's mind contributes, not what F's mind contributes, that produces the tilts at the right moments.[1] But this is of course through no *will* of A's; he is ignorant of the required word, and has absolutely no opportunity of bringing his volition into play. His "agency" is of a wholly passive sort; and his mind, as it follows the course of his pen, is a mere conduit-pipe, whereby knowledge of a certain kind obtains access to the "unconscious intelligence" which evokes the tilts. If, then, the knowledge manifests itself as impulse, can we avoid the conclusion that in this particular mode of access—in "mental suggestion" or telepathy as such—a certain *impulsive* quality is involved? . . .

But of course the relation between F and the "medium" plays also a necessary part in the result; the impulse to tilt when a particular letter is reached only takes effect when it falls (so to speak) on ground prepared by

[1] When A, in pointing, began at the beginning of the alphabet, the sense of time might conceivably have led to an unconscious judgment as to the point arrived at. This idea had occurred to M. Richet. It seems, however, an unnecessary multiplication of hypotheses; for we learn from him that in some trials A began at uncertain places, and that under these conditions coherent words were obtained. The fact that so often the approximate letter was given, instead of the exact one, might seem at first sight to favour the hypothesis of unconscious reckoning; but it will be observed that exactly the same approximations took place in our own experiment (*Phantasms*, vol. i. pp. 77–8), where the alphabet was in the "medium's" sight.

"mental suggestion" from F—on a mind in which the word imagined by him has obtained an unconscious lodgment. The unconscious part of the percipient's mind would thus be the scene of confluence of two separate telepathic streams, which proceed to combine there in an intelligent way—one proceeding from F's mind, which produces unconscious knowledge of the word, and the other proceeding from A's mind, which produces an unconscious image of the successive letters. Another possible supposition would be that F's thought affects, not the "medium," but A; or conversely, that A's thought affects, not the "medium," but F;—that A obtains unconscious knowledge of the word, or that F obtains unconscious knowledge of the letter, and so is enabled to communicate an impulse to the "medium" at the right moment. And we should then have to suppose a secret understanding between two parts of A's or F's mind, the part which takes account of the letters of the alphabet, and the part which takes account of the letters of the word—the former being conscious and the latter unconscious, or *vice versâ*, according as A or F is the party affected.

843 B. A somewhat similar but less complex set of experiments by Mr. G. M. Smith was given in the *Journal* S.P.R., vol. v. pp. 318–20, as follows:—

CUSTOM HOUSE, AMBLE, NORTHUMBERLAND, *October 14th*, 1892.

I have for many years been familiar with the usual *modus operandi* and results in table-tilting, but I have no sympathy with so-called Spiritualists as such. Recently, when reading *Phantasms of the Living*, I was struck with the experiment in table-tilting recorded there, vol. i. pp. 77–81,[1] and I made arrangements with a few friends to meet in my house to experiment in table-tilting (a thing which none of them had ever seen) with the view of adding some of the novel features of the case referred to in *Phantasms of the Living*.

On September 9th last Mrs. Smith (my wife), three young men, and myself sat down with the palms of our hands on a small deal table in my house. In a few minutes the table commenced to tilt. What follows is copied from a note written immediately after the experiment and read over to all present at the sitting. I asked the questions, and in doing so, merely for convenience, used the language and phraseology peculiar among Spiritualists on such occasions.

Q. Will the influence which is controlling this table please tilt it once when "No" is meant and twice when "Yes" is meant? A Yes (two tilts or raps). Q. Is it a spirit that is controlling this table? A. Yes. Q. Is it the spirit of a friend of any one at the table? A. Yes.

After a few more such questions and answers—Q. Will you please rap (tilt) the table when the letters of the alphabet are pointed to which spell out your name? A. Yes.

I then asked Mrs. Smith to withdraw from the table and sit in a corner of the room about six feet from the table, and to take a small book with the alphabet in it, and commencing to point at "A" to move slowly towards the end and back to "A" again, and so on, observing at what letters the table tilted. Although she was visible to all at the table, yet she was so placed that no one could form any idea of what letters were being pointed to. These preparations, which only took about a minute, being finished, we then continued.

[1] The reference is to the experiments by Professor Richet, just quoted.

Almost at once the table commenced to tilt at irregular short intervals, and when it had tilted seven or eight times, I, being anxious to know whether anything coherent was being spelled out, asked Mrs. Smith what were the results, and she answered that the table had tilted at the letters H-o-w-e-y J-a. The name of a young man a few years deceased, and known by name at any rate to all at the table, was at once recognised, his name being James Howey. I then asked: Q. Is it the spirit of James Howey? A. Yes. Q. Have you met your mother since she passed out? A. Yes. Q. Is she with you now? A. Yes. Q. Does she wish to communicate? A. Yes. Q. With any one at the table? A. No. Q. With any of her family? A. Yes. Q. With Miss Howey? A. Yes. Q. Will she rap (tilt) the table when the letters of the alphabet are pointed to which spell out her communication? A. Yes. The table commenced to tilt again as before, but it was not interrupted, and when it had stopped I asked what had been spelled out, and Mrs. Smith replied: "Good and faithful" had been spelled. Q. Do you mean that Miss Howey is good and faithful? A. No. Q. Do you mean it as an injunction to her to be good and faithful? A. Yes Q. Do you wish to communicate further? A. Yes. Proceeding as before, the table at once commenced tilting, and when it had ceased Mrs. Smith said it had spelled out: "Mind father, and be sure of that." The experiment here ended, and the striking aptness of the latter communications was much spoken of by the sitters.

I should not have thought this worth writing out, but for the fact that Mrs. Smith, while pointing out the letters, sat away from the table and in such a position that no one at the table could form the faintest idea of what letters were being pointed to. These circumstances remove the case from the ordinary run of table-tilting experiments.

Of course I was aware of the imperfection of the arrangements, but they could not be improved at the time, and I at once arranged for a further and more testing experiment for the evening of September 13th. For this occasion I secured the assistance of two more young men, one of whom I intended should write down the letters rapped or tilted out, and the other to witness that such was done correctly. I also arranged for the sitters at the table to be *in* the room, and those with the alphabet just outside the door (which was almost shut) of such room. But I regret to say that, though the table tilted quite briskly, and though we made several changes of persons from the table to the alphabet, and tried for about an hour, yet there could not be found the least trace of coherence or intelligibility in the series of letters taken down as rapped out, although we tried them by inversion, anagrammatically, and by substituting neighbouring letters, as is done in the case referred to in *Phantasms of the Living*. I have not further experimented in this way

GEORGE MAIN SMITH.

849 A. I quote below part of Mr. Newnham's account of his experiments in thought-transference through automatic writing, the whole of which is given in the *Proceedings* S.P.R., vol. iii. pp. 8–23.

EXTRACTS FROM MR. NEWNHAM'S DIARY.

It was in January 1871 that I was first led to think of making an attempt to investigate the alleged phenomena of planchette-writing. Having procured an instrument, I consulted carefully with my wife, as to forming a code of conditions which we would agree to bind ourselves rigidly to observe, in case she was found capable of writing.

I copy from my note-book the following preliminary statement and conditions agreed upon, which were put down in writing before any experiment had been made:—

"Being desirous of investigating accurately the phenomena of planchette, myself and my wife have agreed to carry out a series of systematic experiments in order to ascertain the conditions under which the instrument is able to work. To this end the following rules are strictly observed:—

1. The question to be asked is written down before the planchette is set in motion. This question, as a rule, is never known to the operator.
2. Whenever an evasive or other answer is returned, necessitating one or more new questions to be put before a clear answer can be obtained, the operator is *not* to be made aware of *any* of these questions, or even of the general subject to which they allude, until the final answer has been obtained.
3. In all cases where the operator has asked the question, or is aware of its terms or general tenor, the question will be distinguished by prefixing an asterisk, and leaving a space between it and the marginal line. [None of these questions are quoted here.]
4. Where no operator is mentioned, my wife is always meant.
5. Where no questioner is mentioned, myself is always meant."

Although not provided for in writing (as our mutual *bona fides* was, of course, taken for granted), I may add that my wife always sat at a small low table, in a low chair, leaning backwards. I sat about eight feet distant, at a rather high table, and with my back towards her while writing down the questions. It was absolutely impossible that any gesture, or play of features, on my part, could have been visible or intelligible to her. As a rule, she kept her eyes shut; but never became in the slightest degree hypnotic, or even naturally drowsy.

Under these conditions we carried on experiments for about eight months, and I have 309 questions and answers recorded in my note-book, spread over this time.[1] But the experiments were found very exhaustive of nerve-power, and as my wife's health was delicate, and the fact of thought-transmission had been abundantly proved, we thought it best to abandon the pursuit.

I now proceed to give a sample of some of these questions and answers. The numbers prefixed are those in my note-book.

I may mention that the planchette began to move instantly with my wife. The answer was often half written before I had completed the question

On first finding that it would write easily, I asked three simple questions which were known to the operator; then three others, unknown to her, relating to my own private concerns. All six having been instantly answered in a manner to show complete intelligence, I proceeded to ask—

7. Write down the lowest temperature here this winter. A. 8.

Now, this reply at once arrested my interest. The actual lowest temperature had been 7.6° so that 8 was the nearest whole degree; but my wife said at once that, if she had been asked the question, she would have written 7, and not 8; as she had forgotten the decimal, but remembered my having said that the temperature had been down to 7 *something*.

I simply quote this, as a good instance, at the very outset, of perfect trans-

[1] The remainder of the 385 questions and answers in this book belong to a different series, where the question was *known* to the operator.

mission of thought, coupled with a perfectly independent reply; the answer being correct in itself, but different from the impression on the *conscious intelligence* of *both* parties.

Naturally our first desire was to see if we could obtain any information concerning the nature of the intelligence which was operating through the planchette, and of the method by which it produced the written results. We repeated questions on this subject again and again; and I will copy down the principal questions and answers in the connection.

January 29th. 13. Is it the operator's brain, or some external force, that moves the planchette? Answer "brain" or "force." A. Will.

14 Is it the will of a living person, or of an immaterial spirit, distinct from that person? Answer "person" or "spirit." A. Wife.

15. Give first the wife's Christian name; then my favourite name for her. (This was accurately done.)

27. What is your own name? A. Only you.

28. We are not quite sure of the meaning of the answer. Explain. A. Wife.

Failing to get more than this, at the outset, we returned to the same thought after question 114; when, having been closely pressed on another subject, we received the curt reply—"Told all I know."

February 18th. 117. Who are you that writes, and has told all you know? A. Wife.

118. But does no one tell wife what to write? If so, who? A. Spirit.

119. Whose spirit? A. Wife's brain.

120. But how does wife's brain know [Masonic] secrets? A. Wife's spirit unconsciously guides.

121. But how does wife's spirit know things it has never been told? A No external influence.

122. But by what *internal* influence does it know [Masonic] secrets? A. You cannot know.

March 15th. 132. Who, then, makes the impressions upon her? A. Many strange things.

133. What sort of strange things? A. Things beyond your knowledge.

134. Do, then, things beyond our knowledge make impressions upon wife? A. Influences which no man understands or knows.

136. Are these influences which we cannot understand external to wife? A. External—invisible.

137. Does a spirit, or do spirits, exercise those influences? A. No, never (written very large and emphatically)

138. Then from whom, or from whence, do the external influences come? A. Yes; you will never know.

139. What do you mean by writing "yes" in the last answer? A. That I really meant never

March 19th. 142. By what means are [Masonic] secrets conveyed to wife's brain? A. What you call mesmeric influence.

144. What do you mean by "what you call"? What do *you* call it? A. Electro-biology.

145. By whom, or by what, is the electro-biologic force set in motion? A. I told you you could not know more than you did.

146. Can wife answer a question the reply to which I do not know? A. Why do you try to make me say what I won't?

147. Simply because I desire knowledge. *Why* will not you tell? A. Wife could tell if some one else, with a very strong will, in the room knew

March 26th. 179. Can you foresee the future? A. No.

April 10th. 190. Why are you not always . . . . influenced by what I think? A. Wife knows sometimes what you think.

191. How does wife know it? A. When her brain is excited and has not been much tried before.

192. But by what means are my thoughts conveyed to her brain? A. Electro-biology.

193. What is electro-biology? A No one knows.

194. But do not you know? A No. Wife does not know.

195. What makes you always call her "wife"? A. You always think of wife.

196. But I never *call* her "wife." Why do you? A. I am nothing without wife.

200. That is no answer *Why* do you call her so? A. Because she is all a wife.

My object in quoting this large number of questions and replies has not been merely to show the instantaneous and unfailing transmission of thought from questioner to operator; but, more especially, to call attention to a remarkable characteristic of the answers given. These answers, consistent and invariable in their tenor from first to last, *did not correspond with the opinions or expectations of either myself or my wife.* . . For such answers as those numbered 14, 27, 137, 144, 192, and 194, we were both of us totally unprepared; and I may add that, so far as we were prepossessed by any opinions whatever, these replies were distinctly opposed to such opinions. In a word, it is simply impossible that these replies should have been either suggested or composed by the *conscious* intelligence of either of us.

One isolated but very interesting experiment deserves to be recorded here. I had a young man reading with me as a private pupil at this time On February 12th he returned from his vacation; and, on being told of our experiments, expressed his incredulity very strongly. I offered any proof that he liked to insist upon, only stipulating that I should see the question asked. Accordingly, Mrs. Newnham took her accustomed chair in my study, while we went out into the hall, *and shut the door behind us.* He then wrote down on a piece of paper. 87. What is the Christian name of my eldest sister?

We at once returned to the study, and found the answer already waiting for us: A. Mina.

(This name was the family abbreviation of Wilhelmina: and I should add that it was unknown to myself.) . . .

We soon found that my wife was perfectly unable to follow the motions of the planchette. Often she only touched it with a single finger; but even with all her fingers resting on the board she never had the slightest idea of what words were being traced out. This is important to remember, in view of the fact that five or six questions were often asked consecutively without her being told of the subject that was being pursued. (Rule 2.)

It struck me that it would be a good thing to take advantage of this peculiarity on her part, to ask questions upon subjects that it was impossible for her to know anything about . . . I had taken a deep interest in Masonic archæology, and I now questioned planchette on some subjects connected therewith.

February 14th. 92. What is the English of the Great Word of the R.A.? (After an interruption, of which I shall speak hereafter, one great word of the Degree, but not the one I meant, was written, very slowly and clearly.)

97. Is the word truly genuine, or is it a made-up one? A. Tried to tell: can't.

98. By whom was the word first used? A. Too hard work for wife.

February 18th. 112. What is the translation of the Great Triple Word? A. (The first syllable of the word in question was written correctly, and then it proceeded.) The end unknown. Three languages. Greece. Egypt. Syriac.

113. What part of the word is Greek? A. Meaning unknown.

114. When was the word first invented? A. Told all I know.

115. Who are you that know? (Answer scrawled and illegible.)

116. Please repeat same answer legibly? A. Manifestation triune person.

(Here follow questions 117–22, as above.)

March 15th. 125, 126. What are the three languages of which the Great R.A. Word is composed? A. Answered all I could before.

127. You said one part of the word was Greek. Which is it? A. Greek, I think.

128. Which syllable do you think is Greek? A. The last.

129. What is the English translation of it? A. Can't explain it.

130. If the last syllable be Greek, which is Egyptian, as you said? A. I cannot tell you more than you know.

131. But why, then, do you say that that syllable is Greek which *I* think Egyptian? A. Wife can't always receive impressions.

(Here follow 132–39, as above.)

March 26th. 166. Of what language is the first syllable of the Great Triple R.A. Word? A. Don't know.

167. Yes, you do. What are the three languages of which the word is composed? A. Greek, Egypt, Syriac first syllable (*correctly given*), rest unknown.

168. Write the syllable which is Syriac. A. (First syllable correctly written.)

169. Write the syllable which is Egyptian. A. Second.

170. Can you not write the syllable itself? A. Third Greek.

174. Write down the word itself. A. (First three and last two letters were written correctly, but four incorrect letters, *partly borrowed from another word of the same degree*, came in the middle.)

176. Why do you write a word of which I know nothing? A. Wife tried hard to tell the word, but could not quite catch it.

177. Catch it from whom? A. Not quite sure.

178. Not quite sure of what? A. I know nothing. Wife doesn't quite know.

182. Write out the prayer used at the advancement of a Mark Master Mason. A. Almighty Ruler of the Universe and Architect of all worlds, we beseech Thee to accept this, our brother, whom we have this day received into our most honourable Company of Mark Master Masons. Grant him to be a worthy member of our brotherhood; and may he be in his own person a perfect mirror of all Masonic virtues. Grant that all our doings may be to Thy honour and glory, and to the welfare of all mankind.

This prayer was written off instantaneously and very rapidly. It is a very remarkable production indeed. For the benefit of those who are not members of the craft, I may say that no prayer in the slightest degree resembling it is made use of in the Ritual of any Masonic degree; and yet it contains more

than one strictly accurate technicality connected with the degree of Mark Mason. My wife has never seen any Masonic prayers, whether in "Carlile," or any other real or spurious Ritual of the Masonic Order.

Here, then, assuredly, was a formula composed by some intelligence totally distinct from the conscious intelligence of either of the persons engaged in the experiment.

I proceeded to inquire as follows :—

183. I do not know this prayer. Where is it to be found? A. Old American Ritual.

184. Where can I get one? A. Most likely none in England.

185. Can you not write the prayer that I make use of in my own Lodge? A. No, I don't know it.

In these last answers we see a new moral element introduced. There is evasion, or subterfuge, of a more or less ingenious kind; and totally foreign to the whole character and natural disposition of the operator. A similar attempt at deliberate invention, rather than plead guilty to total ignorance, is contained in the following answers:—

May 7th. 255. In what Masonic degree was the Triple Word first used? A. Wife does not know.

256. Cannot you tell her? A. How can wife know what no one else does?

257. Does *no* one, then, know the answer to this? A. No one knows now.

258. What do you mean by "now"? Did any one once know? A. The last one who knew died at least twenty years ago.

259. What was his name? A. In America; don't know name.

And again, *May 21st.* 280. Can you write the Triple R.A. Word to-night? A. Abracadabra.

281. Wrong word. Try again. A. Wife can't write secret words.

282 Then why did you profess to write it the other day? A. I only wrote what wife knew.

283. But if she knows it why do you not write it to-night? A. You told her.

284. What did I tell her? A. One day when your influence over her was very strong.

(*N.B.* The answer to 284 is a case of "arrested" reply; *i.e.* it is a continuation of the reply to 283, without reference to question 284 at all.)

285. Then why does she not write it now? A Wife can't understand.

286. Is it my question, or the answer to it, that she can't understand? A. Don't know.

287. What is the matter with you to-night? A. You are tired and so is wife.

I will conclude with a very pretty instance of a mistake instantly corrected. It was on the same evening, May 10th; I had to preach on the following Whit-Monday, on the occasion of laying a foundation stone with Masonic ceremonial, so I asked :—

275. Give me a text for Whit-Monday's sermon. A. If I go not away, the Comforter will not come to you.

The selection of a subject suitable for *Whitsuntide* is plainly the first idea caught by the intelligence; so I proceeded :—

276. That will not do for my subject. I want a text for the *Monday's* sermon. A. Let brotherly love continue.

850 A. From *Proceedings* S.P.R., vol. ix. (1893), pp. 61–64.

I had often urged that attempts should be made to imitate Mr. and

Mrs. Newnham's series of experiments in the transference of an unseen question through an automatist's subliminal self to his pencil; and I was at length fortunate enough to find a friend—Mr. R. H. Buttemer, of Emmanuel College, Cambridge, a graduate in honours in Natural Science—willing to make a serious endeavour of this kind. Some perseverance was required; but a friend of Mr. Buttemer's, Mr. H. T. Green, having first been several times lightly hypnotised by Mr. Buttemer, showed during some months unmistakable power as a percipient. I was cognisant of the experiments throughout; although on the only occasion on which I was myself present Mr. Green's mind was distracted by a theological examination which he was to pass next day, and his pencil would write little but names of kings of Israel and Judah. The conditions were throughout good; the question being written down out of Mr. Green's sight, and indications carefully avoided. In the last sitting Mr. Green had his back to all the other persons present—which is, of course, the right plan;—and that sitting was, as will be seen, the best of all. But considering the nature of the questions asked, there was, I think, little opportunity for unconscious indications, even when some of the persons who knew the question were within sight of Mr. Green. There was never any contact. The selection of questions and answers given below is a nearly average sample;—those which are omitted being mainly questions on private affairs, where the answers were necessarily less definite than *numbers* or *letters*, and where their degree of correctness would need cumbrous explanation. The *best* answer is certainly the spelling out of John Bou—from the unseen card.

The answers here classed as "irrelevant" were sometimes a reproduction of thoughts likely to be in the operator's mind (persons like Jeroboam and Omri frequently turning up); and sometimes, I think, represented imperfect efforts of the subliminal self to get at the unseen question. In this and other points these experiments resemble the much more completely successful Newnham series. There was no apparent reason for the cessation of Mr. Green's power. He was a healthy man, but had one or two trifling ailments during the experiments, which seemed to check the faculty for the time. Mr. Green, Mr. W., and Mr. S. are known to me; and all, I think, have pursued the inquiry in a scientific spirit. The frivolous and roundabout style of the replies is very characteristic of automatic messages in their earlier stages. I now give Mr. Buttemer's account.

Automatic Writing Experiments with Planchette.

The following series of experiments were conducted at Cambridge, the operator being Mr. Green, of Emmanuel College. The agents (present during all the experiments described) were Mr. W. and Mr. Buttemer. The series of experiments commenced on November 12th, 1892: prior to this Mr. Green had made one or two more or less successful attempts at automatic writing, but the obvious difficulty of avoiding the chance of conscious interference where the questions put were asked aloud had prevented the following up of these till the suggestion was made that the questions should be written down and concealed

from the operator. Under these conditions a trial was made on the above date, time 2 P.M., the questions being known only to the two agents. No one else was present.

Q. What is number on machine? (an automatic dice-box, none of the three having seen the numbers on it). A. Give another.

Q. Who is ill on this staircase? A. Ke pike pike. (A man of that name, Pike, was ill, as all were aware; but Mr. Green had not seen the question.) All then (Mr. Green included) looked at the dice-box, and saw the number—seven—on it

Q. Why would you not answer first question? A. Seven.

Another question was then correctly answered.

Q. What is the matter with H. T. Green? Answer referred to previous question.

Question was put again, still without Mr. Green seeing it. A. A bad cold. (Correct.)

Q. Why cannot (Mr. W.) write with planchette? A. W——, you mean. There is nothing in good health. Liver is not in good condition.

Q Whose liver is not right? A. i. (Irrelevant.) ii. Nobody particularly.

Q. (By Mr. Buttemer.) Where am I going this afternoon? After waiting some time the answer was written rapidly. A. Away, away, away.

Mr. Green knew where I was going, but did not write a more definite answer automatically.

Eight questions were put in all, of which four were answered immediately and correctly, and two after a sentence referring to the previous question had been written. The first and third were not answered, the answer to the first being unknown to the agents, while at the third Mr. Green's subliminal consciousness appeared to seize the opportunity of showing its just-acquired knowledge of the first. [When two answers are given, the operator was simply told to write again, after the first irrelevant answer, without being shown the question; except where otherwise stated]

At the next sitting, on the 14th November, Messrs. W., S., and Buttemer were present, while Mr. Green operated planchette, as before. Six questions [the answers to which were known to the agents] were put in the same way, two being answered directly and unmistakably, while one was answered after some irrelevant writing, two incorrectly, and the last was not answered, the operator appearing tired.

November 20th. Agents and percipient as before. 4 P.M.

The questions were put in the same way.

Q Who is J. O. F. M.? (The initials being given in the question, we wished the name to be written.) A. i. Man. Dean. (Rather illegible.) ii. Murray. (Right. Dean of Emmanuel)

Q. Who is G. R S.? (Only S. knew who was meant.) A. Not S——. (Here S told the other agents the name—Smith.) Mr. Green wrote "Sleep," and became drowsy. He was spoken to, to rouse him, and the question was written.

Q. Why did you become drowsy and write "Sleep"? A. H. T. Green (pause) cannot help himself.

Q Why? A. He is tired, he is tired, he is tired. (Written very fast.)

January 31st, 1893. 4 P.M. Agents as before, with the addition of Mrs. H. and Miss B.

Q. How many cups of tea did Miss B. have? A. i. Cannot be ascertained. ii. It was in all two—2 2 2. (Correct.)

(When a second answer was waited for, care was taken that the writer should glean no idea of the question in the interval.)

Q What engraving is on the wall over the piano? (It was one of the Queen soon after her marriage.) A. i. You may perceive it was so. (Apparently referring to previous question.) ii. It is a girl, the daughter of a man.

Q. Who was playing the piano when the ladies came in? A. i. The clock hath stricken five. (The clock struck just as Mr. Green began to write.) ii. Mr. S. (This was correct.)

Q. What was it? A. i. The one that was asked first. ii. Something iii. Explain yourself more clearly.

Q. What was S. playing when we came in? A. i. The original one of all. ii. All I can say is "La Cigale." (Correct.)

Two more questions were answered correctly, and then the writer began writing on a subject in his mind at the time, and four more questions that were put received no direct answers.

February 18th. 8 P.M. Mrs. H, Miss B., Mr. and Miss M. present, in addition to Mr. Green, and Messrs. S., W., and Buttemer.

Mr. Green, as usual, operated planchette, and on this occasion sat with his back to all the other persons present.

Q. (from Mr. M.) What was I doing this afternoon? A. i. —— the sun —— (all else illegible). ii. Enjoying the fresh air of heaven.

Q. What was Mr. Rogers doing in Cambridge? A. i. (Irrelevant, or possibly connected vaguely with the question.) ii. Ask another, but Mr. Rogers came up on important business connected with the Lodge. (Correct.)

Q. Where has Mrs. M. gone? A i. (Irrelevant.) ii. Far, far away, but more next time. iii. Her mother has gone to—oh, what a happy place is London! iv. All change here for Bletchley. (Mrs. M. had possibly passed this station on her journey.)

Q. Who has won the Association Match to-day? A. i. (Illegible.) ii. Oh, ye simple ones, how long will ye love simplicity? Why, Oxford, of course. [This fact was known to some persons in the room, but not to Mr. Green.]

One of the company then suggested the attempt to get the name on a visiting card transmitted, and the question was written, "Write name on card." Mr. Green did not know that this experiment was about to be tried, and the card was picked from a pile at random. The name was John B. Bourne A sentence was written by Mr. Green, which proved to be, "Think of one letter at a time and then see what will happen." We did so. A. i. J for Jerusalem, O for Omri, H for Honey, and N for Nothing. ii. B for Benjamin, O for Olive, U for Unicorn. (The remaining letters were given incorrectly.)

Q. How many of the Society's books are here? (There were two volumes of *Proceedings* on the table.) A. i. (Irrelevant.) ii. The answer is 100–98.

Q. What is 2×3? Two irrelevant answers were given, possibly owing to a slight disturbance in the room. The third answer was—"When that noise has ceased and S. has finished knocking the lamp over I say 6."

A trial shortly after this, February 19th, gave no results, and the power of automatic writing appears to have entirely left Mr. Green for the present.

851 A. From *Proceedings* S.P.R., vol. ix. pp. 44–48.

The following account, dated Thornes House, Wakefield, January

30th, 1893, is signed by Lady Mabel Howard; her husband, Mr. Henry Howard, of Greystoke Castle, Westmoreland, attesting the facts which lie within his cognisance. Some corroborations, and some comments of my own, are added in brackets.

1. I began to write automatically every now and then when a young girl, as some relations of mine were in the habit of doing so. I do not, however, remember any of the messages until I was eighteen, when one day a girl friend asked me as a joke, "Who wished to marry her?" My pencil wrote two initials which had no meaning for me. The girl was very angry, as though the writing implied that she was fated to marry this man. She told me nothing; but some years afterwards a man with these initials told me that he had wished to marry this lady at just that time. [The transference of an idea *latent* in the agent's mind—to the exclusion of the idea which he *wishes* to have transferred—is, of course, a frequent phenomenon in these experiments.]

2. Some time after my marriage (1885) there was a burglary at Netherby Hall, in Cumberland, a few valuable jewels being stolen. The robbers were caught three or four days later, but the jewels were not found. Next Sunday [apparently November 1st, 1885, see below], I was asked by some friends to write where the jewels were. I wrote, "In the river, under the bridge at Tebay." This was very unlikely, and had never been suggested, so far as I know, by any one. Every one laughed at this; but the jewels were found there. [The Hon. Mrs. C. J. Cropper, of Tolson Hall, Kendal, corroborates as follows, in February 1893: "We were staying at Greystoke just after the capture of the Netherby burglars, and some questions about the burglary were answered by Lady Mabel's pencil I am *absolutely* certain that in answer to the question 'Where are the jewels?' the pencil wrote 'In the river.' I think that in answer to a further question it added 'Under the bridge,' but I am not so certain of this. I am perfectly certain that it went on to say that the fourth man, who never was caught, was then 'in Carlisle,' and that it also gave his name. (The fourth man was some time after suspected to have been a *local* man.—M. H.) My husband, who was also present, is quite sure about the words 'under the bridge.'—EDITH E. CROPPER."]

[From the *Carlisle Express and Examiner*, October 31st, 1885, it appears that two of the burglars were captured at Tebay Station. The guard saw them conceal themselves in a truck, and telegraphed in advance for assistance. The third man escaped, but seems to have crept back to the train, for he was subsequently caught at Lancaster, as he was quickly making for a London train. It was not in the least known where the jewels were (a *fourth* man having got away), and the finding of the first jewel near Tebay Station, close to the water side (reported in same paper November 7th), was accidental. This discovery, of course, caused search to be made in the river, where the jewels were found "near the railway bridge," more than a month later. (Same paper, December 19th.) There can, I think, be no doubt that the writing was on November 1st. Lady Mabel Howard, writing from Lyulph's Tower, Penrith, May 5th, 1893, is quite certain of this: "It was immediately after the men were caught, and before any jewel at all was found. This all will assert—the Bullers, Croppers, my brother and husband—for all five of us were local people, and looking out for every fresh detail about it, and *only* the capture had taken place when the pencil wrote."]

3. On the same night I wrote that my sister would be engaged to be married in September 1887. At the end of September 1887 she became engaged to a gentleman of whom there had been no idea at the time. [It is, of course, conceivable that the prediction, known to this lady, may have influenced the date of the event.]

4. At nearly the same date some connections of mine who had let a house, the lease of which was expiring, were expecting to hear whether any damage had been done, but did not speak of any particular possibility. I wrote that nothing was injured except a particular table in a particular spot. Next day they heard that this particular table, and this alone, had been injured.

[Miss Buller corroborates and expands this statement as follows:—

36 GREEN STREET, PARK LANE, W., *April 26th*, 1893.

The following incident happened when I was staying at Greystoke more than a dozen years ago [discrepancy as to date], but I have often told the story since, and to the best of my recollection the facts were these:—

On being asked what damage our tenants had done, Lady Mabel Howard's pencil replied: "They have broken the table and a chair," and added, "the table has been mended." On reaching our house and asking the same question of our housemaid, she replied that a table in the drawing-room (the only one of its kind) had been broken, but had been mended, and one of the kitchen chairs had been broken. Nothing else in the way of furniture had been injured. HENRIETTA J. BULLER.]

5. Shortly afterwards I went for some winter months to St. Moritz. For some reason or other the answers were particularly good there. One day a lady living in quite a different part of the huge hotel, and on the fourth floor, while we were on the first floor, missed a valuable object which she had bought as a prize for tobogganing. I knew nothing of the circumstances, but my hand wrote that the object had been taken by a light-haired young waiter called Richard. I knew of no such waiter, as he had nothing to do with our part of the hotel. But on mentioning this answer to the lady in question she said that there was in fact a young light-haired waiter called Richard who waited on her floor; and that she had suspected him. My hand had written where the object was hidden; but the lady would not have search made.

6 A Mr. Huth, who was staying at our hotel, was leaving the next day for Paris, and had arranged to dine the day after with a friend, a young doctor attached to the Embassy in Paris, from whom he had just received an invitation. He asked me to predict something about his journey. My hand wrote words to this effect: "You will have an accident on your journey; and you will not see your friend, and you cannot see him." He derided this, as the arrangement with the friend had just been made. As he went to Chur next day by sleigh his sleigh was overturned, and his journey was thus delayed for a day. When he got to Paris he found that his friend was dead.

[Mr. Huth independently corroborates and adds to this account as follows:—

OAKFIELD LODGE, HUDDERSFIELD, *April 16th*, 1893.

In March 1889 I was staying at St. Moritz (Engadine), where I met with a very serious accident tobogganing. Although still crippled, I decided to return home, and on the morning of my departure the weather was brilliantly fine. I asked Lady Mabel Howard's pencil, more in joke than anything else,

what sort of a journey I should have. The pencil promptly replied that I should have an awful journey and meet with an accident. I then asked whether I should meet and dine with any friend in Paris. I asked this question because I had arranged to dine with a friend of mine, a Dr. Davies, who was living there, to talk over some theatricals he was to get up at the British Embassy The pencil at once replied that I should neither meet nor dine with any one I knew. Knowing of my arrangement and incredulous as to this reply, I repeated my question, with the same result. I then asked what day I should get back to England, having decided in my own mind to return on the Friday. The pencil at once answered "On Thursday."

On the summit of the Julier Pass the weather suddenly changed from bright sunshine to a perfect hurricane of wind, snow, and sleet, which completely blinded us, and the snow was so thick we could not see ten yards in front of us. Our driver missed the track, the sleigh upset, and we were all thrown out on to the snow, and it was three hours before we were in comparative safety. On my arrival in Paris I found no word from my friend Dr. Davies, and on inquiry at his rooms I learnt that he had died from typhoid fever ten days previously. I neither dined with nor met any one I knew whilst in Paris, and I returned to England a day sooner than I had intended in consequence of my friend's death, and it was only upon my arrival in London that I remembered it was Thursday, the day foretold by the pencil.

HARRY HUTH.]

7. In 1888 another girl friend of mine asked when she was to be engaged to be married. My hand wrote: "In March 1890." She became engaged in that month to a man of whom there had been no idea at the time. [The lady in question, Mrs. Lawson, writing from Greystoke Castle, February 1893, confirms and enlarges this statement as follows: "I was at Greystoke in February 1888, and Lady Mabel Howard was writing with her pencil, which said that I should be engaged to be married in March 1890, and it also said that I should not be married until the following year. I *was* engaged to be married on March 27th, 1890, and it was all settled that I should be married within six weeks; but most unforeseen circumstances arose, and my marriage did not take place until April 1891.—CAMILLA LAWSON."]

8. I have never tried experiments in thought-transference, such as those recorded in the S.P.R. *Proceedings* But I have no doubt that words and ideas do pass without speech from my husband's mind into mine. I have specially remarked this à propos of bye-elections, when I feel certain that I have never consciously known the names of the candidates. Many times my hand has written those names (when known to him) truly, and sometimes it has predicted results of elections with an accuracy which seemed to both of us not to be the result of chance. In one case, where a gentleman named Nanney was standing, of whom I was quite sure that I had never heard, my hand kept writing "Goat, Goat." In this case my husband was not present, but some one else who was present knew the name.

MABEL HOWARD.

"Correct, as far as I am concerned.—HENRY HOWARD."

[These last instances must, according to our canons of evidence, be reckoned merely as revivals of subliminal memory. Names which have been printed in newspapers which have been lying about must be taken as having possibly

fallen within the field of at least unconscious vision. The emergence of an unconsciously observed name *Nanney* in the grotesque form *Goat* would thus be parallel to the emergence of the unconsciously observed word *Bouillon* in the grotesque form *Verbascum Thapsus*, mentioned in *Proceedings*, vol. viii. p. 455.]

Writing later, from P—— Park, April 18th, 1893, Lady Mabel adds:—

9. The H. girls asked what entertainment they should go to directly on arriving in London. The pencil answered, "Lady C." This puzzled us all, as no one knew of an entertainment to be given next week. At last, as it continued writing "Lady C.," we gave it up, thinking it must mean dining at home, Lady C. meaning [their mother]. That very evening, eight hours after, a letter arrived from [Lady W. G.] saying Lady Carrington wished to know if the H.'s could dance the minuet at her house on the 27th. They will arrive in London on the 25th. [From a later letter it appears that the Ladies H. knew that this engagement impended, but believed that it would be much later in the season, "and were much surprised themselves at receiving the letter."]

10. I have myself [F.W.H.M.] succeeded in getting two correct answers to questions absolutely beyond Lady Mabel's knowledge. From Thornes House I was asked to luncheon at the house of a gentleman whom I knew only by correspondence, and of whose home and *entourage* the rest of the party knew absolutely nothing. On my return I asked, "How many people sat down to luncheon?" The answer was "Six," which was right. "What was the name of the gentleman, not my host, with whom I sat and talked after luncheon?" The pencil wrote MO, and then began to scrawl. The name was *Moultrie*. It was impossible that Lady Mabel should have had any kind of notion that a gentleman of that name would have been present in a group of which she knew nothing whatever. But here the impulse to write seemed spent, and a few further questions were answered by erroneous words or mere scrawls.

11. The following statement, dated Downes, Crediton, Devonshire, April 8th, 1893, is signed by Sir Redvers Buller, K.C.B., and by Miss Dorothy Howard (daughter of Lady Audrey Buller):—

"Lady Mabel Howard was stopping with us this week. She was writing with her pencil just after arriving. Some one asked: 'Where is Don?' The pencil immediately answered, 'He is dead.' Lady Mabel then asked who Don was, and was told that he was a dog. No one in the room knew that he was dead; but on inquiry the next day, it was found that it was so. One of the party then asked how many fish would be caught in the river the next day. The pencil at once wrote *three*, which was the number obtained the next day.

"A little girl in the house, who attends a school in London, asked who was her greatest friend at this school. The pencil answered *Mary*, which was again a fact absolutely unknown to Lady Mabel.

"DOROTHY E. HOWARD.
"REDVERS BULLER."

The following is another case which I quote from the *Proceedings* S.P.R., vol. xi. p. 395. Lady Vane writes:—

HUTTON-IN-THE-FOREST, *April 8th*, 1894.

About a month ago I lost a book, a manuscript one, relating to this house. I thought I had left it in my writing-table in my sitting-room, and intended to add a note about some alterations just completed—but next day the book

had vanished. I looked through every drawer and cupboard in my room and then asked Sir Henry to do the same, which he did twice. I also made the head housemaid turn everything out of them and helped her to do so—so that four thorough searches were made; but in vain. We also looked in the gallery and library (the only other rooms to which the book had been taken) and could not find it. On March 28th I asked Lady Mabel Howard to write about it. She wrote, "It is in the locked cupboard in the bookcase—hidden behind the books."

I said, "Then it *must* be in the library, because the bookcases are locked," and Lady Mabel wrote, "Not in the library." I said, "Then it must be in the ante-room in the cupboard," and asked if *I* should find it. Lady Mabel wrote, "No, send Sir Henry." I asked, "Will he find it?" and she wrote, "Of course."

Still thinking it could only be the ante-room or the library—on account of the locked cupboard and bookcase, I asked, "Which end of the room?"

Lady Mabel wrote, "The tapestry end." I asked, "Is it on the window side of the room or on the other?" and she wrote, "The other." A friend staying in the house looked in the bookcases in the library at the tapestry end, and in the cupboard in the ante-room (I had met with an accident and could not go myself) and could not find the book, so we gave it up.

On April 5th Sir Henry was in my sitting-room and suddenly said, "I have an idea! Lady Mabel meant *this* room. There is the bookcase and the locked cupboard in it—and the wall outside the door is covered with tapestry." I said, "You *have* looked in that cupboard twice, and so have I and the housemaid, and the book is not there—but look again if you like." Sir Henry unlocked the door of the cupboard and took out all the books (there were not more than half-a-dozen) and put them on the floor. The last he put back into the cupboard was a scrap-book for newspaper cuttings, and as it was rather dark at 6.30 P.M. he could not see the name on the back and therefore opened it to see what it was, and the lost manuscript book fell out.

Having searched this very small cupboard four times previously, either of us would have been ready to swear that this book was not in it.

(Signed) MARGARET VANE
HENRY VANE.

Writing to me about this case on April 10th, from Greystoke Castle, Penrith, Lady Mabel Howard says:—

The day I got your letter I got a special letter sent over from Hutton to say my pencil had found a valuable book that Lady Vane had lost. We therefore walked over there on Sunday and I asked her to write it out. It is so very curious, quite the best thing I think the pencil ever has done—as it said, "in the cupboard *in* the bookcase," and they couldn't think where it meant—a cupboard *in* a bookcase—and this little cupboard is a cupboard in the middle let into glass bookcases on either side. I had no idea of the cupboards or tapestries there, and the pencil wrote all this in the sandwich paper at luncheon on the Point-to-Point racecourse.

So curious, too, the pencil said, "Send Sir Henry," twice. It was the merest chance finding it, as it fell out of this scrap-book, and was hidden behind the other books.

In another letter, dated April 14th, Lady Mabel Howard writes :—

I saw Lady Vane on February 24th, when the book had not been lost. I did not see her again till Easter Monday. The moment I got upstairs she exclaimed, "I want you to find a book for me that is lost." No pencil nor paper was forthcoming, so she said, "Never mind, write when you get home," but I forgot, and it was two days after at the Point-to-Point race that she asked me again, and we wrote it in the paper the sandwiches had been in.

I was abroad all this March and it was then that there were repairs being done in the house, and Lady Vane took the book down from where she kept it (I don't know where) and having entered the repairs into it, put it down, and from that moment it was never seen again. I must have been at Florence when the book was lost. MABEL HOWARD.

Are we to describe this as a knowledge of past, of present, or of future? Or may we say that a telæsthetic perception of this kind is not strictly conditioned by time, but includes some retrogressive knowledge as to how things reached their present condition, and also some pregressive inference as to their coming development? The element of forecast in the present case,—the indication that it would be Sir Henry Vane who would find the book,—is in itself very slight; but it cannot be ignored when we compare other messages of Lady Mabel Howard's. See, for instance, the messages to Mr. Huth, where the element of precognition was strongly marked. In this present case, the whereabouts of the book can hardly have been supraliminally known to any human being; since the workman or servant whose hands may have slipped it into the larger book was probably unaware of what it was, or even of his own unthinking action itself. If, however, it were Sir Henry or Lady Vane who unthinkingly placed the small book in the larger one—and this does not seem quite impossible—Lady Mabel's knowledge might have been drawn telepathically from their subliminal memory.

852 A. From the *Journal* S.P.R., vol. ix. pp. 15–16.

The following incident seems to have been carefully watched and recorded, and was published, with names of guarantors, immediately after the event. It is extracted from a pamphlet, entitled *Spiritualisme : Faits Curieux*, par Paul Auguez (Dentu, Paris, 1858) :—

On December 10th, 1857, we addressed the following letter to M. Morin, vice-president of the Société du Mesmérisme, asking him to keep the letter *sealed* until the complete fulfilment of the sad event of which we related the prediction. The said prediction was as clearly expressed as it was wonderful in the extraordinary method of production We retained a copy of this letter word for word. The original, stamped with the postmark, has been returned to us, after the verification of its date and contents, under the following circumstances :—

PARIS, *December 10th*, 1857.

"SIR,—About a year ago, after a fruitless experiment in hydromancy,[1] a young lady, who was with us making these experiments, suddenly saw a very strange scene reflected on the polished surface of a glass into which she had been looking a few minutes before. . . .

"She saw, she said, a room containing two beds. In one of these she saw quite distinctly a sick person, whose distorted features betokened the approach of death.

"Around this bed were standing several people, amongst whom she could distinguish a young woman and two children, all three dressed in black.

"Being much astonished at this vision, and not knowing with what to connect it, we asked the experimenter if these persons were known to her. She replied at once that the dying man seemed to her to be a friend of ours, M. X., an employé in a government office, and that the three persons dressed in black must be his wife and his two sons.

"Although this appeared very strange, we did not attach much importance to the matter, for M. X. had a strong constitution, and at that time was in good health.

"However, about three months ago—that is to say, about nine months after the vision of which we have given an account—M. X. was suddenly attacked by acute bronchitis and congestion of the lungs; but although his illness was pronounced by the doctor to be rather serious, it did not cause any great uneasiness.

"Then the fatal prediction came into our minds, and we were very anxious about the condition of our friend, which became more and more distressing.

"A few weeks ago the disease assumed a more serious character, and as the arrangement of the apartments in which he was living made it impossible to nurse him efficiently, he determined to take advantage of the privilege attached to his position as government official, and was moved to Val-de-Grâce.

"At the time of writing this letter, the invalid, finding himself somewhat better, has just been taken to the house of a relation, where he hopes to stay during his convalescence.

"At the same time, the disease has not diminished in severity, although it is stationary. This is how matters stand to-day, December 10th, 1857.

"As far as we are concerned, however, the prediction is in some measure fulfilled. Indeed, who would ever have thought that a young man, in full strength, would, in such a short time, be in such a state as he is to-day? Who would have supposed that any one who lived in such comfortable circumstances as our unfortunate friend would be obliged by the force of circumstances to have himself taken to a hospital? Who could have foreseen that his family, who had been seen dressed in black, should happen just at that time to be in mourning for a relation who had died a short time previously?

"We must add further that since M. X. was moved to the house of his relation, after attempts to obtain communications by means of a table, for several evenings, a message, giving the name of M. X., appeared spontaneously. Among other things said, in reply to questions asked, were the words: 'Death warning! . . .'

[1] Divination by means of pictures, which are delineated in the water before the eyes of the seer [*i.e.* a species of crystal-gazing].

"We heard later on that at the time when these manifestations occurred, M. X. was lying in a state of lethargic stupor, in consequence of the doses of opium given him to induce sleep."

M. X. died a month after this letter was sent. It was read by us in the presence of MM. le Baron du Potet, Petit d'Ormoy, and Morin, who, after having considered all the circumstances, and having verified the date of the postmark, December 11th, certified that the details therein contained were absolutely accurate.

852 B. The following are extracts from a translation[1] of a paper on "Telepathic Perceptions by Means of Automatic Writing," by M. Bonatti, which appeared in the *Rivista di Studi Psichici*, July 1895.

I began to write automatically with the hand of a medium resting on mine, but soon I was able to write alone. The communications were at first of a spiritualistic character, and the writing was a fair imitation of that of the defunct who appeared to be present, and whom I had known in life. However, I was acquainted with their writing. I was generally advised to work and study much; my counsellor was interested in my moral life, and was a more attentive friend than any I have found in flesh and blood. Soon after I was obsessed by a lying and frivolous, but not wicked, personality, who displayed a great passion for art. This personality was only useful to me on that point, giving me advice, and, by means of automatic drawing, greatly developing my memory of drawing and powers of conception. I did not write for several months, in order to free myself of this obsession. Meanwhile I enlarged my knowledge of psychical matters; and when I began to write again I succeeded in convincing the communicating personality that it might be an emanation from my own subconscious self. After this it called itself my *Secondo*.

I examined this *Secondo* to see if it possessed any supernormal powers, and discovered some. It continued to give me useful advice, and strengthened my love of art.

When I write automatically I do not know what the communication will be; sometimes I guess after a few words, but I often guess wrongly, and write something altogether unlike my guess.

I enjoy perfectly good health, and am able to endure constant outdoor exercise without fatigue. As far as I know, I am psychically normal. I retain all my normal faculties when writing automatically.

The following are cases of telepathy from persons sleeping or dreaming at a greater or less distance, their impressions being revealed to me by automatic writing. The first of these cases was a great surprise to me, as I had never heard of similar ones. Up to February 17th, 1893, I have had very few failures, and these took place when I eagerly desired the phenomenon; whilst the successes happened spontaneously. Every time that I *tried* to receive a telepathic communication, it was false. The following are cases of the communication of dreams, and it must not be forgotten that dreams are sometimes not remembered at all, and often remembered only in part.

October 4th, 1892, 11 P.M.—I wrote automatically, "Go—— Ang—— Goodbye." "The man who has been my murderer will not fare well." The next day "Go—— Ang——" told me that during the past night she had

[1] The greater part of this translation appeared in full in the *Proceedings* S.P.R., vol. xi. pp. 477–481.

dreamt of me and of a man who had, in truth, been for her a very murderer. In her dream she intended to revenge herself on him. Ang—— Go—— lived about three kilometres from where I was writing.

October 8th, 9.30 P.M.—I wrote, "Hugo, I am speaking with you" And then a dream not worth reporting. "I also am speaking—I am Guido. I am speaking with my grandmother." And then another dream. "Go—— Ang——, I am speaking to G——. I am telling him that I wish him to pay me; but I don't ask for money, but for clothes."

Hugo and Guido are my two nephews, who live in a village five kilometres from me. The first is ten and the other twelve years old. When asked the next day, with the greatest care not to suggest anything to them, of what they had dreamt the previous night, the first answered that he had dreamt that people were trying to kill me, and that he remembered nothing else; the other told me that he had dreamt of me, but remembered nothing more of his dream. Both had gone to bed at 8.15.

Go—— Ang——, when questioned with great caution, told me that on the night of the 8th she had dreamt of G——. She remembered quite well that he was talking to her about a new suit of his which was barely begun, but did not remember if she had been paid by him.

On the same evening on which I had written down the dreams of my two nephews, I made automatically a very childish drawing, and in a moment perceived that it represented them and their brothers, who were in the country. But I observed that one of them was missing, because there are four of them, and in my drawing there were only three. I did not know the reason of this. The next morning I had an explanation, discovering in my house, where he had passed the night, that very nephew who was missing in my picture. He had come up on the evening of the 8th, a few hours before I received the telepathic message, and after I had gone from my house to my studio, where I am accustomed to pass the evening. His arrival had not been pre-arranged, and I could not have seen him arrive, even unconsciously, as the street I went through to go to my studio was in a totally different direction from the street he traversed to get to my house.

The following is copied from my journal:—

October 21st, 7.30 P.M.—I write, "M. O. is now mentioning your name to Sig^{na} R." Two hours after I meet M. O., who says he spoke of me to Sig^{n} R. about 7.30, à propos of a letter which he had received that evening, and which contained a reference to me. I had not seen him all the day, knew nothing of the letter, nor that he was with Sig^{na} R. when I was writing.

February 26th, 1 P.M.—I write, "I am poisoning myself. Think of me." The writing begins with a name I cannot decipher, but which I guess.

March 19th.—To-day a friend of the person whose name I guessed told me spontaneously that that person had attempted to poison herself several days ago. On the 26th, when I had the communication, she was at Bologna, and made the attempt later at Rovigo. I do not know if it was the first attempt, nor, if it was so, whether she had decided to do it when I wrote. I had no reason to suppose that A. G. would wish to take her own life. Unfortunately I have had no more communications from her which might have given me more details.

March 17th.—I write, "Run to the Club. Go." I have not been to the Club for more than a month, and intended to go to bed at once. My friend, A. L., who rarely goes to the Club, had this evening assisted at a conference

on Guido Bonatti. Association of ideas made him think of me, and he went to the Club believing he would find me there. I obeyed the telepathic order, and thus discovered what had caused it.

May 8th. Morning.—A communication partly illegible. "You will receive . . . Ang—— Go—— to-day, which will tell you about M., because she has been talking to him."

Ang—— Go—— is at Venice. Many days ago I had charged her to say certain things to M. if she met him. He lives at Venice. On this evening (the 8th) I received a card from Ang—— Go——, relating her conversation with M., whom she had met by chance. After the "You will receive to-day" in the automatic writing, there are several attempts at a word. Now I know all about it, I can see that the word is meant for "postcard."

[The postcard was kept and reads:—

"VENICE, *May 7th*, 1893"
(*Postmark*, VENICE, *May 8th.*)

"I found M. and told him what you charged me to say. He told me he had written to you before leaving, and that he would write again and send you his portrait.—Yours, ANGELINA."]

February 5th, 1894. *Venice.*—(I lived at Padua while receiving the previous communications.) The automatic writing informs me that my mother at Padua has had something the matter with her hand. [About twenty days later I verified this. No one had told me of it.]

Unfortunately I have not kept all the original writings before January 1893, I have preserved only those which were verified. This is due to my then inexperience, for I thought it useless to preserve unverifiable communications. I remember that till January 1893 false communications were rare, and the unverifiable ones were numerous.

From the beginning of 1893 till February 5th, 1894, against twenty-seven communications verified, I have recorded eight false ones, eighteen which I could not verify, five which were wholly or partly correct, but where I am not certain that the information may not have reached me in some normal but unnoticed manner, and two which were correct but not exact.

I reckon that from October 1892 till January 1893 there may have been five false announcements. Thus there may have been altogether thirteen false communications.

I conclude from my personal experiences that the principal cause of failure is the intervention of the normal consciousness, which occurs most easily when the writing is slow and illegible, or when the communication is desired. I do not remember ever having received a truthful message when I wished for it. The true telepathic cases were always spontaneous, and improved by the exercise of the faculty. A true message was nearly always followed by other true ones; then came a false one, which caused discouragement, and initiated an annoying series of falsehoods, till another success restored confidence.

I have observed that confidence is the best condition for obtaining psychical phenomena.

[Signor Bonatti is a friend of Dr. Ermacora, who has been sometimes present when he was writing automatically; on one or two occasions when the writing was of telepathic origin. Signor Bonatti cannot obtain much confirmation, partly on account of the lapse of time, and partly because the supposed agents are persons whom he has lost sight of.]

857 A. From *Proceedings* S.P.R., vol. ix. pp. 67–8.
Professor H. writes to Dr. Hodgson in 1889 :—

I write you the details of another matter told me by a friend, Hon. Z., of C——. He is one of the leading members of the —— Bar, has represented his State several times in the National Congress, and has a very clear, discriminating, and vigorous intellect. He does not believe in Spiritualism, but regards its phenomena as illusions or hallucinations. In his youth, in 1854, he had taught a winter's term in his native town of P——, and in the spring returned to Q—— to complete his fit for college in the Academy in that place One evening after his return to Q——, a party of young people to the number of eight were gathered about a table to witness the trance-writing of one of their number, a Miss A., a very beautiful girl of eighteen years of age, and the music teacher of the Academy. She wrote the name of Mr. Z.'s father, —— ——, who had died in 1845, and whom no one in the room save his son could have known. I may add that none of the party save my friend knew anything about P—— or its inhabitants. Mr. Z. declared that he did not believe his father had anything to do with the writing. At this Miss A., who sat on the opposite side of the table from Mr. Z., arose, came about to his side, drew her pencil several times rapidly across the two middle fingers of his left hand, returned to her seat, and wrote quickly, "Does this convince you?" Mr Z. said that those two fingers were gone from his father's left hand, having been cut off in his boyhood. Mr. Z. was startled, but still expressed his disbelief. Miss A. then wrote H. T. Y.'s name, and continued: "Killed on —— day of ——, sliding down M—— Hill, running off embankment, broke his neck; Rev. Mr. W. attended funeral; text: book ——, chap. ——, verse ——." Both date and text were given with particularity. Mr. W. was a Congregationalist clergyman of P——, and Mr. Y.'s family were active and leading members of his church. Mr. Y. had been one of Mr. Z.'s pupils that winter in P——, and with the other boys had coursed M—— Hill, a very steep hill near the schoolhouse, and covered with glare ice from summit to foot. Near the foot was an embankment wharfed up to sustain the road-bed, and that was a very dangerous place to slide by. Mr. Z. had repeatedly warned the boys of the danger, but had not deemed it best to forbid their sliding. He had worried over the matter a great deal, and was exceedingly relieved when school closed without any accident having happened. Mr. Z. looked up the text and found it entirely inappropriate to a funeral occasion H. T. Y. is living to-day, and is the head of the K—— School of Technology. This fact made Mr. Z. scout the whole affair as unworthy of his notice; but to me it seems to indicate a telepathic explanation of both occurrences. I asked Mr. Z. if either his father or Mr. Y. were in his mind at the time. He replied, "No," they came into his mind with a shock of surprise when their names were written. We must so suppose the telepathic communication to be without consciousness on the part of the agent.

The Hon. Z. of this case writes as follows :—

This statement by Professor H. is correct, and I cannot improve it, or make it more correct by re-writing. Now you may use these facts, but I earnestly desire you not to make use of *any names or places*.

858 A. My next case comes from Dr. Ermacora, of Padua. I quote it from *Proceedings* S.P.R., vol. ix. pp. 68–70.

PADUA, *June 17th*, 1892.

. . . Signora Maria Manzini, residing here in Padua, has been for a few months experimenting with automatic writing, and is habitually controlled by a personality which announces itself under the name of Elvira.

On April 21st, 1892, Signora Maria Manzini received a letter from Venice informing her that her cousin, Maria Alzetta, was seriously ill with phthisis. It was long since Signora Manzini had heard news of this cousin, and she only knew that, having been left a childless widow, she had remarried and had two children by her second husband. On the evening of the same day Signora M. was writing in my presence, under the control of Elvira, and asked questions as follows:—

Q. Can you tell me if my cousin's illness is really serious? After a pause of about a minute and a half the answer came. A. She has a very short time to live, and she leaves three lovely children.

Q. Did you first know this when I received news of the illness? A. No, I have known it for many days, but did not mention it for fear of paining Maria [the medium].

Q. Why, then, were you so slow just now in answering my question? A. I went to see how she was, so as to be able to tell you precisely.

Next day Signora M. wrote to Venice offering to go and see the invalid. On the 24th she received an answer expressing a desire for her arrival, and stating that the invalid was at the hospital. She wrote again to ask on what days it was allowed to visit the hospital patients. Before an answer arrived Signora M. wrote in my presence (April 28th) under Elvira's control, and we put the following questions:—

Q. How is the invalid at Venice? Do you know why the answer to my letter has not arrived? and do you know on what day it is allowed to visit the hospital? A. The invalid's condition is the same. There is little hope. She has undergone a serious operation; there is danger. To-morrow morning Maria will receive a letter. Visitors such as she are received every day at the hospital.

Q. Do you mean because Maria is a relation of the invalid's? A. No, but because she comes from a distance.

Failing to see what connection there could be between pulmonary disease and a surgical operation, we asked:—

Q. If the patient is in a consumption, what operation can she have undergone? A. She is in a consumption; but the operation was necessitated by the birth of her last little girl.

Next morning Signora M. received a postcard from Venice containing these words: "Amalia inquired at the hospital and was told that you and your mother would be received on any day, as strangers from another city, if you will come when it suits you."

The date of the letter's arrival and the news contained in it thus corresponded with the prediction. But an embarrassing circumstance remained. When the postman delivered this letter he said that he had in fact brought it to the house on the previous evening, but finding no one at home he had taken it away with him again till the following morning. Thus the messages from Elvira had been received after the postman had endeavoured to deliver

the letter. Had, then, the fact that the letter was already in Padua determined the communication which announced its approaching delivery and part of its content?

On April 30th Signora M. went to Venice and found that her cousin had really had a third child a few months previously, and after its birth had been ill in a way which had ultimately needed a surgical operation. Another small detail previously communicated to Signora Manzini by Elvira was likewise found to be true. Signora Manzini made no mention whatever of her own experiments, and her cousin at Venice continued entirely ignorant of them.

On that same evening, April 30th, on Signora Manzini's return from Venice to Padua, I was anxious to inquire from the "control" as to the effect of the presence in Padua of the letter which had been announced on the evening of the 28th for the following morning. Under the control of Elvira, Signora M. wrote the following answer: "I did not know that the letter had arrived; but I was sure that Maria would receive it next morning, because those who wrote it had intended that it should reach her in the morning. They had intended to post it in the evening, but instead of that they posted it directly it was written. I was, in fact, mistaken; for it was a mere chance that it was actually received in the morning."

I then requested Signora M. to write to her friends at Venice in the following terms: "I would beg you to satisfy a feeling of curiosity on my part with regard to a presentiment which I had about your last letter. I should like to know whether it was posted at the hour which you originally intended, or whether you changed your intention and posted it at a different hour. Will you please tell me all you remember about this?"

The following answer was received on May 2nd:—

"I had meant to post my last letter to you in the evening, but, fearing to forget it, I posted it at mid-day, when I had occasion to go out."

To resume the facts Automatic writing informed us of facts entirely unknown to our ordinary consciousness; namely, the fact that the invalid had three children, and the fact that she had undergone an operation. Thus far we might invoke telepathy and clairvoyance as the explanation. Then there was a true prediction of the arrival of a letter, and of part of its content. But although the letter was delivered on the morning specified, it had, in fact, already arrived in Padua when the communication was made, and its non-delivery in the evening was due to accident. Clairvoyance would not explain this incident, as that power might have been expected to reveal the presence of the letter in Padua. Neither was there an indication of so-called psychometry—an influence from the nearness of the letter itself. But, lastly, an automatic message explains the incident in the simplest manner, and that explanation turns out to be the true one. DR. G. B. ERMACORA.

859 A. The following account of Miss A.'s experiences is quoted from *Proceedings* S.P.R., vol. ix. (1893) pp. 73–92.

Statement of Miss A. as to her Automatic Writing.

1 *Origin of the Writing.*—About eight years ago we first heard that people could sometimes write without knowing what they wrote; and that it was supposed that departed friends could communicate in this way. We determined to try whether any of us could write thus. We tried first with a

planchette, and when my mother's hand and my hand were upon it we got writing easily. We did not at first get any message professing to come from any spirit known to us.

2. *Mode of Writing.*—We soon ceased to use the planchette, and I was able to write alone. I can now generally, but not always, write when I sit quiet with a pencil in my hand. The writing often comes extremely fast; at a much faster rate than I could keep up by voluntary effort for so long a time. I have to turn over the pages of the large paper which I generally use, and to guard the lines of writing from running into each other, but except for this there is no need for me to look at the paper, as I can talk on other subjects while the writing is going on. I can always stop the writing by a distinct effort of will. One curious thing is that my hand is never in the least tired by automatic writing.

3. *Character of the Script.*—I get various handwritings; I may have had a dozen altogether. I may divide these simply into two classes.

A. Large and scrawly hands, which seem to aim at ease of writing, rather than at indivuality, and do not divide their words, but run on without a break. Such are the hands of the so-called "guides" and of other "spirits" who write frequently. (Whatever the sources of this writing may be, I must use the terms which the writing uses in order to avoid constant roundabout phrases.) These large running handwritings do differ somewhat both from my own handwriting and from each other; but they most of them have a general resemblance to a large, rapid scrawl of my own, with an alteration in the shape of some letters so as to avoid breaks in the continuous scrawl. I can almost always tell who is writing; but there are differences in energy, in little details of management of the paper, &c., which help me to distinguish, even before the end of the message comes, when the signature shows me who has been writing. When the pronoun "we" is used there is no signature, as that represents "the guides"

B. There are also several handwritings which keep a strongly *individual* character, sometimes plainly of an assumed kind; I mean writing in a way in which no one would have written in life. Thus John Longland wrote in an odd, twisted, serpentine way and very small. We unluckily burnt all his writings except one scrap, as we did not believe that he was a real person. A spirit calling himself Detorno makes all the letters square.

Then, again, when the guides are writing in reply to a private question put by some friend of mine they write wrong side up, so that the friend sitting opposite to me can read the writing and I cannot. They seem to write this way just as easily as the other. Sometimes there is mirror-writing. Sometimes each word in a sentence is written backwards, and sometimes the whole sentence is written backwards, beginning with the last letter of the last word. In a few cases only have we thought that the handwriting resembled what the supposed spirit wrote in life. This was especially so in the case of a communication claiming to come from my grandfather, whose handwriting I had never seen. My mother produced an old signature of his, and certainly it was like; but there was not enough of the automatic writing to make us quite sure. When the "spirit" or "control," or whatever it is, leaves me I cannot make it come again, and writing from spirits known to us on earth is rare in comparison with writing from the guides, or from quite unknown spirits giving fantastic names. Sometimes they give what they say were their real earth-names; and then we can sometimes identify them; although there is, of course, this diffi-

culty, that if they are obscure we cannot find them, or if they are well known, people who give me credit for more knowledge of history than I possess may think that I knew all about them, and that the messages come from my own mind.

[The Countess of Radnor adds:—

I think Miss A. has considerably understated the number of distinctly and remarkably different types of handwriting that have come through her hand. I enclose a list of thirteen names of "guides," each one of whom has a characteristic handwriting, invariably the same, however great the length of time that elapses between the communications. In addition to these there have been many instances where personalities—the so-called dead, or occasionally the living—have written in distinct handwrittings. H. M. RADNOR]

4. *Drawings.*—Sometimes my hand is moved to draw instead of to write. The impulse in such cases is quite equally distinct. I never know what I am going to draw till the picture is half finished My hand begins at odd, unexpected places; for instance, with shading in a corner, or at the ear of a profile; and approaches the principal lines in a way which no artist would choose. There is no rubbing out or alteration of what is once done, but if whatever moves my hand does not like the picture, it suddenly scrawls it all over and begins again on another piece of paper. Sometimes twenty or thirty pieces of paper have been spoilt in this way, even when the picture was all but finished; so that if I think that a picture is pretty I sometimes beg some one to take it away from under my hand for fear it should be scrawled on. I have no natural gift for drawing, and have only received a few lessons as a child. I could not even copy some of these automatic drawings. I have never of myself painted in oils, but sometimes I am moved to paint automatically in water-colour or oils. I put out a number of oil colours in a row, and my brush goes to them automatically and dabs one wet colour on the top of another, making a picture which is odd enough, but much less muddled than might be supposed; in fact, artists have said that it was curious that a distinct picture could be produced in that way. When I paint thus there is no drawing or outline, only the brush-work. These drawings and pictures have a certain boldness and strangeness about them, but they are certainly not like the work of a regular artist.

5. *Connection of Written with other Messages.*—The writing sometimes explains or completes other phenomena, as, for instance, figures seen, or sentences begun by raps. Sometimes, on the other hand, raps will come when I wish to have writing. But the writing will hardly ever explain or in any way allude to what really most needs explanation, namely, the crystal-visions. The guides who write seem to know nothing about these visions.

6. *Subject of the Writing.*—The great mass of the writing consists of teachings as to religion and philosophy. This is what my guides seem to wish to give, and it is strange that it should be so, as my own thoughts have not been much directed to such matters.

Another large part of the writing consists in a kind of fantastic description of the way in which a world was made. The name given with these writings is Gelalius. I suppose that this is a kind of romance. It is very different from anything that I should myself ever write or dream of, nor am I at all fond of reading romances of that kind The writing professes to be copied from a book open at that particular chapter, and sometimes a passage will be con-

tinued weeks or months after the first part of it was written, as if the book had chanced to be open again at that same place.

Some of the messages, however, deal with earthly matters. Some give general advice, some give medical advice, and some show a knowledge of things in the past or present which I do not possess. Some of these messages have been curiously right; some have been partly right, but confused or interrupted; and some have been wrong altogether. The sense of *time* seems confused, so that it is hard to say whether the incidents are meant to have happened long ago, or lately, or to be still in the future. Many of the messages we have not tested, as they were about things which did not interest us. Often, for instance, there would be messages about events in the newspapers which I had not thought or cared about.

As to what I have called "general advice," I think that this has always been good when it related to the conduct of the automatic writing itself. I should be told, I mean, when to write and when not to write, and what people's presence was desirable, and so forth. The advice is often quite different from what we *wish*;—forbidding us to ask people whom we had desired to ask. There has been one very curious case where we were repeatedly told [by a deceased relative of his] to "send for" a gentleman whom I will call Mr. C. D., of whom we knew nothing, except that we had seen his name in the papers in quite a different connection. It so chanced that a friend of ours knew Mr. C. D. and brought him to see us, but for some years there seemed to be no particular result. Lately, however, Mr. C. D.'s presence has very greatly helped the phenomena; and the advice given so long ago has turned out important in a way which we could not possibly have foreseen.

On matters not connected with these phenomena I should always carefully read what the writing told me, but I should not go by it unless it seemed sensible. It does not always advise either what I wish or what I think wise; but generally it is wiser than I.

7. *Medical Advice* has often been given by a control calling himself "Semirus," and this has been often successful; which is strange, since I am quite ignorant of medicine, and often do not know the names either of diseases or of drugs mentioned. Of course I cannot be quite sure that I have never *read* the words, but certainly when I have written them I have often not known what they meant.

At other times the facts relating to the illness have been quite outside my knowledge. One friend has given an instance of this kind [printed later]; but I have not liked to ask others, as what Semirus says is generally meant for the questioner alone.

8. *Thought-transference.*—The writing occasionally, but not often, tells me of thoughts in the minds of persons present. One day a lady handed me a letter, in a handwriting which I did not know. I held the letter in one hand, and the other hand wrote, "Bright metal and brown earth." The letter was from a gentleman whom I had never seen, and who committed suicide by throwing himself on the rails in front of a railway engine. I think that this message came from thought-transference, as I do not find that merely holding letters in my hand tells me anything about their writers unless some one is there who knows the content; and even then I so seldom succeed that I do not care to try experiments of this kind.

[Lady Brooke (the Ranee of Saráwak), who was present at the time, has

given me a written confirmation of this (quite recent) incident, for which I have not pressed the owner of the letter, on account of the painful nature of the circumstance. F. W. H. M.]

9. *Clairvoyance.*—I sometimes get messages which perhaps may be called clairvoyant, telling me, for instance, where lost objects are, or warning me of some danger at hand. Thus about September 20th, 1888 [this incident was written down October 21st, 1889], my sister M. and I had just finished dressing for dinner in the dressing-rooms leading from a large bedroom. The maid had left the room. M. had left her dressing-room, and was standing in the bedroom, when suddenly she called to me: "Get a bit of paper; there are some raps." I came in and took an envelope and pencil, and at once the words came, by raps: "Look to the candle or the house will be on fire." We saw that it was not the candle in the bedroom, so we went into M.'s dressing-room, and found that her candle was so close to a cardboard pocket depending from the looking-glass that it would have been on fire in a moment. It was already smoking. No servant would have come in for some time. [Mrs. A. confirms as follows: "I heard of the incident in my daughter's next letter."]

Again, I was descending a dark corkscrew staircase at Longford, in August or September 1889 [account written October 1889], when I heard a tapping on the stair. It was persistent, and drew my attention. I looked about with a candle, and at last saw a gold pencil-case of Lady Radnor's, with which I was accustomed to write automatically, lying on a dark little landing of the stair. I did not know that the pencil had been lost.

10. But the most puzzling cases are those where the message professes to be from some departed person, and tells some true things, but perhaps mixes up some mistakes with them . . . But sometimes I do think that the message really comes from the person who professes to communicate.

Another frequent writer is a strange person to have come to us, as I knew nothing about him, and should not have thought that we had anything in common. That is Lord Chancellor Hardwicke. He—or whatever it is that takes that name—has become a sort of family friend. He has a distinct character of his own, which is not quite what I should have expected in a Lord Chancellor, for he is full of jokes and very bluff and outspoken He has given a number of facts about himself, names of friends, and laws about marriage that he had made.

One reason which makes me think that the messages come from outside myself is the feeling which I have sometimes of rivalry or even conflict between them. When I am writing there will occasionally be sudden changes, as if some new personality had been able to get hold of the pencil. . . .

Again, if I see figures and then have writing which professes to come from those figures, it seems to me natural to suppose that it does so come.

I will now give some examples of motor messages, by writing and raps, given through Miss A. Here, as in the case of Miss A.'s crystal-visions (see vol. i. **625 C**), I am obliged to confine myself mainly to cases corroborated by the few friends who have felt in the messages more than a merely personal interest. It must, of course, be remembered, in justice to other friends (who have often carried off messages without even showing them to the writer), that much of what has been thus written has dealt with very private matters.

The first message which I shall quote is evidentially interesting, on account of the mere chance by which its truth was verified. It should be premised that Miss A. has never been to Blankney, and is not acquainted with the Chaplin family.

I. Lady Radnor writes under date January 15th, 1893:—

The following case has always struck me as particularly curious.

About eight years ago, when Miss A.'s powers had only quite recently shown themselves, her automatic writing told me that I had two *guides*, "Estelle" and "Silvo"—spirits who accompanied me and took an interest in my welfare. I did not think of this at first as a thing which could be either proved or disproved. But one day, when a question was mooted as to whether "spirit guides" had ever lived on earth, I asked whether mine had done so, and was told that *Estelle* had. I asked for her earth-name; and as we were then getting answers by *raps* (through Miss A.'s power) it was rapped out "Loved voices called me Anne." I asked for the surname. C—H—A was rapped out. As my maiden name was Chaplin I at once jumped to the conclusion that that was the name meant. But the raps said decidedly No, and rapped out *Chambers* I had no associations with this name. I asked if connected with my family? "Yes." Any portrait? "Yes." At Blankney? (my brother's place). "Yes."

Now I had spent much of my childhood at Blankney, and I had been particularly fond of one picture there, representing a lady whose name I did not know. It used to hang in the morning room, and then on the staircase, and represented a lady in a red velvet gown with a basket of cherries in her hand. As a child I used to sit and talk to this picture, and make a friend of the lady with the cherries.

So when I heard that the picture of my "guide" was at Blankney, I hoped it might be this lady, and asked, "Is it the lady with the cherries?" "Yes," was eagerly rapped out. I at once wrote to my old nurse who was still at Blankney, and who knew a good deal about the pictures, and asked her to get the picture examined for any name which might be on it. She got the picture taken down and carefully examined, but there was no clue. She told me, however, that she thought she had heard a Mrs. S.—a connection of the family, who knew the pictures better than any one—say that the lady with the cherries was a Miss *Taylor*. This disheartened me; but I wrote to a friend at the College of Heralds to ask whether the name Chambers occurred anywhere in the Chaplin pedigree. He wrote back that there was no such name in the pedigree.

The same day that I got his letter I happened to meet Mrs. S. (whom I had not seen for many years) in a shop in London. I knew that she had once made a catalogue (which I had never seen) of the Blankney pictures; so I felt that here was my last chance. I asked her if she knew who the lady with the cherries was. "Oh, that is Lady Exeter," she said, "whose daughter, Lady Betty Chaplin, married an ancestor of yours." "Do you know what Lady Exeter's maiden name was?" "It was Mellish." I now lost all hope, but I just asked. "Has the name *Chambers* any association for you?" "How stupid I am!" she exclaimed, "Lady Exeter was a Miss Chambers, of Mellish!" My friend at the Heralds' College then looked in the *Exeter* pedigree, and, sure enough, the lady with the cherries was *Hannah Chambers*. H. M. RADNOR.

I was cognisant of all this, and attest the accuracy of the account.

RADNOR

In a later letter Lady Radnor adds :—

Personally I had always believed "the lady with the cherries" to be some one (name unknown) who had married a *Chaplin* ancestor. There was no Chaplin pedigree, and it was I who suggested to my brother that he should ask "York Herald" (Mr. Gatty) to draw one up; and I therefore applied to Mr. Gatty as being the only person who would know the names of the families connected by marriage with the Chaplins. I knew that the great-grandmother was "Lady Betty," *née* Cecil: but as in those days pedigrees and family history did not interest me, I *had* never—and up to the present time never *have*—seen the Chaplin pedigree. In any case the name Chambers would not appear in it.

II. The next case is typical of many similar trifling incidents.

January 15th, 1893.

I have several times had reason to think that some intelligence writing through Miss A. was aware of trifling circumstances happening to myself. A good instance occurred the other day. I came back from hunting and joined in a séance, where my so-called "guide" was communicating. I asked, "Well, have you been with me in my run to-day?"

"Yes," was the answer, "but you should have gone up the hill instead of down." "Was Nancy right, then?" "Yes." Now, in point of fact we had changed foxes that day by going down a hill instead of up, one hound alone, Nancy, running up hill on what was doubtless the original scent.

RADNOR.

January 16th, 1893

III. The following writing was given at Longford, February 27th, 1890, avowedly by "Estelle" :—

"You ask me whom I see in this habitation. I see so many shades and several spirits. I see also a good many reflections. Can you tell me if there was a child died upstairs? Was there an infant who died rather suddenly? [Why?] Because I continually see the shadow of an infant upstairs, near to the room where you dress. [A *shadow?*] Yes, it is only a shadow. [What do you mean?] A shadow is when any one thinks so continually of a person that they imprint their shadow or memory on the surrounding atmosphere. In fact they make a form; and I myself am inclined to think that so-called ghosts, of those who have been murdered, or who have died suddenly, are more often shadows than earthbound spirits; for the reason that they are ever in the thoughts of the murderer, and so he creates, as it were, their shadow or image; for it would be sad if the poor souls suffered, being killed through no fault of their own,—that they should be earthbound; though, remember, they very often are earthbound too."

With reference to the above communication I may say that an infant brother of mine died of convulsions in a nursery which then occupied the part of the house where the figure of the baby was said to have appeared. I do not see any way in which Miss A. could have known either of the death of my infant brother or of the fact that that part of the house had previously been a nursery.

RADNOR.

VII. The following statement is from the Ranee of Saráwak :—

January, 1893.

In September 1892 my maid, who was not known to Miss A., complained of persistent pain in the neck and arm. She told me afterwards that she had been afraid of paralysis. I asked Miss A. to let "Semirus" write what was the matter with her. The maid came into the room. No one said a word as to her symptoms, but Miss A.'s hand at once wrote in "Semirus'" handwriting: "It is not paralysis, as you fear; it is rheumatism; your bed ought to be moved from the window," or words to that effect. I went into the maid's room, which it so happened that I had never seen, as it was in a house which I had only rented for a short time, and I found in fact that the bed was exposed to a severe draught. It was placed against the window. I had it moved, and the rheumatic pain disappeared. MARGARET BROOKE.

[See another case connected with "Semirus" and reported by Sir Lawrence Jones, which I give at the end of this Appendix.]

VIII. I give here an incident of which I was myself witness, and which seems to me typical of a class of communications of which I have already said something,—where information unknown to the automatist is given, on the *soi-disant* authority of some departed spirit; but yet this information, so far as true, is known to some person present, and when anything which goes beyond the knowledge of persons present is asked for, the answer goes off into mere guessing and vagueness. Note also the fact that these messages were given by a distinct rapping sound in the table. This phenomenon is often spoken of in spiritist journals as a very common one. For myself I may say that having sat at tables many hundred times, in readiness to welcome raps if they appeared, I have frequently heard raps in the presence of paid mediums, and I have frequently heard creaks of the table in the presence of my own friends; but only in the presence of some four or five non-professional and trustworthy persons have I heard unmistakable raps, answering questions, and producing upon my mind the conviction that no known agency was concerned in producing them.

On this occasion the messages given were private enough to need an alteration in the initials of the friends present Besides Miss A., a sister, and myself, there sat at the table Lady B. and the Hon. C. D. A Christian name was clearly rapped out, which was recognised by Mr. C. D. as that of his mother, not consciously known to any of the rest of us. Since, however, the name was in the Peerage, it was of little evidential value. A message then came as to Mr. C. D.'s efforts on behalf of a friend, for whom he was then trying to get a post. "What kind of employment shall I get for him?" "Island." "What island?" "Jersey." "Can you mention any one who will help in this?" "Lang" was rapped out, and then came many confused raps and the message ceased.

Now Mr. D. was in reality trying privately to get a post in Jersey for his friend,—about whom none of us knew anything. How easy, therefore, it would be to report this sitting as follows: "Mr. D.'s mother announced herself by raps, and gave advice on a private matter."

But now compare the classical case, if I may so term it, of Mr. and Mrs. Newnham (**849 A**), and consider how these replies might be explained on

the theory of mere thought-transference between living persons. In Mr. Newnham's case we found that the automatic writing got at the questioner's ideas gradually and imperfectly, and filled up gaps by random answers made to look as interesting as possible. So here, in my view, some intelligence not necessarily other than some part of Miss A.'s subliminal self readily discerns in Mr. D.'s mind an idea so firmly fixed as his mother's name, and takes that as an interesting source to which to ascribe the replies. It next gets easily at the idea of helping the friend; but the definite name *Jersey* is harder to come at, and is preceded by *island*, a reply which could hardly have been given save by some one groping for the clearer notion. Then when the name of some helpful resident in Jersey is asked for—Mr. D. himself now not knowing any such name—an attempt is made to rap out the name which is in most minds the first which the idea of Jersey would call up. Senseless as this guess was (for Mr. D. certainly did not expect Mrs. Langtry to find posts for his friends), it was quite analogous to the random, dreamlike associations and plays upon words which are characteristic of subliminal messages of all kinds.

The next question, again, received an answer which might have been credited to clairvoyance. Mr. C. D. handed Miss A. a ring (not that I see reason to suppose that the ring made any difference) and simply said, "Tell me about my friend now at a hotel in Paris, with whom this ring is connected." Immediately raps spelt out the sentence, "Case for operation." A few details of the disease were then given, which corresponded with what Mr. C. D. knew, and which, where they went beyond his knowledge, admitted of no proof.

I can hardly myself doubt that this knowledge also came from Mr. C. D.'s mind, and *not* (as is usually professed in such cases) from actual inspection of the patient.

It may, of course, be asked why experiments like this, which, even if they prove nothing more than thought-transference, do at least seem to prove *that* so definitely, are not constantly repeated. The answer is that there are very few persons with whom they *can* be repeated; and that Mr. C. D.'s personality was in this case probably as essential as Miss A.'s. Mr. D., though he cannot by himself obtain raps, has marked power of a psychical kind, and is in fact the gentleman to whom Miss A. has above alluded as having been demanded by her guides before she or her family knew anything of him beyond official mentions of his name in the papers. I can myself vouch for the recurring scrawls, "Bring C. D."—"Bring C. D." which puzzled the A. family some six years ago, when they certainly were not aware of Mr. D.'s gift (then very slightly developed), and when it had not consciously occurred to myself that good might result from the collocation of the two sources of power.

IX. The next case which I shall give is a curious one, as involving (1) raps, (2) a crystal-vision, (3) an apparition seen by two persons, viz. Miss A. herself and Mr. Harry de Windt (brother of the Ranee), well known as a traveller in Russia. Unfortunately no notes were taken, but I heard of the incident a few weeks afterwards from Lady Brooke (the Ranee), Mr. C. D., Mrs. A., and Miss A. (all present at the time), and a letter from Mr. de Windt confirms two of the main points.

In September 1892, on the occasion of the first meeting of Mr. de Windt

and Miss A., the latter wrote the word Doishowalinksky, which at first was thought to be a sentence, but turned out to be a name well known to Mr. de Windt.

On the same day a face appeared near Mr. C. D. which was clearly seen by Miss A. and Mr. de Windt, and recognised by the latter, as stated in a letter to me, dated October 5th, 1892: "I can only tell you that I distinctly saw the face of an exile I am acquainted with, one Dombrowski, who is (or was) located at Tomsk, in Western Siberia. A message was also sent me" [from a Russian source; but Mr. de Windt explains the inexpedience of printing further particulars of this].

Miss A., on being afterwards shown a photograph of Dombrowski (not, however, mixed with other photographs, as it should have been), recognised it, but said that the face as seen by her looked older and more worn; in which Mr. de Windt concurred It is not known whether Dombrowski is dead or alive.

On the same day Miss A., looking in the crystal, saw a small man with bright red hair and red face, a big stick, a long petticoat, and a fur cap, walking in front of a little hut. Mr. de Windt recognised this figure as resembling a hill-man set to watch an isolated prisoner. These stunted hill-men dye their hair with red clay.

A few days later (September 15th, 1892) a message was given by raps to Lady Brooke (the Ranee): "Tell your brother (Mr. de Windt) that Shiskine is the man to help him." Neither Miss A. nor Mr. de Windt had ever consciously heard of Shiskine, but in the *St. James's Gazette* of September 24th they observed that M. Shiskine had received a certain high appointment, which explained the message. His appointment had also been mentioned in the *Times* of August 31st. It is, of course, possible that subliminal memory may externalise itself by raps, as by other means.

X. Among the habitual "controls," "Lord Chancellor Hardwicke" is almost the only one of sufficient historical mark to admit of our testing the truth of his statements. He gave a list of the surnames of sixteen of his friends. . . . Most of the names (though not all) appear in Harris's "Life of Lord Hardwicke": but in several cases there are reasons, not apparent in the Life, which make it probable that there was more intimacy than the incidental mention in the Life would imply. The case resembles the biographies of musicians written automatically by Mr. Stainton Moses (see **947**) The tone of boisterous humour which runs through these messages is unlike Miss A., but it must be remembered that in the "objectivation of types" so often obtained by hypnotic suggestion, a part quite alien to the hypnotised subject's character is often surprisingly well maintained.

In a more recent case connected with the control known as "Semirus," through whom medical advice has often been conveyed to Miss A., a boy's career was saved by the advice thus given. The documents relating to this case were shown to me by Sir Lawrence Jones, who was personally acquainted with all the circumstances.

The boy was at school, preparing for a profession which involved a severe medical examination. In May, 1900, about a year before the examination, a serious physical defect was discovered, and a well-known medical authority advised that the defect could not be sufficiently

remedied to enable the boy to pass. Arrangements had actually been made for changing his career when it was suggested that his parents, who were then abroad, should consult "Semirus." They wrote to Miss A., with whom they were slightly acquainted, but who had never seen the boy, and begged her to ask "Semirus" to go to the school—distant about thirty miles from where she was living—look at the affected limb, and give an opinion on the case. "Semirus" insisted that "some really good surgeon could set it right." A specialist was then consulted, and a delicate operation was successfully performed. The boy has since passed his examination without any difficulty.

862 A. The following is another case of planchette-writing communicated by Mr. Hensleigh Wedgwood, the operators being himself and Mrs. R. The account is quoted from the *Journal* S.P.R., vol. iv. p. 319 (*November*, 1890).

Extract from Mrs. R.'s Journal.

October 10th. [1890,] Friday, at ——, Mr. Wedgwood and I sitting. The board moved after a short pause and one preliminary circling.

"David—David—David—dead 143 years."

The butler at this moment announced lunch, and Mr. Wedgwood said to the spirit, "Will you go on for us afterwards, as we must break off now?"

"I will try."

During lunch Mr. Wedgwood was reckoning up the date indicated as 1747, and conjecturing that the control was perhaps David Hume, who he thought had died about then. On our beginning again to sit, the following was volunteered:—

"I am not Hume. I have come with [Mrs. V., Mrs. R.'s sister]. I was attracted to her during her life in America. My work was in that land, and my earthly toil was cut short early, as hers has been. I died at thirty years old. I toiled five years, carrying forward the lamp of God's truth as I knew it."

Mr. Wedgwood remarked that he must have been a missionary.

"*Yes*, in Susquehannah and other places."

"Can you give any name besides David?"

"David Bra—David Bra—David Brain—David Braine—David Brain."

Mr. W.: "Do you mean that your name is Braine?"

"Very nearly right."

Mr. W.: "Try again."

"David Braine. Not quite all the name; right so far as it goes . . . I was born in 1717."

Mr. W.: "Were you a native of America?"

"(Illegible) My native land. The Indians knew many things. They heard me, and my work prospered. In some things they were wise."

Mr. W.: "Are you an American?"

"America I hold to be my country as we consider things. I worked at ——" (sentence ends with a line of D.'s)

Here Mr. Wedgwood felt tired, and Miss Hughes proposed that she and I should go for a walk while he rested. When we came in Mr. Wedgwood said he thought it had come into his head who our control was. He had some recollection that in the eighteenth century a man named David Brainard was

missionary to the North American Indians. We sat again, and the following was written :—

" I am glad you know me. I had not power to complete name or give more details. I knew that secret of the district. It was guarded by the Indians, and was made known to two independent circles. Neither of them succeeded, but the day will come that will uncover the gold."

It was suggested that this meant Heavenly truth.

" I spoke of earthly gold."

Mr. Wedgwood said the writing was so faint he thought power was failing.

" Yes, nearly gone. I wrote during my five years of work. It kept my heart alive."

Mr. Wedgwood writes :—

I could not think at first where I had ever heard of Brainard, but I learn from my daughter in London that my sister-in-law, who lived with me forty or fifty years ago, was a great admirer of Brainard, and seemed to have an account of his life, but I am quite certain that I never opened the book and knew nothing of the dates, which are all correct, as well as his having been a missionary to the Susquehannahs

In another letter Mr. Wedgwood writes :—

I see the name is Brainerd, not ard, as I had supposed, and this removes a difficulty in the writing. Planchette had written Braine, and said that was right as far as it went, which it would not have been if the name had been Brainard. My daughter has sent me extracts from his life, stating that he was born in 1718, and not 1717 as planchette wrote. But Mrs. R.'s *Biographical Dictionary* says that he died in 1747, aged 30.

Mrs. R. writes that she had no knowledge whatever of David Brainerd before this.

Extract from *Biographical Dictionary* sent by Mr. Wedgwood :—

Brainerd, David. A celebrated American missionary, who signalised himself by his successful endeavours to convert the Indians on the Susquehanna, Delaware, &c. Died, aged 30, 1747.

It is perhaps noteworthy in connection with the last sentence of the planchette-writing that in the life of Brainerd by Jonathan Edwards extracts given from his journal show that he wrote a good deal, *e.g.* " Feb. 3, 1744. Could not but write as well as meditate," &c. " Feb. 15, 1745. Was engaged in writing almost all the day." He invariably speaks of comfort in connection with writing.

864 A. Experiments by Professor Rossi-Pagnoni. I give extracts from the report on these experiments by Mr. H. Babington Smith, C.S.I.,—a member of the Council of the S.P.R.—published in *Proceedings* S.P.R., vol. v. pp. 549–65.

Professor Rossi-Pagnoni is Director of the Ginnasio or Public School at Pesaro, a small town on the east coast of Italy, a little to the north

of Ancona. In the year 1871 he was led 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. 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 forty-three days the movements of the pencil were incoherent and unintelligible. On the forty-fourth 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 leisure to resume them and was then joined by Dr. Moroni, Municipal doctor at Pesaro, who brought to the sittings a hypnotic subject of his, named Isabella Carzetti. The sittings gradually developed into spiritualistic seances, with Carzetti in the hypnotic state as speaking medium, purporting to be controlled by the spirits of deceased persons. Mr. Smith, however, after examining the evidence, concluded that the medium showed no proof of any supernormal powers.

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.

In November, 1888, Mr. Smith paid a short visit to Pesaro and had the opportunity of seeing and making extracts from the records of the sittings and other documents. Among these were the original automatic manuscripts, which have been preserved from the beginning.

The following are some of the cases of automatic writing:—

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 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 handwriting 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 :—

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 Mr. Smith was at Pesaro he saw the original MS. here referred to, and states that the writing was pretty and regular, and entirely different from Professor Rossi's usual hand.

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 connection. 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 case a message, apparently telepathic, was received by means of raps and automatic writing.

(*Letter to Mamiani*, p 143) :—

On November 21st, 1873, about half-past ten 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 eleven, 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; but in a letter written in 1889, a friend of his—Carlo Cinelli—at Professor Rossi's request gives his recollections of what he had heard from Cecchi at the time, and these correspond with Professor Rossi's account.

865 A. The next case is taken from *Proceedings* S.P.R., vol. ix. p. 107, being there quoted from an article in the *Arena* for August 1891, entitled "Psychic Experiences," by Sara A. Underwood;[2] with In-

[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.—H. B. S.

[2] See also *Automatic or Spirit Writing, with other Psychic Experiences*, by Sara A. Underwood (Chicago, 1896).

troductory Remarks by B. F. Underwood (known to me), who writes thus:

The statements in this paper as to what was written in my presence purporting to be communications from "spirits," and as to the circumstances under which it was written, are scrupulously correct. The "communications," it is certain, are from an intelligent source. Mrs. Underwood is the person by whose hand they are put in form. That she is not labouring under a mistake in thinking that she is unconscious of the thought expressed until she has read the writing,—if, indeed, such a mistake in a sane mind is possible,—I am certain. Sometimes, owing to the illegibility of the writing, she has to study out sentences. The writing varies in style, not only on different evenings, but on the same evening; it is apparently the writing of not fewer than twenty persons, and generally bearing no resemblance whatever, so far as I can judge, to Mrs. Underwood's handwriting, which is remarkably uniform. The communications are unlike in the degrees of intelligence, in the quality of thought, and in the disposition which they show. Detailed statements of facts unknown to either of us, but which, weeks afterwards, were learned to be correct, have been written, and repeated again and again, when disbelieved and contradicted by us. All the writing has been done in my presence, but most of it while I have been busily occupied with work which demanded my undivided attention. The views expressed are often different from my own, and quite as frequently, perhaps, opposed to Mrs. Underwood's views.

Mrs. Underwood writes as follows:—

The *modus operandi* is the simplest possible. As I remembered that Mr. Underwood was rather averse to the planchette experiments of former years, thinking them unwholesome and deteriorating in their tendency, I at first said nothing to him of my new psychical experiments, though these were made oftenest in his presence in the evening when we both sat at one writing table, near each other, busied with our individual literary work. As I experimented in his absence as well as in his presence, I soon found that I got the most coherent writings when he was present. Indeed I could get nothing coherent, and very frequently nothing at all, when he was away, but when he was present the communications began to grow strangely interesting, and as he was called upon repeatedly, I felt obliged to invite his attention, when the most surprising answers were given, which roused his curiosity and interest. It has been explained that his presence is necessary for me to obtain writing, as "blended power is best." Two or three times, at the suggestion of this intelligence, we have asked two of our intimate literary friends—non-Spiritualists—to be present, but each time with comparative failure; afterwards we were informed that the cause of failure was the introduction of persons unused to the conditions, who broke up the harmonious relations necessary to communication; in time they could be of help.

It would take a volume to present all the interesting statements as to an advanced stage of existence, only hidden from us because of the inadequacy of our sense perceptions, and by the conditions imposed upon us at this stage of our progress, which have been given from this source. Explanations have been made why communication through the agency of certain persons, though not through all, is possible The conditions, it is alleged, are not entirely dependent upon the superior intelligence or morality of the persons with whom

the intelligences can become *en rapport*. These invisibles declare that they are as seriously and anxiously experimenting on their side to discover modes of untrammelled communication with us, as we on our side ought to be, if what they write be true, and if such a thing is possible. "Spirits" they persistently insist upon being called. In this paper I can give only a statement of some things which do not seem explicable on the hypothesis of mind-reading, thought-transference, hypnotism, or subconsciousness. In all these experiments I have been in a perfectly normal state. The only physical indication of any outside influence is an occasional slight thrill as of an electric current from my shoulder to the hand which holds the waiting pen. Step by step I have been taught a series of signals to aid me in correctly reading the communications. I have no power to summon at will any individual I wish. I have repeatedly, but in vain, tried to get messages from some near and dear friends. It has been explained that on their side, as on ours, certain "conditions" must exist in order to get in "control." When "eh?" is written I know that the operator at the other end of the line is ready to communicate. When in the middle of a sentence or a word "gone" or "change" is written, I understand that the connection is broken, and I must not expect the completion of that message. When a line like this ——is drawn, it is a sign that that sentence is completed or the communication ended. So with other things Rhymes are often unexpectedly written, especially if the "control" profcsses to be a poet, and they are dashed off so rapidly that I do not understand their import until the close, when I can read them over. Impromptu rhyming is a feat utterly impossible to either Mr. Underwood or myself. Names persistently recur which are unknown to us. Many different handwritings appear, some of them far superior to my own. When I first began to get communications I destroyed, in a day or two after they were written, the slips of paper containing the writing, but as the developments became more interesting, Mr. Underwood suggested that they be preserved for reference. I acted on this suggestion, and thus in the instances of facts given outside our own knowledge, I am enabled to give the exact wording of each communieation. Our questions were asked *viva voce*, and as they were often suggested by what had been previously written, I either at the time or soon afterwards wrote them just above the reply. I am not, therefore, trusting at all to memory in the statements I shall make.

A gentleman of this city (whom I will call John Smith, but whose real name was a more uncommon one) with whom Mr. Underwood had been acquainted many years, but of whose family relations he knew little, died here more than a year ago. Mr. Underwood had met him but once in the year previous to his death, he having been away on account of failing health, staying, we understood, with a daughter recently married, whose home was in Florida. The first name of this married daughter, or of any of Mr. Smith's daughters except one, was unknown to Mr. Underwood. I had met one of his daughters whose name I knew to be Jennie. I also knew that there was another named Violet. I was not sure, however, whether this was the name of the married one, or of another unmarried, but had the impression that Violet was unmarried. One evening, while waiting for automatic writing with no thought of Mr. Smith in my mind, and Mr. Underwood sitting near me at the table with his thoughts concentrated on an article he was preparing, this was written: "John Smith will now enter into conversation with

B. F. Underwood." I read this to Mr. Underwood, who laid aside his pen, and in order to test the matter, asked if Mr. Smith remembered the last time they met, soon after his return from the South, and a short time previous to his death. There was some delay in the answer, but soon reply came, "On Madison Street." "Whereabouts on Madison?" was asked. "Near Washington." "At what hour?" "About 10 A.M., raining." As it was rarely that Mr. Underwood was in that part of the city at so early an hour, and especially on a rainy day, I doubted the correctness of this reply, but Mr. Underwood recalled to my mind the unusual circumstance which made it necessary for him to be in that vicinity on the day and at the hour named, on which he and Mr. Smith, he distinctly remembered, last met. Only a few words passed between them on account of the rain. After this, writing, purporting to be from Mr. Smith, came frequently. Very soon something was written which induced Mr. Underwood half sportively to inquire whether there was anything which troubled Mr. Smith, anything which he wished he had done, but had omitted, before his death. The answer came, "One thing—change deeds on Violet's account. None of my wife's are at my daughter's disposal. All in her own disposal." Mr. Underwood asked if it was meant that he had not left his property—for he was a man of some wealth—as he now wished he had. "You are right," was written, "want all my girls to share alike." "Which daughter do you refer to?" was asked. "Went away from her in Florida—Violet," was the answer. I remarked, "Why, I thought Violet was one of the unmarried girls, but it must be that that is the name of the married daughter." Then Mr. Underwood was strongly urged to call on Mr. Smith's married son, James, with whom Mr. Underwood had a slight acquaintance, and tell him of this communication. "Clearly state my desire that my daughter Violet share equally with her sisters." Of course this was utterly out of the question. At that time we had no intention of informing any one of our psychic experience, and if we had, Mr. James Smith would have thought us insane or impertinent to come to him with so ridiculous a story, the truth of which we ourselves strongly doubted. Pages were, however, written concerning the matter in so earnest and pleading a manner that I came to feel conscience-stricken at refusing to do what was asked, and to shrink from seeing Mr. Smith's name appear. Once was written, "Say to James that in my new position, and with my new views of life, I feel that I did wrong to treat his sister Violet as I did. She was not to blame for following out her own convictions, when I had inculcated independent thought and action for all." This and other sentences of the kind seemed to convey the idea that Violet had in some way incurred his displeasure by doing according to her own will in opposition to his. This was puzzling to us, as we knew that in her marriage, at least, the daughter we thought to be Violet had followed her father's wishes.

A few weeks later, however, came an unlooked-for verification of Mr. Smith's messages. In a conversation between Mr. Underwood and a business friend of Mr. Smith, who was well acquainted with all his affairs, regret was expressed that so wealthy a man had left so little for a certain purpose. Mr. Underwood then inquired as to what disposition had been made of his property, and was told that he had left it mainly to his wife and children—so much to this one, and that. "But Violet," continued Mr. Underwood's informant, "was left only a small amount, as Mr. Smith was angry because she married against his wishes." "Why," remarked Mr. Underwood, "I understood that he approved

of the match, and the fact that he accompanied herself and husband to Florida, and remained with them some time, would seem to indicate that." "Oh, you are thinking of Lucy, the eldest girl; her marriage was all right, but Violet, one of the younger daughters, going to Florida with her [Lucy's] husband, fell in love with a young man of whom her father did not approve, so she made a runaway marriage, and on account of his displeasure, Mr. Smith left her only a small sum." The intelligence writing was aware of facts unknown to either Mr. Underwood or myself, and no other persons were in the room when these communications were given.

In the *Arena* for June 1892 Mr. Underwood continues:—

My presence has been and is now one of the conditions of Mrs. Underwood's getting connected and coherent writing. Only a few words and a sentence or two have been written occasionally in my absence. Once when I was absent from home the peculiar sensation which had always been felt in Mrs. Underwood's right hand before the writing began, was felt in the left hand, with which a name was written with letters reversed, and she could read it only when impressed to do so. She held it before the mirror. It was the name of a person two hundred miles distant, who was still alive, but, as was subsequently learned, in an unconscious state at the time, and very near death, which occurred two or three days afterwards.

The word "death" is never used except with "so-called" before it, or "which is a new birth," or some other explanatory or qualifying expression. The writing purports to be from extra-mediumistic and extra-mundane sources —from invisible human beings who once inhabited this earth. The writing always, whether purporting to be from a person of high or low degree, claims that the controlling intelligence is a spirit—a discarnate human being. Any intimation that the communicating intelligence may be the medium's subconscious ego, a fraction of which only rises to the level of conscious knowledge, is met with responses to the effect that it is strange anybody can believe such a vagary. One claim, to which there has never been exception in any writing purporting to be a message, is that a "spirit," a discarnate human being, moves the hand that holds the pen. Generally names and dates are not given; and when they are, they are as liable to be wrong as correct. In answer to questions as to the reason of this, it has been said substantially that memories and reminiscences are only gathered up as the departed are able to come in contact with persons and objects of earth. Strange as it may seem, I get tired and nervous when this writing is prolonged; it exhausts me much more than it does Mrs. Underwood, on whom it never leaves any depressing influence.

The intelligence which seems to be extraneous, which invariably claims to be a departed spirit, now one, now another, is sometimes inferior intellectually to the medium; at other times, in certain lines of thought, in the use of words, and in the statement of facts, the intelligence that directs the pen evinces larger knowledge than Mrs. Underwood consciously possesses. The spelling is sometimes different from her own, and the style is often stilted, and even grandiose, while her style is simple and natural. In some cases the writing relates to what is entirely unknown to the writer—to her ordinary consciousness—though in some of these cases I can conceive it as possible, and deem it probable, that the writing relates to what has been noted or learned by the passive consciousness, and is evoked therefrom even though there is no recognition of its having been included in the person's experience.

But in other cases the writing has contained evidence of knowledge that Mrs. Underwood never could have obtained in any known way. She gave one or two instances in the August *Arena*. I will relate another of her experiences which, in my opinion, proves that there are supernormal methods of obtaining knowledge.

One morning a message purporting to be from a young man recently deceased was received. Neither Mrs. Underwood nor I had ever seen his handwriting. We knew his name only as William S. The message was signed "Z. W. S." At the time I remarked that I did not believe there was any Z in his name, and in this opinion Mrs. Underwood concurred. A few days afterwards we met the father and the mother of the young man, who were so impressed with the resemblance between the handwriting and that of their son that they wished to take the writing with them. There was a Z in the name, but it was the initial of his second name, and not of the first, as it was written. In the presence of the young man's mother, Mrs. Underwood's hand was moved to write, and the lady asked if her father would give a test by writing his name. The first name, Solomon, was written slowly; and after a pause, the surname was written very quickly. Mrs. Underwood did not know and never had known the name, which was written correctly; and Mr. S., who is a lawyer and a man of critical and discriminating mind, and his wife both declared that the signature closely resembled that of the old gentleman. Some days ago I wrote to Mr. S., asking him whether, after further reflection, he could suggest a possible explanation of what Mrs. Underwood wrote without recourse to any occult theory. He replied and referred to the message purporting to be from his son, thus: "I have compared it with signatures of our boy. As I told you in Chicago at the time, the writing bears a *very* strong resemblance to his writing. Mrs. Underwood did not, in my opinion, either consciously or unconsciously, have any knowledge of Will's full name. The writing, while quite similar to Will's, is very different from Mrs. Underwood's. My wife's father's name had not been mentioned at all. Never had been in Mrs. Underwood's presence. I don't think she had ever met a member of Mrs. S.'s family by that name, yet she certainly wrote the name of Mrs. S.'s father, Solomon M., very plainly, when asked to write the name of the person who had just written that he had something to say. This writing was also *very*, *very* similar to the handwriting of the old gentleman."

Fully aware that incidents long forgotten may be recalled, that possibly no lapse of memory is irrevocable, and that under certain conditions from the submerged self may be sent up memories which cannot be distinguished from newly-acquired knowledge, still, I am confident that Mrs. Underwood's hand has written names and statements of facts not only once, but several times, which were not and never had been any part of her conscious knowledge.

867 A. From *Proceedings* S.P.R., vol. vi. pp. 343–48.

In *Proceedings*, vol. v. p. 434, is given a case translated from *Psychische Studien*, February 1889, pp. 67–9, which describes a communication made to Mdlle. Emma Stramm concerning the death of a M. August Duvanel. M. Aksakoff has kindly sent me additional matter of high interest bearing on this case, which I here translate from his letter dated May 9th, 1889 (new style). It will be well first to reprint the case as it stood in *Psychische Studien*.

On January 19th, 1887 (says M. Aksakoff), I received a visit from the engineer Kaigorodoff, who resides in Wilna. He narrated to me the following circumstances He had as governess for his children Mdlle. Emma Stramm, a Swiss, from the town of Neufchâtel, 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 Herr Kaigorodoff, 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[1] is here, and wishes to impart a piece of news (*une nouvelle*) to his sister."

"What is it?"

"A person of thy acquaintance passed away (*est partie*) 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 (*d'un engorgement de sang*). Pray for the redemption of his soul."

Two weeks later Herr Kaigorodoff, who was again in St. Petersburg, showed me a letter from David Stramm, the father of the medium, dated from Neufchâtel, 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 (*une grande nouvelle*). 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 (*engorgement de sang*) 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 Mdlle. Emma Stramm? In reply to questions which I put to him in writing, Herr Kaigorodoff gave me the following explanation: "When Mdlle. Emma Stramm lived with her parents in Neufchâtel, 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

[1] The name of a deceased brother of the medium, who usually manifests at her séances Louis died in 1869, aged eleven months. At the beginning of the séances, about the end of 1886, he was the first to communicate, announcing himself as his sister's "spirit protector."—A. A.

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 Neufchâtel, and remained in Canton Zurich until his death."

To this M. Aksakoff adds, in a letter to me (May 9th, 1889) :—

I have delayed answering your letter of April 1st, because on receiving it I wrote to Colonel Kaigorodoff and to Mdlle. Emma Stramm for further details, which seemed to me needful for the completion of our critical judgment on the Duvanel case. I have just received their letters, dated April 16th and April 18th.

I will begin answering your questions.

(1) This case was published in *Psychische Studien* for February 1889, but it had been written by me in February 1888, which explains my saying that I had *lately* received it.

(2) I find in my book of memoranda a notice dated January 7th (19th) of M. Kaigorodoff's visit and his communication concerning the death of Duvanel.

(3) M. Kaigorodoff is a military engineer, living at present at Grodno, a seat of provincial Government in West Russia. In the autumn of 1886 M. Kaigorodoff endeavoured to hypnotise Mdlle. Emma, but soon she began to speak and write in mediumistic fashion. (M. Kaigorodoff was not wholly a novice in Spiritualism, having been present, some ten years earlier, at a very elementary series of séances.) Automatic writing, however, seemed to fatigue the medium, and the method of trance-utterance was usually preferred. The medium saw and described the [deceased] persons in whose name she spoke. M. Kaigorodoff asked questions in Russian, and the medium answered in German or French. M Kaigorodoff, who was a widower, naturally desired a personal and absolutely conclusive message from his wife. She (the influence speaking through E. S. as Madame Kaigorodoff) replied that she could give such a message only by impressing the medium during her ordinary sleep: and she effected her purpose by causing the medium to see, in a dream, a series of four scenes [tableaux] ; which Mdlle. Emma described to M. Kaigorodoff and in which he recognised the perfect representation of an episode in his married life. These dream-communications form a special feature in the mediumship of Mdlle. Stramm; the same subject being sometimes thus treated for a week continuously.

[On this point M. Aksakoff adds, February 15th, 1890. "M. Kaigorodoff informs me of the following peculiarity of his wife's (he married Mdlle. Stramm as his second wife in 1889) :—During her ordinary sleep one can enter into conversation with her. She continues to sleep, answering questions, and describing the fantastic dreams which she sees. In her replies she generally uses the third person. On awaking, she remembers nothing. If during her sleep M. Kaigorodoff makes some passes over her face she immediately passes into magnetic (somnambulic) sleep; and the character of her conversation entirely changes. In her ordinary sleep 'spirits' *never* appear on the scene; in the secondary form of sleep, *always*. A few reverse passes, and the magnetic sleep gives place, with a sigh, to the ordinary sleep "]

(4) As to your question whether the communications have or have not included "many definite statements found to be untrue," [as is the case with so many similar series,] M. Kaigorodoff cannot recollect any such statements. As an instance to the contrary, he reminded me of a prediction made March 2nd, 1887, of which he informed me in his letter of August 25th, 1887 (still in

my hands). It was announced to Mdlle. E. that her sister (who is in Switzerland) would be delivered in five months of a boy, who would not live more than three or four years. Mdlle. Emma did not even know at the time that her sister was expecting a baby. In fact the sister was delivered of a boy at the end of July, 1887 [1]

I pass on to the case of Duvanel, which needs some details to complete it.

The first question which presents itself to the mind is as follows: "What proof have we that Mdlle. Emma had not received a telegram announcing Duvanel's death?" I asked this question of M. Kaigorodoff by letter; I give an abstract of his reply.

(1) The death of Duvanel took place (by Wilna time) at about 4.30 P.M. On that day, from 7 P.M. till the beginning of the séance, M. Kaigorodoff, as he positively remembers, was constantly with Mdlle. E.; and even supposing that the telegram had been despatched half-an-hour after A. D.'s death (!), nevertheless it would have been impossible for a telegram sent from Switzerland to have been received and delivered at Wilna in the short interval between 5 and 7 P.M. On that day, moreover, Mdlle. E. did not leave the house after 3 P.M.

(2) All Mdlle. E.'s correspondence was addressed, care of Colonel Kaigorodoff.

(3) The telegram could not have been received without the knowledge of the servants and the children. There would have been no reason for keeping it secret.

(4) The relations of Mdlle. E. are poor persons, and there was not sufficient motive for the immediate communication of this piece of news.

But might not a telegram have been sent by the friends or family of Duvanel? Considering that all relations between Duvanel and Mdlle. E. had been broken off in 1881, such a telegram would have had no reasonable object. Moreover, in my letter to Mdlle. E., I had begged her to tell me what was the exact place of D.'s death and whether those who lived with him could have known her address. To this she replied in her letter of April 16th, 1889. "D. died in a little hamlet of the Canton of Zürich, called, I think, Hirché, but I am not sure, for my brother [from whom I inquired] had himself forgotten the name. D. lived alone, and had only one brother, who lived in another town." Impossible, therefore, that a telegram should have been despatched immediately from that quarter.

When M. Kaigorodoff came to see me the second time, in January 1887, with the letter of Mdlle. E.'s father, I was struck with the identity of the expression, "un engorgement de sang," employed in the trance-message, which was in French, and also in the father's letter, which was likewise in French, to explain the cause of D.'s death. This identity of phrase appeared very strange, not to say suspicious. I drew M. Kaigorodoff's attention to it, and begged him to ask the medium about it, as soon as a séance gave the opportunity. This identity of expression suggested a curious action of telepathy.

This is what M. Kaigorodoff's letter, just received, says on the subject:—

"On the day after the séance of January 3rd (15th), 1887, Mdlle. E., not expecting to receive a letter from her father with the confirmation of the fact of D.'s death, wrote to her sister in Switzerland, stating that she had had a

[1] One prediction has since proved erroneous; viz., that Madame Kaigorodoff herself would have a boy;—whereas her child is a girl.

vision as though D. were dead, and asking whether this was really the case. The dream was an expedient used because Emma's relations had no knowledge of Spiritualism, still less of E.'s personal proceedings in that direction. The letter of Mdlle. E.'s sister arrived ten days after her father's letter. The sister, not knowing that their father had already announced D.'s death, desired to hide the fact from her [for a reason presently to be shown] and answered that D. was not dead, but gone to America."

M. Kaigorodoff, after a six weeks' absence, returned to Wilna at the beginning of March 1887. At the first séance held, early in March, he begged of Louis (the controlling spirit) to explain the contradiction between the letters of the father and the sister of Mdlle. E. touching the death of Duvanel. The medium was entranced, and spoke in the name of Louis. M. Kaigorodoff took notes, and this is word for word the answer which was given:—

"He is dead; only [her] sister does not wish that she should know of his death, because it was not of a stoppage of blood (*engorgement*) as I had written." (The message of January 3rd (15th) 1887, had been given by automatic writing, in French.) "I could not tell the truth frankly (*directement*), for her health would have been affected by it."

"Where and how, then, did he die?"

"He died in the Canton of Zürich; but he killed himself, and she must not know it. She must remain ignorant of this, for if she learns, even indirectly, of his self-inflicted death, her health may suffer. You must not speak to her of the matter, for she suspects the truth."

"How does it happen, then, that the identical expression, *stoppage of blood*, is found both in your message and in the father's letter?"

"It is I who inspired him with that expression."

As you perceive, the case becomes increasingly complicated and interesting. In point of fact, Mdlle. E., some days after the message of January 3rd (15th) did in fact see in a dream Duvanel covered with blood (*ensanglanté*). The contradictory statements in the letters (of her father and sister) led her to suspect that the truth was being concealed from her, and that there had really been a suicide. It was only in the autumn of 1887, when Mdlle. E. made a journey to Switzerland to see her relations, that she learnt all the truth, confirming the second message.

The fears of Louis and of her relations as to the bad effect which the news of the suicide might have upon Mdlle. E. were in fact exaggerated. For Mdlle. E. had left Switzerland in 1881, and up till the message of January 3rd (15th), 1887, had received no news of Duvanel. Some time after Mdlle. E.'s departure Duvanel left Neufchâtel for Geneva, where he was employed at a bank;—which explains the phrase in the father's letter, saying that D. had died of a stoppage of blood "while he was at the bank." But of late he had lived in a little hamlet of the Canton of Zürich. All this Mdlle. Emma learnt on her visit to her relations.

After all these facts, however, the problem as to the possibility of a telepathic influence from the parents of Mdlle E. is not yet decided. To clear up this point we must know the exact day when the father of Mdlle. E. learnt the death of Duvanel, and we must know the details he then heard. If Mdlle. E.'s relations had heard the news of D.'s suicide on the very day of his death; and if it had been decided in family discussion that they would conceal from her the manner of his death, and adopt the expression "stoppage of

blood";—then one might still conjecture that there had been a telepathic transmission of thought.

But the father's letter was written January 18th, and, as Mdlle. E. says [in her letter of April 16th, 1889], it is probable that the meeting in the train [when the father heard of Duvanel's death from Duvanel's brother] took place on the 17th, and thus *after* the sitting of January 3rd (15th). In that case, if telepathy there were, it would be needful to seek the inspirer (the "*agent provocateur!*") in some factor outside the minds of Mdlle. E. or her relations.

But this probability is not enough; and the essential question as to the *day* when Mdlle. E.'s relations learnt the death of Duvanel is not yet determined. I will write again on this point to the *ci-devant* Mdlle. Stramm, who is now Madame Kaigorodoff; for the Colonel in his last letter to me announces his marriage with Mdlle. Emma Stramm. I will beg her to ask her father to fix as precisely as possible the day of his meeting with Duvanel's brother. The reply shall be sent to you at once.

Thus, then, we have in this case of spiritualistic communication: (1) the news of a death at a distance; (2) the manner of death; (3) the place of death; all unknown to the medium.

On June 24th (July 6th) 1889, M. Aksakoff again wrote to me as follows:—

M. Kaigorodoff has had the kindness to send me in original the letter of Madame Kaigorodoff's sister. I enclose a copy. As you perceive, the father learnt the news of Duvanel's death on January 17th, two days, therefore, after the death itself, and two days after the news of the death was received at Wilna in Russia. The circumstance that this news was heard by M. Stramm in a merely accidental way, and only on the day of the funeral, proves that in fact all relations between Duvanel and the Stramm family had been suspended. The letter of Mdlle. Bertha is dated from Rochefort; that is a small town, at twenty minutes' railway journey from Neufchâtel; and it is there, strictly speaking, and not at Neufchâtel, that the Stramm family reside.

Copy of part of Mdlle. Bertha Stramm's letter, to her sister, Madame Kaigorodoff, dated Rochefort, June 16th, 1889.

"Duvanel died January 15th, and papa learnt the news on the 17th, for he met Duvanel's brother, who was setting out for the funeral. The brother was to leave for America a few days later. It is I who have recollected this, by searching my memory, for papa is old and feeble and does not now remember anything of the matter. I cannot tell you the name of the village where the death occurred."

868 A. From *Proceedings* S.P.R., vol. vi. pp. 355–57. For the following case also I am indebted to M. Aksakoff.

The Péréliguine Case.

Document I.—Copy of report of séance held November 18th, 1887, in the house of M. Nartzeff, at Tambof, Russia.

Present: M. A. Nartzeff [landed proprietor, belonging to the Russian nobility, in the Government of Tambof]; Madame A. Slepzof [aunt of M.

Nartzeff]; Madame Ivanof [M. Nartzeff's housekeeper]; M. N. Toulouchef [official physician of the municipality of Tambof].

The sitting began at 10 P.M. at a table placed in the middle of the room, by the light of a night-light placed on the mantelpiece. All doors closed The left hand of each was placed on the right hand of his neighbour, and each foot touched the neighbour's foot, so that during the whole of the sitting all hands and feet were under control. Sharp raps were heard in the floor, and afterwards in the wall and the ceiling, after which the blows sounded immediately in the middle of the table, as if some one had struck it from above with his fist; and with such violence, and so often, that the table trembled the whole time.

M. Nartzeff asked: "Can you answer rationally, giving three raps for yes, one for no?" "Yes." "Do you wish to answer by using the alphabet?" "Yes." "Spell your name." The alphabet was repeated, and the letters indicated by three raps—"Anastasie Péréliguine." "I beg you to say now why you have come and what you desire." "I am a wretched woman. Pray for me. Yesterday, during the day, I died at the hospital. The day before yesterday I poisoned myself with matches." "Give us some details about yourself. How old were you? Give a rap for each year." Seventeen raps. "Who were you?" "I was housemaid. I poisoned myself with matches." "Why did you poison yourself?" "I will not say. I will say nothing more."

After this a heavy table which was near the wall, outside the chain of hands, came up rapidly three times, towards the table round which the chain was made, and each time it was pushed backwards, no one knew by what means. Seven raps (the signal agreed upon for the close of the sitting) were now heard in the wall; and at 11.20 P.M. the séance came to an end.

(Signed) A. SLEPZOF, N. TOULOUCHEFF, A. NARTZEFF, A. IVANOF.

I certify that this copy is in complete accordance with the original.

A. NARTZEFF.

Document II.—The undersigned, having been present at the séance of November 18th, 1887, at the house of M. A. N. Nartzeff, hereby certify that they had no previous knowledge of the existence or the death of Anastasie Péréliguine, and that they heard her name for the first time at the above-mentioned séance.

N. P. TOULOUCHEFF, ALEXIS NARTZEFF, A. SLEPZOF, A. IVANOF.

TAMBOF, *April 6th*, 1890.

Document III.—Letter of Dr. Toulouchef to M. A. Aksakoff.

TAMBOF, *rue du Séminaire, April 15th*, 1890.

SIR,—At the sitting held at M. Nartzeff's house, November 18th, 1887, we received a communication from an intelligence giving the name of Anastasie Péréliguine. She asked us to pray for her; and said that she had poisoned herself with lucifer matches, and had died on the 17th of that month. At the first moment I did not believe this; for in my capacity as physician of the municipality I am at once informed by the police of all cases of suicide. But since Péréliguine had added that her death had taken place at the hospital; and since at Tambof we have only one hospital, that of the "Institutions de Bienfaisance," which is in no way within my official survey, and whose authorities, in such cases as this, themselves send for the police or the magistrate;—

I sent a letter to my colleague, Dr. Sundblatt, the head physician of this hospital. Without explaining my reason, I simply asked him to inform me whether there had been any recent case of suicide at the hospital, and, if so, to give me the name and particulars. I have already sent you a copy of his reply, certified by Dr. Sundblatt's own signature. The original is at M. Nartzeff's house, with the protocols of the séances.

N. TOULOUCHEFF.

Document IV.—Copy of Dr. Th. Sundblatt's letter to Dr. Toulouchef.

November 19th, 1887.

MY DEAR COLLEAGUE,—On the 16th of this month I was on duty; and on that day two patients were admitted to the hospital, who had poisoned themselves with phosphorus. The first, Vera Kosovitch, aged thirty-eight, wife of a clerk in the public service . . . was taken in at 8 P.M.; the second, a servant in the insane ward [a part of the hospital], Anastasie Péréliguine, aged seventeen, was taken in at 10 P.M. This second patient had swallowed, besides an infusion of boxes of matches, a glass of kerosine, and at the time of her admission was already very ill. She died at 1 P.M. on the 17th, and the post-mortem examination has been made to-day. Kosovitch died yesterday, and the post-mortem is fixed for to-morrow. Kosovitch said that she had taken the phosphorus in an excess of melancholy, but Péréliguine did not state her reason for poisoning herself. TH. SUNDBLATT.

Copy of letter certified by Th. Sundblatt and Alexis Nartzeff.

Document V.—Letter of M. A. Nartzeff to M. Aksakoff, May 16th, 1890.

[M. Nartzeff writes a letter in English and one in French, which I abridge and combine.]

In answer to your letter I inform you that my aunt's housekeeper is not a housekeeper strictly speaking, but rather a friend of the family, having been nearly fifteen years with us, and possessing our entire confidence. She could not have already learnt the fact of the suicide, as she has no relations or friends in Tambof, and never leaves the house.

The hospital in question is situated at the other end of the town, about five versts from my house Dr. Sundblatt informs me, on the authority of the *Procès verbal* of the inquest, that Péréliguine was able to read and write. [This in answer to M. Aksakoff's inquiry whether the deceased could have understood alphabetic communication.]

Sittings were held at Tambof, April 1885–October 1889, but in no other instance were irrefutable proofs obtained. Generally the manifestations were of a trivial character. Twice or thrice we received communications apparently serious, but on inquiry these were found to be untrue.

It is remarkable that this veridical message should have stood alone, but its correctness obviously was not due to chance.

868 B. From the *Journal* S.P.R., vol. IX. pp. 280–84.

The following case was sent to us by Dr. H. D. R. Kingston, of Macra, Eltham, Kent, an Associate of the S.P.R. Of the narrator, Mr. F. Hodgson, he says:—

Mr. F. Hodgson was then (1889) a photographer at Wynberg. He had at one time been employed as photographer to the *Challenger* expedition

during part of the voyage, and he had also gone in the same capacity with Mr. Palgrave on a Commission to Great Namaqualand and to Damaraland. I have copies of many of the photographs he then took, the negatives of which are the property of the Colonial Government. I found him a careful and competent man in developing some scientific photographs of my own, and also particularly intelligent, and I should say perfectly trustworthy as a witness. You will see that he has made up the case with some care . . .

HENRY D. R. KINGSTON, M.D.

The narrative was enclosed in a letter to Dr. Kingston, dated Wynberg, July 1890, and is as follows:—

Statement *re* curious manifestations in house of Mrs. Kamp, beginning on night of June 14th, and still continuing, though greatly diminished in power.

On Saturday night, June 14th, 1890, Alida Sophia Kamp, widow, residing in Wolfe Street, Wynberg, her daughter, Sophia Alida Kamp, and Catherine Mahoney, who resides in the same house, retired to rest at a little before 11 P.M., and, from the time of retiring to rest until that of rising, were unable to sleep on account of strange and unearthly noises, for which they could find no explanation, although they instituted a rigorous search for the cause. The noises, as they described them to me next morning, resembled the dragging about of chairs in their bedrooms and the dragging about of heavy boxes over an uneven floor in the loft over their heads. This loft, which I know, having been in it, contains absolutely nothing which could account for the noises, even had there been any one upstairs to drag anything it contained about; but owing to the way in which this loft is fastened up, it would have been quite impossible for any one to enter it. I could not on the Sunday morning, from their description of what they had heard, find any rational solution of the mystery, and, at their request, consented to occupy one of the bedrooms that night (*Sunday, 15th*).

Before retiring, however, I suggested that we should hold a séance in the room in which I was about to sleep. This was agreed to, and we formed a circle consisting of Christian Kamp (son of Alida Sophia Kamp), Alida Sophia Kamp, Catherine Mahoney, and myself, and Janet Kamp, wife of Christian Kamp (seating ourselves around a small table). The table very shortly showed an inclination to move about, and in fact did sway about considerably, but this was all we could obtain, so we dropped the sitting.

We, however, decided after deliberation to hold a séance in the adjoining bedroom, but this time Catherine Mahoney declined to sit, so that we had only [four] out of the former [five] sitters. The results were, however, better, as we soon had distinct raps and at once asked the communicating influence to rap three times if it could communicate its name to us if we established an easy code. The three raps came at once, and I (who acted as conductor) then asked it to give *one rap* at each letter forming its name on my going audibly through the alphabet. The result was L E W I S, which caused Mrs. A. S. Kamp to think it was her departed husband, whose name had been Louis. This hypothesis, however, I was not inclined to accept, as I thought her husband, if present, would not have wrongly spelt his name. We, however, could not get the influence to change his orthography, so we had to proceed to ask if it would spell out any message by the same code, to which three raps responded, and we again proceeded. The result was T O W A R N, at

which stage of the proceedings Mrs. Kamp showed signs of great uneasiness, thinking the message was a warning of her coming death, and being still persuaded that her late husband was communicating. As I did not know positively to the contrary, and was afraid some unpleasant communication was about to be given, we dropped the séance, I intending to resume it at some future time with sitters not related to the family.

Shortly after we all retired to our beds, and I kept a candle burning in my room until past midnight, as I had an interesting novel to read. I then blew it out and was asleep in a few minutes. Shortly after 2 A.M. (Monday) I was awakened by the sound of a chair being dragged over the floor of the room in which I slept, followed almost immediately by a sound as of some very heavy body being dragged about in a room overhead (a very loud noise which would have awakened anybody). Miss Kamp then called out from the adjoining room, which was only divided from mine by a wooden partition, "Do you hear the noise? What can it be?" Just after she had spoken I heard a sound like a half full box of matches falling on the floor. I decided it was about time to get up and investigate, so sprung out of bed and felt for the matchbox in the candlestick and [found] it was not there. I had carefully placed it there on going to bed and was at a loss to account for its disappearance. I had some others, however, in the pocket of my waistcoat, and knowing where I had hung this garment I went to it, and taking the matches out of the pocket, struck a light and lighted the candle. I then found the other box of matches lying on the floor about two feet from the candlestick. It seemed to me also that a chair in the room occupied a somewhat different position to what it had done when I fell asleep, but of this I could not be sure; but, to be sure whether it moved again, I placed some empty scent bottles, which I found on a shelf, one against each leg of the chair. I then went to sleep again, and on again waking found the chair had been moved quite four inches to the N.W., as all the legs were away from the bottles I had placed against them. Of course, as regards the falling of the matchbox and the actual change of position of the chair, I can only give you my unsupported testimony, but those who slept in the next room will be able to testify to having heard the apparent moving of the chair in my room before they heard me jump up to investigate. This occurred on Sunday night, June 15th.

Now comes the strangest part of the affair. Up to this time none of us could make out why any one of the name of Lewis should disturb our rest, as none of us were or had been intimately acquainted with any one of that name, unless we were prepared to accept the very hypothetical idea that it was the late Mr. Kamp, who had forgotten how to spell his name properly (a theory which would not have said much for the educational establishments of the shadowy land).

On Monday morning, June 16th, I got my copy of the *Cape Times* as usual, and, among other items of news, found an account of the death of a man, NAME UNKNOWN, who had been killed by an engine, on the night of the 14th, near Woodstock, at about 8.45 P M. None of us at the time in any way connected this with the noises which had disturbed us, as there was no apparent connection.

In Tuesday's issue of the same paper there was the account of the inquest on this man (*still name unknown*). On Tuesday evening I was sitting in Mrs. Kamp's shop, when a coloured woman came in and in the course of conversa-

tion said, "Did Mrs. Kamp hear of the man that was killed on the railway on Saturday night?" "Yes!" said Mrs. Kamp, "I see they don't know who he was." "Oh yes!" said the coloured woman, "his name is *Jim Lewis*. I know him, because he lived with my sister." This set us all on quite a new track, and we began to wonder what connection there might be between the events. In favour thereof the facts were these:—

1. This man had been killed at 8.45 P M. on the night of the *14th*.
2. Mrs. Kamp did not close her shop till ten that night, and retired to rest about eleven, and from that hour the noises commenced.
3. None of us heard of the accident until we read of it on the *16th*.
4. Never until the night of the 14th had any nocturnal disturbances occurred in the house.
5. The disturbing spirit on the evening of the *15th* gave the name of *Lewis*.

I should have mentioned, perhaps, that on Tuesday night, 17th inst., we held another séance, at which Christian Kamp, Mr. Hay, and myself sat. On this night also we got the name of *Lewis* spelt out, and the message, "*I am unhappy because they do not know who I am.*" On being interrogated further, he said that he was the spirit of the man *Lewis* killed on the railway. At the time I did not attach much importance to this séance, as we got scarcely anything fresh, but it is as well to mention it.

Thursday's (19th) issue of *Cape Times* contained the completion of the inquest on this man, and stated that his name was RICHARD YOUNG. Mrs. Kamp then had another interview with the woman (his sister-in-law) who had told her (Mrs. Kamp) previously that the man's name was *Jim Lewis*, and asked her why she had said his name was *Lewis*, when it turned out his name was *Young*. On this the woman got quite indignant, and declared positively that his name was *Jim Lewis*, no matter what name the paper might give him; that she had known him a long time, as he was her brother-in-law.

I am finishing this on July 24th, 1890, and the nocturnal disturbances still continue in the house of Mrs. Kamp, and no amount of investigation can assign any but a spiritual origin to them.

We, the undersigned, having read the above, declare it to be a true account of the occurrences therein described.

FREDERICK HODGSON.
SOPHIA ALIDA KAMP.
ALIDA SOPHIA KAMP.
KATE MAHONEY.

We, the undersigned, declare that we sat at a séance in the house of Mrs. Kamp (Alida Sophia Kamp) on the night of June 15th, 1890, and that we heard raps which spelt out the name of *Lewis* and the words T O W A R N.

F. HODGSON.
ALIDA SOPHIA KAMP.
C. F. KAMP.
J. S. KAMP.

We, the undersigned, sat at a séance in the house of Mrs. Kamp (Alida Sophia Kamp) on the night of Tuesday (June 17th), and the name of *Lewis* was then spelt out by raps, and the message, "I am unhappy because they don't know who I am," and the communicating influence further stated that he had been killed by an engine on the night of the 14th.

FREDERICK HODGSON.
C. F. KAMP.

We, the undersigned, sat at a séance on the night of Wednesday, June 18th, in the house of Alida Sophia Kamp, and the communicating influence rapped out the name of Lewis, and stated that it was the spirit of a man of that name who had been killed by an engine on the night of June 14th.

FREDERICK HODGSON.
J. P. CRUSE.
C. A. LIETHAR.
C. F. KAMP.

868 C. I may here briefly refer to the case of the "Woodd knockings," given in full in *Proceedings* S.P.R., vol. xi. pp. 538–42. In several families there is a tradition that some special sign precedes or accompanies the transition of the head of the house, or of certain of its members; and in the case of the Woodd family I have received evidence of the persistence of the same type of "warning"—which took the form of knocks—during a period of three centuries. Seven cases were recorded in detail respectively in about 1661, 1664, 1674, 1784, 1872, 1893, and 1895. Of the three most recent instances circumstantial and corroborative evidence is given, which seems to make it clear that the knocks were not ordinary sounds misinterpreted. Such cases suggest that there may be in some families a hereditary aptitude for the same type of percipience.

869 A. The following is part of an account which was printed in the *Journal* S.P.R., vol. iii. pp. 216–19 (February 1888), having been furnished to me at that time by Mrs. FitzGerald of 19 Cambridge Street, Hyde Park Square, London, W., and her son Mr. Desmond FitzGerald, at one time a member of the Council of the S.P.R. Mrs. FitzGerald revised the abstract of her papers before they were printed in the *Journal*.

Mrs. FitzGerald and her daughter-in-law, Mrs. Desmond FitzGerald, have been for some years in the habit of sitting quietly together to receive messages by slight tilts of a table. Mr FitzGerald has occasionally joined the group, but strangers have rarely been admitted, and the communications have been throughout of a very private kind. . . .

I cite a case in connection with a Mr. E.,—an intimate friend of Mrs. FitzGerald's,—whose true name has been communicated to me.

Mr. E., when on his deathbed, sent for Mrs. FitzGerald to come and see him. She visited him in his chambers in the Albany and said farewell, he being then past hope, and his death expected at any moment. He blessed her and promised to watch over her. Afterwards his spirit was one of the habitual and most trusted communicants, and Mrs. F. believed herself able to feel sure of his identity when he came. After many such messages, she alluded one day to his death in the Albany. "I did not die in the Albany," was tilted out. Shocked at what seemed the intrusion of some lying spirit in the friend's name, Mrs. F. solemnly repeated the question, "You died in the Albany, did you not?" The answer was an emphatic No. This was repeated several times, and then Mrs. F. was so pained and bewildered at the breakdown of her cherished belief in this spirit's identity and trustworthiness that for a con-

siderable time she sought no further communication. She had no thought of testing the truth of the message, as she considered that she absolutely *knew* that Mr. E. had died in his chambers. It was not till some months later that a common friend accidentally mentioned that Mr. E. had been removed from the Albany at his own wish, when almost at the point of death, with the idea that he would be better nursed in a private house.

It is deeply to be regretted that Mrs. F. did not inquire from the communicating spirit *where* he had died. If the address had been given the test would have been excellent. No further facts, it appears, can now be got from Mr. E.'s spirit. The coincidence is therefore reduced to a single fact; but that one fact is a striking one, and cannot be said to have been in Mrs. FitzGerald's mind.

869 B. The following case was printed in the *Journal* S.P.R., for May 1899 (vol. ix. pp. 65–8), having been sent to us by Mr. Michael Petrovo-Solovovo, of St. Petersburg, now Hon. Secretary for Russia to the S.P.R.

Mr. Solovovo writes :—

In the following pages I have endeavoured to present all the evidence obtainable concerning an instance of an automatic message, which appears at first sight to be due to some other cause than "unconscious cerebration."

The amount of information unknown contained in the following message is certainly very slight, but still the unexpectedness of the fact that it was in the sea and not in a river that the soldier was drowned may be considered entitled to some weight. The most interesting feature of the case, however, appears to me to have been the circumstance that the mediums did not see the letters of the alphabet. This is stated by both of them as well as by the third person present at the sitting. . . .

Now, a message obtained under such conditions would involve at the very least telepathy in a strangely continuous form from M. Starck [to his wife and daughter]; and makes it increasingly possible that the "veridical" part of the communication may have sprung from a supernormal source too; whilst otherwise we might have put it down with more plausibility either to unconscious reasoning or to chance coincidence.

Most of the "Skrytnikoff case" as presented here appeared in No. 48 of the *Rebus* (a Russian Spiritistic paper, the editor of which is well known to me), in 1898. . . .

DOCUMENT I.

Extract from a letter by Lieut.-Col. Starck to Baron N. Rausch von Traubenberg. Rebus, No. 48, 1898, p 417.

On January 22nd, 1898, I made Z—— and J——[1] sit down at a table. I wrote down the alphabet, placed upon it a saucer with a pointer and their hands upon it—and the writing began. Though a firm believer, from what I had read, in mediumistic phenomena, I was still amazed. I bandaged their eyes with the same result; the letters are pointed out exactly and correctly; the mental contents are present. No trance. All the writers are in a perfectly normal state. They are keeping their hands on the saucer with eyes blind-

[1] M. Starck's daughter and wife.

folded; I read and write down. I put down questions aloud or in writing, and get answers which I do not expect, and the contents of which do not correspond to either Z.'s or J.'s mental level. I am looking upon it as a mystification—by whom, I do not know;—then suddenly we get: "I have the honour to present myself, Your High Nobility,[1]—Skrytnikoff." This appeared so unexpectedly and had such a meaning that I had to get up from [sheer] emotion and to suspend the sitting for about five minutes. Skrytnikoff was a soldier who had served in my regiment here, in Caucasia, and was drowned in Pzezuappe river in June or July of last year when I was no more on active service; I had learnt about this event by accident, and had only once spoken about it in the autumn. We sit down at the saucer again and get: "I was drowned in the sea, far away." I feel perplexed. From what had been communicated to me at the time of the occurrence I thought he had been drowned in the river. Then I get: "Doubovik (the local chief of district, *i.e pristav*). Go to him." In the morning I go to Doubovik, and without saying what the matter was, I ask whether he knows anything about Skrytnikoff who was drowned—and receive, as I expected, a negative answer, because in such cases inquests, &c., are held by the military authorities themselves. During our conversation in the office the secretary interferes and says: "No, I think there is something about Skrytnikoff in the papers." A search is made in the papers and a *procès verbal* found by the bailiff or *desiatnik* of Lazarevskœ village, of no special importance, but in which the sentence occurred: "The horse swam out, but he [Skrytnikoff] was carried into the sea." Now this is very natural: the river, which is generally shallow, but swift and deep during high water, must have carried him into the sea.

Document II.

Extract from Lieut.-Col. Starck's letter to M. Aksakoff, dated Sept 5th [*17th*], 1898. *Sotchi* [*Black Sea province—Tchernomorskaya Youbernia*]. *Rebus*, No. 48, 1898, p. 417.

Sir,—My relative, Baron N. A. Rausch von Traubenbeig, has informed me of your wish to print the contents of my letter to him concerning the soldier Skrytnikoff who was drowned, and has asked me to send you my consent. This I do at present with, of course, my whole signature: and beg you—should it be of interest—to append to my letter: (1) An attestation by Doubovik, the then chief of the Sotchi district; (2) a copy of the *procès verbal;* and (3) the original leaf of paper with the notes of the sitting. . . . In the original [account] of the sitting the signature [S.'s] is unfinished because I got up from the table in great excitement; I was struck by the unexpectedness and the reality of the message, though I had read almost everything on the subject and felt quite sure of the possibility of such phenomena. The following words were obtained after I had sat down at the table again; my wife and daughter having not left the table at all. I only told them there was something convincing in the message. Then I was extremely astonished by the information as to his having been drowned in the sea, whilst I was quite sure this had occurred in the river, as the only information I had accidentally had on the subject from a former colleague of mine was to the effect that Skrytnikoff was drowned in Pzezuappe river, his chiefs being convinced of it till now. I knew no details whatever about . . . Skrytnikoff, and only the idea as to his having been drowned in a

[1] A Russian military formula.

river could have originated in my head and among my household—and this only as a transitory long since forgotten impression; it was once mentioned in the autumn, and I am not even quite sure of it.

The *procès verbal* gave me but little that was new, but the words "he was carried away by the water into the sea," gave my thoughts an impulse [in the direction] that it had actually been so, *i.e.* that he was drowned in the sea: there is not more than half a verst from the spot where the river is crossed to the sea, it being a mountain stream and in high water. Of course he was quickly carried into the sea; his weapon (a sabre, I think) being found cast ashore on the sea coast, not far from the river. A year before I had been his chief, and am sure he felt kindly towards me as the other soldiers did.

The present message was, I think, obtained at the third séance. The conditions were as follows: the alphabet written, not in order, on a leaf of paper, and a saucer with a pointer upon it; my wife and daughter, with eyes blindfolded, kept their hands upon the saucer, and I wrote down the letters. . . .

[M. Starck further states that his daughter is now sixteen and in good health.] [Signed] N. STARCK.

M. Starck's letter was followed in the *Rebus* by a copy of the *procès verbal* drawn up by Mouhortoff, a police official, which states that in the night of September 7th (19th) Peter Skrytnikoff, a soldier of the Vardony military post, when crossing Pzezuappe river, was carried away by the water together with the horse, which, however, escaped and was taken charge of by soldiers of the Lazarevskœ post; as for S, "he was carried away by the water into the sea," and his body never found, though carefully searched for.

The *Rebus* also gave a statement by M. Doubovik confirmatory of M. Starck's account of his visit to him the day after the sitting: *procès verbal* of Skrytnikoff's death found, &c.

In reply to Mr. Solovovo's questions, M. Starck informed him that his wife and daughter knew Skrytnikoff, having seen him several times; also that he himself did not touch the saucer during the communication. Mme. and Mdlle. Starck also sent Mr. Solovovo statements which he combined into one as follows.—

January 12/24, 1899. SOTCHI.

We find M. Starck's account concerning a communication from the soldier Skrytnikoff who was drowned, printed in *Rebus*, No. 48, 1898, to be correct. During the incident described our eyes were bandaged and we positively could not see the alphabet.

[Signed] { JEANNETTE STARCK. ZENAÏDE STARCK.

870 A. The following account (taken from the *Journal* S.P.R., vol. IX. p. 284) is translated and abridged from the *Vessillo Spiritista* for June 1900, where it appeared under the title of "A Good Proof of Spirit Identity."

NAPLES, *January 20th* [1900].

On the evening of January 12th, 1900, during the usual weekly sitting, in the presence of Sig. G. V. de Simone, his wife and two young daughters, C.

Orsini and the present writer, a good proof of identity which had been *asked for* was received from the spirit of Arturo de Capua. It had been asked for under conditions which excluded every possibility of voluntary or involuntary, conscious or unconscious suggestion, as it was impossible that what was unknown and always had been unknown to all present should be suggested, and this makes it of more value than a volunteered proof, which might have been prepared beforehand by the medium.

This spirit of Arturo has given in many sittings many moral and intellectual proofs of his personality which were recognised by his mother and brother Avo. G. de Capua. The Neapolitan verses which he improvised (and I say improvised, because the suggestion was made at the moment), written with extreme rapidity through the medium Signorina O. de S., resemble closely in form and matter those written by him during his life on earth.

Proofs of this sort, however, although perhaps convincing to those present are of little value to strangers, who want records of facts which exclude any such hypothesis as telepathy or self-suggestion on the part of the medium. Therefore on this evening I asked the spirit of Arturo if he had any precise recollections of his earthly existence, and if he could give me some fact, of his own choice.

He answered me by automatic writing thus: "My dear Cavalli, I have, it is true, advanced; but I recognise you, in a state of calm which I have acquired, and which formerly I did not possess; as for my remembrances, know that not only does it give me great fatigue to recall them, but it also causes me great pain; and it is for this reason that I rarely seek to revive them."

Then I replied that I did not wish to cause him pain, and would content myself with asking him to give the names he remembered of his dearest friends.

None of those present had known Arturo when living, much less the persons or names of persons with whom he was acquainted. So this would be a good proof. The spirit willingly assented. After a short time he wrote with his accustomed rapidity: "Emilia, Paolo, Elena, Annina, and the lady who gave me the cigarette, and whose name I cannot recall. Those are the people of whom I was very fond, after my intimate friends, and who are still dear to me" "So far good, but the best part is still wanting,"—I observed—"the surnames. Do you remember them?" "Yes." "Can you and will you give them?" "I cannot." "At least tell me if the four names have different surnames." He answered that the two first had different surnames, and the two last the same. Immediately afterwards he expressed a desire to write again and wrote, "I add to these Carlo Ricci, whom I still love so much; do not be so exacting, do you understand?" The spirit insisted that all this was correct and expressed anger when I doubted it.

As soon as I saw his brother, Guglielmo, I showed him the communications. They were *all* absolutely *correct*, the names given, and the lady of the cigarette, but Carlo Ricci struck him above everything! "He was Arturo's dearest friend," his brother told me.

Although older than Arturo, Carlo Ricci and his father had always had the greatest consideration for him, and Arturo was devoted to them both and preferred their company to any other.

Arturo's mother, whom I also questioned, confirmed everything that her son Guglielmo had said. . . .

But to return to the communication given by the spirit of Arturo on the evening of the 12th, we can add another valuable particular. He gave the names of four persons, as we have said; among these was one Paolo. When asked about him at a following sitting he answered by automatic writing: "Paolo is the father of the lovely Nanninella." This was correct, and when asked for some further particulars of the lady who gave him the cigarettes—amongst other things, whether there were dear friends of the lady's living in the same place with her,—he answered: "The lady has dear friends near her, and they are of my family." Both these facts had been absolutely correct at the time of his death. But the interesting point is this—that when asked to name friends living in the same place as the lady, he named his family. Those present at the sitting, and all who knew Arturo's family, knew that for some months they had changed their home. The spirit, however, apparently judging from the past, did not think of their present changed habitation, and concluded that they were still living near the lady. V. CAVALLI.

As witness of the facts narrated above, I affirm that they are perfectly true. C. ORSINI.

Similar testimonies are given by Vincenzo de Simone and Guglielmo de Capua.

871 A. From *Proceedings* S.P.R., vol. ix. pp. 124–27, quoted from *The Holy Truth*, by Hugh Junor Browne, pp. 63–71.

In this [automatic writing] we were unsuccessful, until it came to the turn of my eldest daughter, a girl of eleven years of age, to take the pencil in hand. Immediately on her doing so her hand was influenced to write, causing her to be considerably alarmed. She called out, "Oh, mamma! I am so frightened, my hand is moving." We all pacified her as much as possible, and on taking up the paper we found her hand had written on it quite legibly, though in rather tremulous characters, quite different from her ordinary writing, the following sentence: "Helen, Grace, Browne, I am come to see you. Your beloved aunt. You will," &c., &c. The remainder of the writing was too faint to decipher. The name written above is that of my second daughter, between five and six years of age, who is called after two of her aunts, my sisters; one of whom, the wife of an officer in the Indian army, passed away many years ago, having died on her passage home from India, and whose spirit we afterwards ascertained influenced the girl's hand to write this message to her little niece and namesake. We had a number of communications through the same source that evening from different spirit-friends, and since that time, except on two occasions, when she said she felt no influence (a reason for which afterwards was given), whenever my eldest girl sits down for the purpose of communicating with our spirit-friends, her hand is almost immediately influenced to write. Her hand has written as many as forty pages of large notepaper within half-an-hour, which in her ordinary handwriting would take her several hours to copy.

My daughter is quite unaware of what she is writing and describes the sensation of the influence as though electricity were running down her arm from the shoulder. This is what is termed mechanical writing mediumship. She often writes far beyond her own powers of comprehension on subjects of which she has not the least conception, spelling words correctly which she does

not understand, and of which, when read over, she inquires the meaning—such words as clairvoyantly, physically, &c. At other times she spells small words incorrectly which in her ordinary writing she would spell correctly. She has written in French, of which language she knows but the rudiments; she has written in Chinese characters, and also in the Kaffir language, of neither of which does she understand a word. She has written in blank verse, which, though it would not stand the scrutiny of a critic, is decidedly beyond her powers in this line, she being more of a romp than a student.

My daughter has frequently been influenced to write messages to strangers from their spirit-friends, giving them particulars about things of which she could not possibly know anything, and signing correctly the names of their spirit-friends in spirit-life of whom she had never before heard. Her mother and I have thought of a question to put to one of our spirit-friends when she was not present, and calling her into the room have given her a pencil and paper, and she has written a correct reply to the question mentally asked, and signed the name of the spirit-friend of whom we thought. She can write either looking away from or on to the paper. A difference can be seen in the writing from each of our spirit-friends. If I see even the word "yes" written through her, I can generally tell what spirit is influencing the medium's hand. I have seen her write the letters upside down, backwards, left-handed, and in various ways quite impossible for the child to do herself, and sometimes so fast you can hardly see her hand join the letters, and at other times slow; sometimes in a very small hand, at others in bold text-writing.

On one occasion it was written through my daughter's hand that I was to take a bottle of a specific I have for rheumatism to a Mr. Reed, directing me to inquire at a shop in the next street to where he used to live and I would be directed to where he then resided. I had formerly given a man of this name some of this mixture, which had relieved him of the pain, but had not seen or heard of him for months, and I was not aware that he had removed from where he then lived. On calling at his former residence I found he had removed, and on calling as instructed at the shop indicated I was told where Reed then lived. I found him confined to his bed, suffering acutely from rheumatism, and gave him the specific.

I may mention another incident which occurred. One day when out walking with my wife I met a black man whom I had never seen before, but whom I recognised as a Kaffir from large holes made in his ears peculiar to that race. I accosted him in his native tongue, at which he seemed rather surprised, and I gave him my address, telling him to call on me. This he did just as we were sitting down to investigate this subject. I told the servant to show him into the room, and on asking if any of his spirit-friends were present, my daughter's hand wrote out several Kaffir names, which on my reading out to him he recognised, and which evidently caused him great astonishment. On asking if they had any message for him, a sentence was written in the Kaffir language, some of the words of which were beyond my comprehension. On my reading the message out to the Kaffir he understood every word of it except one. This I pronounced in various ways to try to make him comprehend, but all to no purpose, when my daughter's hand was influenced to write, "Click with the mouth." This reminded me of a peculiar click which frequently accompanies the sounding of the letter "T" in the Kaffir language, and on my pronouncing this word he understood the meaning of it at once. I may state

my daughter does not know a word of Kaffir, having been born several years after I was last in that country. I inquired who influenced her hand to write, as the art of writing is generally unknown to Kaffirs, and was informed my old friend H. S., whose native name was "Nonquambeen," had written the message at the request of the Kaffir's spirit-friends. I may add H. S. was a well-educated man, whose memory I hold in regard, and who when in this life could talk the Kaffir language fairly, having been an old settler in Natal. I explained to my Kaffir visitor that the Insleseea, or souls of his friends, were present, at which he seemed rather terrified. I assured him there were numbers of my spirit-friends present also, and that my children frequently described both the spirits of my friends and of some of his countrymen who were in my employ, and others whom I knew many years ago. This only seemed to increase his fear. I think I have referred to Chinese having been written through my daughter's hand imperfectly, and on my remarking that I did not think it was like the Chinese characters, I was informed by one of my Anglican spirit-friends that it was the first time the Chinese spirit had influenced a medium to write, and that he would improve by practice. On showing it to a Chinese (there were thirteen or fourteen pages of it) he could not make out many of the characters, but here and there he said, "That means sound," "That means twenty," and so on, and remarked, "This like little China boy's writing, not know write good."

One day, while receiving communications through my daughter's hand, I observed written, "Put down that balloon." I remarked to my wife, "What on earth have they to do with balloons in spirit-life?" She smiled, and told me that our daughter had in her left hand one of those pink india-rubber toy balloons, which she, childlike, had been trying to inflate with her breath whilst her right hand was writing the communications. I was sitting on the medium's right-hand side, and was so interested in the communications as written that I had not taken notice what she was doing with her left hand, on which side my wife sat. At another time, in reply to a query by me on some deep theological matter, through my daughter's hand it was written, "How can you expect an answer to such a question through a child's organisation?" I have several reams of paper filled with communications received through my daughter's hand.

The incident of the young child's writing is given in the same book (p. 71), being then of quite recent date. I will, however, give here the account, of course much later, but concordant, and in some points fuller, which was given to me at the interview mentioned in section **871.**

October 3rd, 1891.

When our daughter Nelly was nearly five years old, she had not learned a single letter of her alphabet. She had certainly received no instruction whatever. One day her elder sister was writing automatically. To please the child, we put a pencil in her hand. Presently we observed that she had written some words, and on looking we saw that the words were, "I am a mesmeric medium." [Words "I am a" not present in earlier account.] She had been under our eyes all the time. The words were written in a small angular lady's handwriting. I then asked my elder daughter's "guide," the late Dr. Godfrey Howitt, to explain this. Instead of the accustomed writing, a message came

in the writing of my elder sister, the late Mrs. Colonel Kelso, to the effect: [here I give the correct wording as in earlier record] "She will be very mediumistic, but is too young to be influenced; do not let her sit until she is older, or you will injure her health." We did not let her write automatically for some years afterwards; then she did write for some little time, and then the power left her.

HUGH JUNOR BROWNE.
ELIZABETH BROWNE.

872 A. From *Proceedings* S.P.R., vol. ix. pp. 122–24.

The following case came to Dr. Hodgson from a group of persons who may not be very critical, but who are plainly sincere. The phenomenon alleged, however surprising, involves but a simple act of observation, and should have been easy to note and remember.

FLUSHING, *July 19th*, 1890.

MR. RICHARD HODGSON,—DEAR SIR,—It affords me pleasure to respond to your inquiry concerning the item of *spirit writing* through the hand of a little child just four years of age who had no knowledge of its letters, unaided and untaught.

My wife had a niece who passed to spirit-life twenty years ago, who was in life strongly attached to her, and whenever we come in contact with a mediumistic person she invariably makes her presence known to us. My daughter, fifteen years of age, and another young lady of the same age, opened a school for small children in a little room used for a Sunday School by the Baptist society, where the event took place. It was approaching Easter, and to add to the coming exercises, the little girl was especially invited to join them in rehearsing their pieces, as most all the pupils were members of the Mission Sunday School. The first morning of her attendance a slate and pencil were given her to keep her quiet; she scribbled awhile, when it was noticed that she had written very distinctly the name Emma. As it was known that the child had never been inside of a school before, and that she knew no single letter of the alphabet, it was a great surprise. The slate belonged to some of the pupils, hence was not preserved by the young ladies. I regretted the loss of such a rare test of spirit control, and urged them, should such a thing ever occur again, to preserve it. The child attended the day following, and instead of slate a leaf from a tablet and lead pencil were given her. After she had amused herself awhile she returned the paper, and it was seen that a number of attempts to write the name Emma had been made. As she handed in the paper she said, "Nozer," and another sheet was given, with an improvement; the third was given, when upon either side was written with bold running hand, "your aunt Emma," quite as large and perfect as the above.

True, she was aunt to the little one whose little hand she was holding. The pressure upon the paper of the first two sheets was uneven, and it requires close attention to follow some portions of the first attempt, but in the last she seems to have overcome all difficulties and accomplished her purpose of giving us a fact of spirit control.

Little Etta has passed on to the higher life within a year of this event.

It is fair to say her parents were not Spiritualists. They took the child and gave her paper and pencil, but failed to get satisfactory results.

That little circle of innocent children singing their songs had created an atmosphere of harmony favourable for that sensitive little child to receive

the impress or control of a decarnate spirit. Those familiar with phenomena of this kind will readily appreciate the difference in conditions.—Yours truly, A. E. HEMPSTEAD.

This is to certify that we were present and witnessed the writing of little Etta, as described in the foregoing statement, and know that neither Etta nor any other pupil present at the time could have written the messages of their own abilities. [Signed] LAURA HEMPSTEAD.
L. A. K.

I am the mother of little Etta, and know she had not been taught the alphabet, or how to hold her pencil. [Signed] MRS. B. W. TERRY.

In another letter Mr. Hempstead adds :—

NEWTOWN, N.Y., *October 16th*, 1890.

In reply to your last inquiry I will say Etta's message was written just before Easter.

The messages we still have, although somewhat difficult to read, as they were in pencil, and the uneven pressure upon the paper requires close attention. We did not ink it over, as we wished to preserve its purity. Remember she held the pencil between the middle fingers of her left hand, as she was not taught the art of holding her pencil. I have written in ink upon their margins in the order that she wrote them.

Will gladly loan them to you, trusting they will be duly returned.

NEWTOWN, *November 19th*, 1890.

DEAR SIR,—By a strange grouping of circumstances your letter, little Etta's mother, the young lady who witnessed the writing, all came into our home here in Newtown together, bringing the mail with them, as if unconsciously directed, so I am prepared to return your paper promptly. They all read it, and without hesitation gave their signatures. In the case of Miss K., she said she would rather not have her name mentioned publicly on account of her connection with the church, &c., which you may readily understand.

The mother explained that the child was left-handed, and L. did not remember about the manner in which she (Etta) held the pencil. But my daughter is positive, and one not likely to forget so novel a feature. Hoping the above will suffice, I remain, very truly yours for humanity, A. E. HEMPSTEAD.

Dr. Hodgson adds :—

October 30th, 1890.

Mr. Hempstead has kindly sent me the writings by the little girl Etta for my inspection. There are three small sheets of paper with several attempts at writing on both sides of each sheet. There are indications of "Aunt" and "Emma" on the first and second sheets; Emma being written tolerably well on the second sheet. The enclosed tracing is of the last attempt.

An account (seen by me and concordant with the above) had been sent by Mr. Hempstead to the *Banner of Light* immediately after the incident, and was printed May 4th, 1889. I have seen the tracing of the last-written phrase, "your aunt Emma." It is a free scrawl, resembling the planchette-writing of an adult rather than the first effort of a child.

873 A. The following experience of Mr. W.'s is quoted from *Proceedings* S.P.R., vol. xi. p. 463 :—

October 26th, 1894.

. . . The following is an account of an experience I had last April.

In the afternoon, I was riding eastward towards Schenectady, N.Y., on the N.Y.C and H.R. road. I intended to get off at Schenectady, and take a train from there to Troy, and at Troy get a train on the Fitchburgh and Hoosac Tunnel Road. I asked the conductor whether I would be able to make good connections at Schenectady, also at Troy. He informed me that I would at Schenectady, but at Troy I would not, for the reason that I would not arrive in Troy until five minutes after the departure of the train on the F. and H. T. He told me that I would not arrive in Troy until 5.5, and my train departed at just five o'clock, and that it was the last one for the week. This was Saturday. I asked him if he could suggest any way for me to get my train or reach my desired place of destination, but he said he could not. It seemed certain that I must lay off in Troy over Sunday. The conductor passed on, and I meditated, but to no purpose. After some time I took a pencil and paper, and thought, but did not write, "Well, I think I shall not get through to-night, I am very sorry." Instantly the pencil wrote, "You will reach —— to-night," naming the place I was bound for. I replied, by thought, "Why, it's impossible, how can I?—the train out of Troy leaves five minutes before my train arrives." The answer was, "Yes, but you will get to —— to-night," again naming my place of destination. Again I thought, "Pray, tell me how I am to do so." The answer was, "Oh, never mind how, I tell you you will arrive in —— all right to-night." I urged the impossibility of the matter, but that was stoutly denied. I pleaded for an explanation, but it was written that I needed none, and that none would be given me. I asked for instruction and it was written that they had none to give. I insisted on the fact that I could not get the train, but this was not conceded.

On arriving at Schenectady I found my train for Troy, and as I boarded it, I asked the trainman if we would arrive in Troy in time for me to get a train on the Fitchburgh and Hoosac Tunnel Road. He replied, "No," very promptly, and added, "it leaves five minutes before we arrive." I took my seat. When the conductor came along I tried hard to appear innocent, and asked him if I would get to Troy in time to get a train out on the Fitchburgh and Hoosac Tunnel Road. I said I hoped to, for I was very anxious to arrive at —— that night. His reply was, "We do not arrive in Troy until five minutes after five, and the train on that road pulls out at just five, and it's the last train." He passed on picking up tickets, and I settled back into my seat. It seemed as if the last chance was gone, and I could not help but wonder what would be written, so I observed mentally, "Well, you see your prediction is wrong, do you not?" And then came to me what seemed to be the height of foolishness, "Why, you will get there all right, just as I told you." No explanation being vouchsafed, I fell to planning what I would do in the city of Troy over Sunday, for I had no hope of getting out.

After a while the conductor came back and took a seat just behind me, and leaning over towards me he said, "So you would very much like to get that train, would you?" "Yes, sir," I said. "Well," continued he, "there

is just one way that is possible for you to do it, if you are a good runner and willing to take chances." Of course I asked how. Said he, "I don't advise any one to do it, but it is possible to jump off this train, for we stop before we reach the Troy Depôt, and run and jump on to that train while it is going out." And he took a pencil and drew the railroads and the depôt (a Union one) about like this [diagram omitted here].

And then he went on to explain: "*We are not allowed to run into the depôt until the train for Saratoga and the one on the Fitchburgh and H. T. R. have both pulled out*, which they both do at just five o'clock. We should arrive at our stopping place X at about five. You could get off there and run across the Saratoga track and over to Z [a point on the Fitchburgh line] and jump on to that train. There is a street from a point near X to Z."

At X, as our train stopped, I jumped from it and ran to point Z and caught my train which was passing at that point.

When seated in the car I gave the pencil one more chance, and it was written: "I see you are on board all right; don't you think I knew what I was telling you?"

I had no further trouble in reaching the desired place that night.

I will say that I was not aware of any of the material facts prior to their appearing as I have stated them. I had not consulted any time-table or otherwise learned as to the times on which these trains were to arrive or depart: and *I knew nothing* of the train *stopping outside the Troy Depôt* or of the possibility of getting from it and running up the street and catching the train I wished to take. I never had the slightest idea of such a thing until the conductor laid the plan before me just as I have stated it. I was travelling alone. I did not know the conductor or anybody that I saw.

I had no occasion to look up or inform myself as to trains at Troy for the reason that I expected to travel on the West Shore Road instead of the N.Y.C. and H.R.R.; but I missed the train on the West Shore Road and so took the N.Y.C. and H R.R. as the best thing possible under the circumstances. On the West Shore Road my journey would not have been through Schenectady and Troy, but would have been to Rotterdam Junction on the West Shore Road, and there I would have connected with a train on the Fitchburgh and Hoosac Tunnel Road, all very nicely.

I think this experience is quite unique. Perhaps some one can explain it.

W.

N.Y., *November 8th*, 1894.

In accordance with your suggestion, I send you herewith a further statement that you may subjoin. I think it covers your inquiry.

C—— W——.

About two years prior to that I had travelled from Schenectady to Troy, and out of Troy on F. and H. T. R.; but at that time the train did not stop outside of Troy Depôt. I had travelled in years previous, that is, from five to twenty years ago, several times on trains between Schenectady and Troy, but none of them ever stopped outside of Troy Depôt. I had not been in —— since the trip of two years before. Prior to that I had been in that place perhaps once in two years, for a day.

It might be well to add that no friend of mine at —— or elsewhere knew any of these facts, to the best of my knowledge and belief After arriving at

—— I told my friends, but none of them had known of the matters. I feel confident that no friend or acquaintance of mine knew I was to travel from Schenectady to Troy, and that none of them had made or heard of a connection in that way. From talks with them I know they did not.

874 A. From *Proceedings* S.P.R., vol. xi. pp. 432–37.

The following appeared in the *Religio-Philosophical Journal* for November 1st, 1890:—

STATEMENT OF DR. SUDDICK.

For some time past we have been holding spiritual séances, or circles, regularly every Tuesday and Friday evening at our home in Cuba, Mo., and have gotten and are getting many messages, truthful and otherwise, although the untruthful ones are few comparatively and are generally so from known causes, such as misunderstanding of question asked, inharmony in circle, &c., &c. Most remarkable was a "Prophecy and its Fulfilment," a hurried statement of which appeared in the *Better Way* of October 18th. Two friends had called in, namely, Charles H. Cottnam, bookkeeper for the firm of Newman and Jones, general merchants, and James E. Hollow, jun., of the firm of Hollow & Son, dealers in stoves, hardware, and furniture, both doing business at this place. Then my wife and I sat around a small walnut centre table, placing our hands on its top surface in the usual manner, and in about ten or fifteen minutes the table began to move, indicating the presence of our spirit friends, or some intelligence with the power to move it, and answer questions intelligently, as we found by asking The lamp was sitting on a piano in the corner of the room, turned down so as to make a subdued or mellow light, but not so low but that we could see what time it was by our watches as we sat at the table, or jot down the communications as they were spelled out.

Mr. Cottnam had a friend, Mr. Chris. Varis, a prominent hotel-keeper of St. James, Phelps County, Mo., and a former resident of this place. His disease was a chronic affection of the throat. Mr. C. had called on him a few days previous and found him very weak and sinking fast. He could take no solid food, and all the nourishment he got was by painful swallowing a little eggnog or milk. His attendant physician, Dr. Headlee, of St. James, told Mr. Cottnam that he thought Mr. Varis could live but a few days at most, and from his appearance Mr. Cottnam was of the same opinion. After many other questions were asked and answered, the table answering by tipping two of its feet two or three inches off the floor, and then striking it again, once for no, twice for don't know, and three times for yes, Mr. C. asked, "Do you know my friend Chris. Varis, of St. James, Mo.?" "Yes." "Is he any better than when I was with him last?" "No." "Is he worse?" "Yes." "Will I have time to get to him before he passes out if I take the next train?" "Yes." "Will he live over to-morrow?" "Yes." "Do you know when he will pass out?" "Yes." Then the table rocked back and forth slowly, the feet striking the floor forty times, making forty distinct raps, much to the surprise of all present, as we were expecting him to pass out much sooner. We counted, and found that the time indicated would be October 8th; so to make sure we were right we asked, "Will he pass out on October 8th?" "Yes." "In the forenoon?" "Yes." "Will a telegram be sent to me on the morning of the 8th to that effect?" "Yes."

A night or two after the above-described séance Mr. Cottnam sat at another house with different sitters, and received the following confirmation of the above. He says: "We had been sitting only a few minutes when the table began to move. I asked, 'Is the spirit demonstrating a friend of mine?' 'Yes.' (Indicated by three distinct tips of the table.) 'Will you spell your name?' 'Yes.' The alphabet was called in the usual way, and the letters signalled by tips spelled Ben Walker. 'Are you my friend, Ben Walker, of St. Louis?' 'Yes.' 'I was not aware of your demise; when did you pass out?' Three distinct tips. 'Does that mean that it has been three days since you passed out?' 'Yes.' 'Is your body buried?' 'No.' 'Will it be buried to-morrow?' 'Yes.' 'Do you know my friend Chris. Varis?' 'Yes.' 'Will he pass out on October 8th?' 'Yes.' 'Are you sure of this?' 'Yes.'"

Mr. Cottnam was not aware of the death of Mr. Walker, and rather doubted the truth of the message about him. The *Globe Democrat* of the next day, however, confirmed the truth of his death, and stated that the interment was deferred until his son arrived from a distant city.

The prediction about Mr. Varis became an open secret, and was talked of freely through the town from the morning of August 30th until October 8th, when a telegram came over the wires informing Mr. C. that Mr. Varis died that morning at six o'clock.

I append a letter from Dr. Headlee, the physician who attended Mr. Varis, which corroborates the account just given. I also send the signatures of twelve of our best citizens in further confirmation, and the signatures of the sitters. Many more names could be obtained, but I judge the following to be sufficient.

S. T. SUDDICK, M.D.

CUBA, MO.

ST. JAMES, MO., *October 18th*, 1890

DEAR DOCTOR.—About a week previous to the death of Mr. Chris. Varis I was in Cuba, and a friend was inquiring about him. I told him that on the evening before I did not think he would survive the night, but on that morning he had rallied a little, that the chances all were that he would not last twenty-four hours. He then told me that he (Mr. V.) would live until the eighth day of October, and that he would die on that day; this he did, dying at 6 A.M.

Mr. Varis was sick about seven or eight months, and for the last three was expected to die at any time.—Respectfully yours,

S. H. HEADLEE.

CUBA, MO., *October 15th*, 1890.

TO ALL WHOM IT MAY CONCERN:—This is to certify that we, the undersigned citizens of Cuba, Mo, did, prior to the death of Mr. Chris. Varis, of St. James, Mo., which occurred on the morning of the 8th of October 1890, hear a prophecy to the effect that he would die on the morning of that day.

We heard that his death was foretold at a séance, at the house of Dr. S. T. Suddick, in the town of Cuba, Mo., on the night of August the 29th, or forty days prior to that event.

S. T. SUDDICK, M.D.

I received message for Cottnam October 8th, from St. James.

CHAS. C. KENT,
Telegraph Operator at Cuba.

JAS. E. HOLLOW, Jun., one of the circle of August 29th.

LONGSTREET SIMPSON, Clerk in Store.

I. P. BRICKEY, Proprietor, Cuba Hotel.
E A. EVANS, Real Estate Agent.
F. R. HARDESTY, Druggist.
W. T. HUNTER, Blacksmith.
C. H. COTTNAM, one of the circle of August 29th.
Dr. V. L. SHELP, Dentist.
Dr. J. H. MARTYN, Physician and Surgeon
GEO. ASKINS, Hotel Clerk.
Mrs. LOUISE FARLEY SUDDICK, one of the circle of August 29th.
J. A. ROST, Shoemaker.
J. A. CAIMS, Clerk in Store.
B. F. JOHNSON, Notary Public.

The letter from which the following is an extract, and of which the original was sent to Dr. Hodgson by Dr. Suddick, fixes the date of the séance.

CUBA, MO, *August 29th*, 1890.

D. E. PERRYMAN, Bonne Terre, Mo.

DEAR FRIEND,— . . . 30th. We had a nice little circle last night, in our parlour, and good phenomena, so far as table-tipping goes. Myself, wife, and two neighbours composed the circle. There were about a hundred questions asked, and all were answered correctly, so far as we know.

One gentleman was requested to go to a sick friend, and was told the number of days he would live, &c. &c. S. T. SUDDICK.

(This extract appeared in the *Religio-Philosophical Journal.*) Dr. Suddick says that the letter was returned to him at his own request, and writes :—

You will find that the first seven or eight lines were written August 29th and the remainder of the letter on the 30th, or part before and part after the sitting

Mrs. Suddick sends the following account of the sitting :—

CUBA, MO., *November 9th*, 1890

Replying to your favour of the 5th inst., requesting my confirmation of the "prophecy" of which my husband wrote, I can say that I was one of the sitters: the séance having taken place at our house. There were two other sitters besides my husband (Dr. Suddick) and self, namely, J. E. Hollow, jun., and C. H. Cottnam. The message was given in answer to questions put by Mr. Cottnam concerning his friend Mr. Varis. He did not call the name of the latter at the time of the sitting, but only spoke of him as "my friend," and I, for one, did not know at the time to whom he referred. (I think perhaps the other sitters did.) I heard casually the next day through a neighbour lady that Mr. Varis, of St. James, was expected to die at any time, and associating the two incidents, I concluded he was the sick friend of whose demise Mr. C. had been questioning the "spirits," and on inquiring found that I had surmised correctly.

At the sitting Mr. Cottnam asked a number of questions about his sick friend, among which were, "Will he be alive when I arrive there?" "Will he

die to-morrow?" "Will he die the day after?" &c. After receiving negative answers to the last two—and perhaps the question whether he would live a week was asked,—I do not distinctly remember—he requested the controlling power to rap once for every day that his friend would yet live, and the table rapped forty times: each of the sitters counted the raps as they were given distinctly by the table rising on one side off the floor and striking down again. On counting the forty days from that date we found that the time of his death as prophesied would fall on the 8th of October. (The date of the prophecy was August 29th.) Mr. C. asked if the 8th of October was the day on which he would die, and the table rapped three times, the conventional signal for "Yes." He then asked if the demise would take place in daytime or at night; in the forenoon or afternoon, &c., and received answers that it would be in the daytime, and in the forenoon.

At several other séances, held at the home of Mr. Brickey and other places, these questions were again asked, and the answers repeated that Mr. Varis would die on the morning of October 8th, as at the first sitting. Of these dates I am perfectly confident.

It may, and it may not, be superfluous to add, that, unlike my husband, I am not a confirmed believer in the spiritual origin of those phenomena which we have from time to time witnessed, such as movements of the table by some unknown power; intelligent answers to questions; messages given through the alphabet, &c., but have been undecided whether to attribute them to telepathy, thought-transference, or some other unknown mental or magnetic quality residing in the sitters themselves, or whether, as so many believe, it is really through the direct agency of the disembodied.

Wishing your Society much success in its rational and most scientific way of dealing with these occult problems,—I am, very truly,

LOUISE F. SUDDICK.

Dr. Hodgson has also received letters from Mr. I. P. Brickey, Mr. E. A. Evans, and Mr. J. A. Rost, confirming the authenticity of their testimony quoted above. Mr. Brickey states that it was at his house that the séance at which the prophecy was confirmed was held.

Mr. Evans writes:—

CUBA, MO., *November 8th*, 1890.

Touching the matter cited in yours of the 4th inst., I desire to say that my signature subscribed to the published statement of Dr. Suddick, relative to the prophesied death of Chris. Varis, of St. James, Mo., is authentic. Further, in this connection I desire to say that I never attended a séance, as it is called, I believe, in my life, have no experience in that line, and have no personal knowledge upon which to base belief nor unbelief of Spiritualism. But I was told by parties that met at Dr. Suddick's residence, some weeks before the demise of Chris. Varis, that by raps with, or on a table, I do not know which, they were told that Varis would die in forty days, or October 8th, and he did die on the date as given. EUGENE A. EVANS.

There remained an important question to determine: whether Mr. Varis had known of the prophecy, making it possible that it had brought

about its own fulfilment. The following letter and statement give the result of Dr. Suddick's inquiries on this point:—

CUBA, MO., *December 23rd*, 1890.

I received your recent letter several days ago, but thought it would perhaps be more satisfactory to you and your Society for me to go and see Mrs. Varis, widow of Mr. Chris. Varis, myself. So yesterday (Sunday) I boarded the noon train, and on arriving found Mrs. Varis and her two daughters, young ladies, very intelligent and clever people. On introducing the subject, just a shade of vexation passed over Mrs. V.'s face, and she made haste to say, "We are not Spiritualists, and knew nothing of the prophecy until we saw it in the *Crawford Mirror*, at least two weeks after Mr. Varis' death. I was very much vexed, as we believe nothing in such foolishness. . . ."

I explained that the parties who had signed their names to the paper had not intended it to appear in the local press. Mrs. V. said she had felt very badly about having her husband's name bandied about in that way in a newspaper, but when Mr. Cottnam explained the matter, and Dr. Headlee said he knew of the prophecy, and that the morning of the 8th of October had been specified as the time in which he should die, a week or more before his death occurred, she felt that there must be some truth in it, as she could not doubt Dr. Headlee.

"Mrs. Varis, did your husband know anything about the prophecy before his death?"

"No, indeed," she said, "none of us knew anything about it until two weeks after his death."

"Might not Dr. Headlee have said something to him about it during one of his visits, without your knowing it?"

"Oh dear no," she said, "I was always present at these visits, and know no such talk occurred at any of them. No, I am positive Dr. Headlee never mentioned it, and that Mr. V. never knew it."

I then wrote up the little memorandum enclosed, and she signed it, or rather her daughter did, at her request, in my presence . . .

I then went out and found Dr. Headlee, and he said in answer to my questions:—

"No, I know positively that Mr V. knew nothing of the prophecy; no one in St. James knew anything of it but myself, and I did not want him to find it out."

S. T. SUDDICK.

TO ALL WHOM IT MAY CONCERN:—This is to certify that I am positive that my husband knew nothing whatever of the prophecy of his death, made at a spiritual circle held at the home of Dr. S. T. Suddick, in Cuba, Mo., on August 29th last. We did not hear of it for about two weeks after his death. We are not Spiritualists. [Signed] MRS. A. VARIS.

876 A. From *Proceedings* S.P.R., vol. vi. pp. 353–55.

In an article in *Psychische Studien*, March 1889 (p. 131), the editor (Mr. Alexander Aksakoff), writes:—

I am personally acquainted with the following case:—My friend and fellow-student at the Lyceum, Privy Councillor (Geheimrath) Baron Konstantin K., told me, twenty years ago, that at the time of the death of his uncle, Baron

Paul K., at Warschau, his will could not be found, though it was thoroughly searched for; and that it was discovered in a secret drawer (Fache), entirely in consequence of a communication received by Prince Emile Wittgenstein, in which the place was described.

In *Psychische Studien* for December 1889 (pp. 568–69), M. Aksakoff gives further particulars as follows:—

Since the previous notice of this case, I have made the acquaintance of Paul von Korf, a son of Baron von Korf, who resides in the Port Strasse, St. Petersburg. He has given me the following account of the circumstances:—

His father, General Paul von Korf, died at Warschau on April 7th, 1867. It was known that he had made a will, but after his death it could not be found. In the month of July 1867 his sister, the Baroness Charlotte von Wrangel, was living with her sister-in-law, Madame D. von Obuchow, in the town of Plock (pronounced Plozk), not far from Warschau. Her mother, the widow of General von Korf, was travelling abroad; and in her mother's absence she was entrusted with the opening of her correspondence. Among the letters thus received and opened was one from Prince Emile von Wittgenstein (also abroad) addressed to the widow of General von Korf, in which he informed her that a spiritualistic communication had been received by him in the name of her deceased husband, indicating the place where his will would be found. The Baroness von Wrangel, who knew how much trouble the absence of this will had given to her elder brother [Baron Joseph Korf] who was engaged in the administration of the property, and who was at that time in Warschau, went at once, with her sister-in-law, to Warschau, to inform him of the important contents of the letter of Prince von Wittgenstein. Her brother's first words were that he had just found the will; and when the letter of Prince von Wittgenstein was read, it was apparent, to the astonishment of those present, that the place indicated in the spiritualistic communication where the will would be found was precisely that in which the Baron had at last found it.

Baron Paul von Korf promised me that he would look for this letter of Prince von Wittgenstein's, which he had in his hand less than two years ago, when arranging the family papers. But up to the present time he has not been able again to find it. He fears it may have been unintentionally destroyed with useless correspondence.

In a letter dated St. Petersburg, February 26th, 1890, M. Aksakoff adds the following particulars, with two letters, of which translations are here given:—

I. Original letter from Baron Paul Korf (son of the Baron Korf whose will is concerned) to M. Aksakoff, countersigned by Baron Paul's sister, Baroness Charlotte Wrangel, and testifying to the exactness of the fact as stated in *Psychische Studien*, 1888, p. 568.

PETERSBURG, *January 29th*, 1890.

SIR,—I have read with great interest your communication, inserted in *Psychische Studien* (p. 568), concerning the will of my late father. The facts are there related with perfect accuracy. I am afraid that I burnt the letter of

Prince Emile Wittgenstein about a year ago, when I was arranging the papers of my late father, which were at his country seat.—Accept, &c.,

(BARON) PAUL KORF.

I add my signature to that of my brother, to confirm the contents of his letter. BARONESS C. WRANGEL, NÉE BARONESS KORF.

II. Copy of a letter from Prince Emile de Sayn-Wittgenstein, published in the work, *Souvenirs et Correspondance du Prince Emile de Sayn-Wittgenstein-Berlebourg* (Paris, 1889), vol. ii. p. 365.

WARSAW, *July 17th*, 1867.

It seems an age, my dear parents, since I have had any news of you; my mother's last letter was dated June 5th. I have occupied myself much with Spiritualism of late, and my mediumistic faculties have developed themselves in an astonishing way. I write often with great facility in various kinds of writing; I have had direct communications from the spirit which haunts Berlebourg, a woman of our family who killed herself 102 years ago. I have, moreover, obtained a very singular result. One of my friends, Lieut.-General Baron de Korf, deceased some months since, manifested himself to me (without my having thought of him the least in the world), to enjoin upon me to indicate to his family the place where his will had been maliciously hidden; that is to say, in a chest of drawers in the house where he died. I did not know that the family were looking for this will, and had not found it. Well, they found it in the very place which the spirit had indicated to me. It is a document of great importance for the management of his property, and for the settlement of questions which will arise when his children attain their majority Here are facts which can stand criticism. EMILE WITTGENSTEIN.

III. Prince Emile Wittgenstein died in 1878, at Tegernsee, in Bavaria.

IV. As to the date of the letter of Prince Sayn-Wittgenstein to the widow of Baron Korf. Here is what I have been able to learn in a last interview with his son, Baron Paul Korf. The marriage of his daughter, Baroness Charlotte Korf, with Baron Wrangel took place at Warsaw, June 17th, 1867. A week after that event the Baroness Wrangel left, with her sister-in-law, Madame Obuchow, for the town of Plock, and her mother went abroad. At that date the will had not been found. And since the letter of Prince Emile Wittgenstein to his parents, in which he informs them of the finding of the will by spiritual communication, is dated July 17th, 1867, it follows that the letter of Prince Emile Wittgenstein to the widow of Baron Korf, enclosing that communication, and consequently the communication itself, must have been received between June 17th and July 17th, 1867.

V. As to the place where the will was found. I asked Baron Paul Korf: "Is it a fact that the will was found '*in a chest of drawers*' (*armoire*) as was predicted in the communication?" He answered: "That is what both my sister and I heard"

VI. The elder son of Baron Korf, who busied himself at Warsaw with the affairs of the inheritance, was named Baron Joseph Korf, and has since died.

876 B. From *Proceedings* S.P.R., vol. viii. pp. 238–42.

The following case of a communication indicating the whereabouts

of a missing note of hand was sent to Dr. Hodgson by Judge W. D. Harden, of Savannah, Georgia, who is well known to him :—

345 W. THIRTY-FOURTH STREET, NEW YORK,
October 3rd, 1888.

DR. RICHARD HODGSON,—My DEAR SIR,—Thinking that you may possibly be back from your vacation, I send you with this the account of the finding of the note by Mrs. B. and the letter to me from Dr. Knorr.

W. D. HARDEN.

SAVANNAH, GA., *September 16th*, 1888.

Judge W. D. HARDEN,

DEAR FRIEND,—This morning, when I paid a professional visit to Mrs. B.'s sick son, she showed me a rough draft of the statement she intended to send to you. . . .

I think I need to add very little to Mrs. B.'s statements. You are acquainted with the *modus operandi* of the communications with the sliding rod, the rod and the alphabet board being at B.'s house, the same you saw at Miss Maggie R.'s In order to facilitate your description for Dr. H I send you a paper model of the rod and a printed alphabet (with other convenient inscriptions), that is to be pasted near the two (right and left) edges, leaving a space between of sufficient width for the points of the rod to point out the desired letters.

I have to remark that a couple of days after the death of Miss Nina B 's *fiancé* (Mr. N. H.) I assisted her to get into communication with him. We succeeded, Miss Nina turning out to be feebly mediumistic, and many communications were received from him.

This attracted Major B.'s attention. He tried then with me (the major was then an agnostic), and found that he also was mediumistic, and he got communications from his father and his uncle that were so characteristic that he became convinced of the reality of spirit communion. So when the major departed, last spring or summer, he was well acquainted with the *modus operandi* of spirit communion; and therefore the very day after his departure we could receive a few words from him. Later on we received many messages from him.

I think I was present at the séance when he stated that the note was deposited somewhere, but could not tell where. It looks as if at that time he had not yet discovered the whereabouts of the note, but continued hunting for it, and at last discovered it.

L. KNORR, Savannah.

Judge HARDEN,—In compliance with your request I will state: After my honoured husband Major Lucius B.'s departure from this life, I was in distress of mind that none could understand but one surrounded by similar circumstances. Of his business transactions I knew but little. After a week or two of stunning agony, I aroused myself to look into our financial condition. I was aware that he had in his keeping a note given by Judge H. W. Hopkins to some several hundred which was due, and I searched all the nooks and corners of his secretaire, manuscript, letters, memorandum-books, read several hundred letters; but all for naught. For two months I spent most of the time going over and over, but with the same result. I finally asked him at a séance about the note.

Q. "Have you deposited the note anywhere?" A. "I have."

Q. "Where?" No answer.

Finally I wrote to Judge H. (who had written me about it): "I had as well tell you the note has not been found. I cannot imagine where it is." This was on Friday. The following Sunday, about four o'clock, my daughter Nina, who possesses some singular power, proposed we try if we could not get a communication from our loved ones. While she went to get a little arrangement (a rod that worked on a board upon which the letters of the alphabet were printed) I sat in my room alone, thinking, if it were possible for Major B. to see the heart filled to overflowing with anguish, and added to this the mind distressed by business cares, would he not communicate with me and try to give some consolation or assistance.

But I did not express my thoughts to any one. Nina returned, and after a little conversation we put our hands on the *rod* and it *promptly* spelt "Look in my long drawer and find Willie." I became excited, ran to the bureau and pulled out the bottom drawer, turned the contents upon the floor, and commenced to search. Under all the things was a vest; in its little breast pocket was the note.

Major B. was in the habit of calling the bottom drawer, where only his under-garments were kept, "My long drawer," to designate it from several small drawers set aside for his use. The vest was the only garment, other than underwear, in the drawer. The vest was the one taken off him when he first became ill. He was unconscious during the first day of his illness. The vest was put in the drawer after or during his illness by my friend, I think, who assisted in caring for him while sick.

The drawer had not been opened that we knew of after he left us until the note was discovered. Although I had moved to another room, I gave instructions that the bottom drawer was not to be disturbed.

As soon as the rod spelt "Look in my long drawer and find Willie," I was perfectly electrified with the knowledge that Willie H.'s note was in that drawer, although I never would have thought of looking in such a place for a valuable paper.

Major B. and myself always spoke to and of Judge H. as "Willie," he being a relation of mine and a favourite of Major B. from Willie's childhood.

I have just read the above to my daughter, and she says she will endorse the statement as being correct.—I am, very respectfully,

Mrs. E. F. B. B., widow of the
late Major Lucius C. B.
N. H. B.

SAVANNAH, GA., *September 16th*, 1888.

The two signatures have been made in my presence, and I corroborate many of the facts and circumstances mentioned in the above report. I am now requested by the ladies to say that they do not wish their names to appear in public. LOUIS KNORR, M.D.

SAVANNAH, *October 27th*, 1888.

Judge W. D. HARDEN,

MY DEAR FRIEND,—The delay in answering yours of the 9th inst. was caused by Mrs. B., who sent me her answer only an hour ago, notwithstanding my having reminded her a dozen times.

As you see from her statement, the exact date of the memorable séance cannot be given by her. But some coincidental occurrences [mentioned in detail, show that it was most likely] the 13th or the 20th of May last. It is certain that it was a Sunday, as Mrs. B. states, for I remember that, when I returned from Wilmington Island that Sunday, Mrs. K. told me that Miss Nina B. had been here and had told her to inform me that something important had happened that afternoon, and she had pleasant news to communicate to me. I guessed at once what it referred to; for they had all along been so anxious to get some information about that note, and I was present at the several previous séances, when ineffectual attempts had been made to get that information. . . .

I see Mrs. B. does not answer No. 2 of Dr. H.'s questions (date of sitting where question about the note was first asked) at all; so I will do so as far as I can. It was about a week after Major B.'s demise that the question was put in my presence, and further at several subsequent séances at which I was present; but no exact dates could be given, further than that it occurred, say, between the 6th of April and the 13th of May, on several occasions in my presence, and in the presence of Mrs. B., Miss Nina B., and sometimes of the youngest child (Lettie, eight or nine years).

In answer to No. 5 of Dr. H.'s questions ("Is Mrs. B. certain that neither she nor her daughter put the vest away?") I have to state that I have the repeated assurance of both the ladies that they feel sure that they did not put the vest away, nor that they had the least suspicion that there could have been so valuable a paper in that vest-pocket, or else they would have hunted for the vest in that drawer, among others where clothing might have been stowed away, and thus should have discovered what they hunted for.

And as to question No. 4 ("Can any more definite statement be obtained concerning the putting away of the vest?") I have to state that Mrs. B. and Miss B. always thought that their cousin (Miss Mel Thomas), who had with the most self-sacrificing devotion nursed the major during his sickness and had the entire management of the sick room, had put it away. But on questioning her she said she had no recollection of so trifling an occurrence.

In answer to question No. 6 ("Who were present?") Mrs. B. says, "Possibly one of the children." I have to explain this answer. She ought to have answered, "Possibly my youngest child, Lettie." For of her children, besides Miss Nina, it is only Lettie who has something to do with these séances—she being a far stronger medium than Mrs. B. or Miss B.—but at the same time does not feel the least interest in the matter; on the contrary, hates to be called away from her dolls, puts her hands on the sliding-rod with a great deal of grumbling, and is always very glad to get off, the sooner the better.

Miss Nina reported to me that that Sunday she and her sister Lettie were first holding communication with their father and received some pleasant and convincing messages from their father; then Lettie would not continue any longer. It was then that Miss N. called her mother to take Lettie's place, and the result was the getting of that message in regard to the note. So, you see, it may have been possible that Lettie had not left the room yet at the time. LOUIS KNORR.

October 27th, 1888.

MR. RICHARD HODGSON,—DEAR SIR,—In answer to your questions I will say: 1. Major B. died just at sunrise (Easter morning), first day of April, 1888.

2. I told all I know about putting away the vest. 3. About three o'clock, Sunday, the first or second week in May. Myself and daughter were the only ones present that I remember—possibly one of the children. It happened just as I stated. To me there is but one solution.—In great haste, very respectfully,

[Signed] E. F. B.

877 A. *Note.*—I think it very desirable that as many persons as possible should provide a decisive test of their own identity, in case they should find themselves able to communicate through any sensitive after their bodily death. The simplest plan is to write down some sentence embodying an idea or a name which you feel it probable that you will remember, if you remember anything, and then to seal this sentence up in an envelope, without communicating it to any person whatever. Then label the envelope "Posthumous letter," and send it, accompanied by a letter giving name and address, to the Secretary, Society for Psychical Research, 20, Hanover Square, London, W. The Secretary will acknowledge receipt, and store the letter safely, with others of the kind. If, then, the writer (it may be many years afterwards) finds himself capable of sending a message from the other world, let him mention this test sentence, and try to reproduce it. The sealed envelope can then be opened; and if the spirit's message should be found to coincide with the words therein written, there will be as good a proof as we can get that that message has at any rate not emanated from any living mind; and has emanated, therefore, from some unlimited source of knowledge, *or*—which will seem to most persons more probable—from the surviving mind of the original writer.

APPENDICES

TO

CHAPTER IX

912 A. The following account of Dr. John L. Nevius's book on *Demon Possession and Allied Themes* (2nd Edition. Fleming H. Revell Co., Chicago, New York, Toronto, 1896) is taken from a review by Professor W. Romaine Newbold in *Proceedings* S.P.R., vol. xiii. p. 602.

Dr. Nevius was for forty years a missionary in China. Early in his ministry he found that demon possession is a common occurrence among the Chinese, and although he was able to observe in person one case only, he succeeded in collecting a large amount of information about the phenomena and the construction put upon them by the natives. This material forms the basis of his book.

A few illustrations will serve to give a conception of its general character. The second case is that of a mountaineer, Kwo by name, who gives an account of his own experiences. He had been arranging for the household worship of the Goddess Wang-Muniang, when one night he dreamed that the goddess appeared to him and announced that she had taken up her abode in his house. This was followed after the lapse of a few days by a feeling of restlessness coupled with an irrational impulse to gamble; his mind became confused, memory was impaired. He was then seized by an epileptiform attack, to which succeeded mania with homicidal impulses. The "demon" proclaimed its presence, demanded worship. Upon compliance with its demands it departed. For some months the "demon" reappeared at intervals, promised to heal disease. Kwo notes that "many diseases were not under its control, and it seemed as if it could perfectly cure only such as were inflicted by spirits"—a significant remark. When the sufferer became a Christian, the "demon" disappeared, saying "This is no place for me."

Case 3 is narrated by a native Christian. He described the patient as "sitting up, her eyes closed, with a fluttering motion of the eyelids, her countenance like one weeping and the fingers of both hands tightly clenched. She would allow no one to straighten her closed fingers. I then, hardly expecting an answer, as the woman had hitherto been speechless, said to the demon: 'Have you no fear of God? Why do you come here to afflict this woman?' To this I received instantly the following reply: 'God and Christ will not interfere. I have been here seven or eight years; and I claim this as my resting-place. You cannot get rid of me.'" This patient was relieved by prayer.

In several instances the "demon" claims identity with the spirit of some

deceased human being. Thus in case 24 a bride on her wedding night was seized by what purported to be the spirit of a girl to whom her husband had been engaged, and who had drowned herself on account of the ill-treatment of her future mother-in-law. In other cases the "demon" claims to be one of the lower animals—*e.g.* in one which occurred in Japan (page 105) it professed itself a fox.

The entire collection gives a most interesting glimpse of Chinese spiritism. We find the cult of spirits a recognised institution. "Physical phenomena" are alleged to be matters of daily occurrence. Every village has its "medium." The "developing séance" has its counterpart (page 67). The medium sometimes goes into "quiet trance," and sometimes communication with the unseen world is effected by means of an instrument essentially identical with planchette (pages 48, 69).

Evidence of this sort is not without its value as going to show that spiritism is a growth indigenous to many countries, that it is a plausible interpretation of phenomena which occur spontaneously among all races, and is not merely a mass of imposture based upon the "Rochester knockings" and peculiar to the last half of the nineteenth century. But if one asks what Dr. Nevius has done towards vindicating the popular interpretation of these phenomena, the reply cannot but be unfavourable.

Every page bears witness to the author's desire to be exact in description, unbiassed in interpretation, and just in criticism; it is rather his misfortune than his fault that he has fallen so far short of the mark in all three respects. Practically all his material rests upon the evidence of native—Chinese or Mongolian—witnesses. All are fully convinced of the diabolical origin of the phenomena, and Dr. Nevius himself takes the same view, so that we can scarcely accept the accounts as literally true and uncoloured by preconceptions. Such evidence can scarcely do more than supply illustrations of facts already independently established.

Of alleged supernormal phenomena the book is almost barren. One case of a "Poltergeist" rests solely upon the evidence of Mongolians, whom the missionary transmitting the account stigmatises as "so imbued, one and all, with the spirit of lying that I have found it useless to repeat what the most respectable say." In a few other cases it is claimed that the demoniac was possessed of supernormal knowledge and of the gift of healing, but no definite facts are given.

923 A. For accounts of the impostures of Madame Blavatsky and other members of the Theosophical Society, see:—

(1) "Report of the Committee appointed to Investigate Phenomena connected with the Theosophical Society," in *Proceedings* S.P.R. (vol. iii. pp. 201–400). This Committee was appointed in 1884 by the Council of the Society for Psychical Research. It consisted of the following members: Messrs. E. Gurney, R. Hodgson, F. W. H. Myers, F. Podmore, Professor and Mrs. H. Sidgwick, and Mr. J. H. Stack. The report is prefaced by the "Statement and Conclusions of the Committee"; next comes Dr. Hodgson's "Account of Personal Investigations in India, and discussion of the authorship of the 'Koot Hoomi' letters"; numerous facsimiles of the letters are given, together with a report by the expert,

Mr. F. G. Netherclift, on the character of the handwritings. An account of some other phenomena—four cases of letters received in a mysterious manner, and four cases of supposed "astral" apparitions—was contributed by Mrs. Sidgwick.

(2) "The Defence of the Theosophists," by Dr. R. Hodgson, in *Proceedings* S.P.R. (vol. ix. pp. 129–159). This consists of replies to attacks on the above Report.

(3) *A Modern Priestess of Isis:* abridged and translated on behalf of the Society for Psychical Research from the Russian of V. S. Solovyoff, by Walter Leaf, Litt. D. (Longmans, Green & Co., London, 1895). To Mr. Solovyoff's narrative are added in appendices a defence of Madame Blavatsky by her sister, Madame Jelihovsky, and Mr. Solovyoff's reply to the latter.

(4) *Isis very much Unveiled:* being the Story of the great Mahatma Hoax, by Edmund Garrett; reprinted from the *Westminster Gazette*, 1895.

(5) The chapter on "Madame Blavatsky and Theosophy," in Mr. F. Podmore's *Studies in Psychical Research* (Kegan Paul, Trench, Trübner & Co., London, 1897).

See also, for reviews of (3) and (4), *Proceedings* S.P.R., vol. xi. pp. 155–162.

923 B. The following articles in the *Proceedings* S.P.R. relate to work done by members of the Society in exposing fraud in connection with some alleged "physical phenomena" of spiritualism, and in showing what conditions are necessary in order to guard against it.

"Results of a Personal Investigation into the Physical Phenomena of Spiritualism, with some critical remarks on the evidence for the genuineness of such Phenomena," by Mrs. H. Sidgwick [1] (vol. iv. p. 45).

"Accounts of some so-called 'Spiritualistic' Séances," by Professor H. Carvill Lewis and others (vol. iv. p. 338).

"The Possibilities of Mal-observation and Lapse of Memory from a practical point of view," by R. Hodgson and S. J. Davey (vol. iv. p. 381).

The two last-named articles relate chiefly to the "slate-writing" performances of the medium Eglinton, and Mr. Davey's successful imitation of them by conjuring. Numerous discussions on the same subject appeared in the *Journal* S.P.R. during 1886 and 1887 (vols. ii. and iii.).

"On Spirit Photographs," by Mrs. H. Sidgwick (vol. vii. p. 268).

"Mr. Davey's Imitations by Conjuring of Phenomena sometimes attributed to Spirit Agency," by R. Hodgson (vol. viii. p. 253).

"Indian Magic and the Testimony of Conjurers," by R. Hodgson (vol. ix. p. 354).

"Resolute Credulity," by F. W. H. Myers (vol. xi. p. 213).

"Eusapia Paladino," an account by Professor Sidgwick of sittings held with her at Cambridge in 1895, in the *Journal* S.P.R. (vol. vii. p. 148).

[1] See also Mrs. Sidgwick's article on "Spiritualism" in the *Encyclopædia Britannica.*

I may further refer my readers to the following books:—

Studies in Psychical Research, by Frank Podmore (Kegan Paul, Trench, Trübner & Co., London, 1897).

Modern Spiritualism: a History and a Criticism, by Frank Podmore (Methuen & Co., London, 1902).

Preliminary Report of the Commission appointed by the University of Pennsylvania to investigate Modern Spiritualism, in accordance with the request of the late Henry Seybert (J. B. Lippincott Company, Philadelphia, 1887).

The Death-Blow to Spiritualism: being the true story of the Fox Sisters, as revealed by authority of Margaret Fox Kane and Catherine Fox Jencken, by Reuben Briggs Davenport (New York: J. W. Dillingham Co., 1888; also 1897).

Revelations of a Spirit Medium; or Spiritualistic Mysteries Exposed: a detailed explanation of the methods used by fraudulent mediums. By a Medium (St. Paul, Minn.: Farrington & Co., 1891).

The Bottom Facts concerning the Science of Spiritualism derived from careful investigations covering a period of twenty-five years, by John W. Truesdell. With many descriptive illustrations (New York: G. W. Carleton & Co.; London: S. Low & Co., 1884).

Confessions of a Medium (Griffith & Farran, London, 1882).

Spirit Slate-writing and Kindred Phenomena, by William E. Robinson (New York: Munn & Co., 1898; London: Sampson Low, Marston & Co.). This contains a good account by a professional conjurer of various methods of producing slate-writing by trickery.

Some Account of the Vampires of Onset, Past and Present (S. Woodberry & Co., Boston, 1892).

Modern Spiritualism, by J. N. Maskelyne (London: F. Warne & Co.).

925 A. An instance of a supposed telekinetic phenomenon which was probably to be attributed to motor automatism is that mentioned in the case of Mme. X. (see **833**) when, as she was standing on a chair, "the chair was violently snatched from under her feet and pushed to a distance" by—as she believed—some "invisible force." Some incidents of a similar kind are described in Professor Flournoy's history of Mdlle. Smith (but not referred to in my account of this sensitive in **834–842**).

Raps are mentioned in the case of Professor Rossi-Pagnoni (**864 A**); in the Péréliguine case (**868 A**) raps and the movement of a heavy untouched table are described; and in the case of Mr. F. Hodgson (**868 B**) there seem to have been various telekinetic movements besides raps. In these last two cases the telekinetic phenomena were apparently connected with a recent death, and it will be remembered that many of the better evidenced groups of supernormal phenomena seemed to cluster about the point of death, some occurring shortly before and some shortly after it, while others more closely coincide with the death itself. I quote here a simple case of an isolated movement, occurring shortly before a death

under circumstances which seem to give it a kind of coincidental or purposive character. The reader should compare with this the account of the "Woodd knockings" to which I have briefly referred in **868 C.**

From *Proceedings* S.P.R., vol. vii. p. 154. The account is given by the Rev. Edward T. Vaughan, of Langleybury Vicarage, King's Langley, who writes:—

August 25th, 1884.

Some three or four years back, I had occasion to visit a parishioner who was seriously ill, one afternoon in the winter time as it was growing dark. I had seen him several times before since his illness commenced, and had always found him in the same bedroom. On this occasion I had been praying with him, and his wife was kneeling at the opposite side of the bed to myself. As I was saying the last words of the prayer, we (the woman and myself) distinctly saw a small table, which stood about a yard from the foot of the bed, rise two or three inches from the ground and come down with a violent thump upon the floor, so loudly that the man, who was lying with his eyes closed, started up and asked, with some terror, what had occasioned it. On examining the table, I found that a glass with medicine in it, which stood upon the table with several other articles, had been so shaken that some of the contents were spilt. My first idea was that something had been thrown down in the room below, where my wife, a sister of the woman's, and an aged uncle were sitting. On going downstairs and inquiring, I found that this was not so; that they had been all sitting perfectly quiet in the room, and thought *we* had thrown down something in the bedroom. There was no one else in the house. The man died about a week after this took place.

E. T. VAUGHAN, Vicar of Langleybury.

Mr. Vaughan writes later:—

June 27th, 1888.

I enclose according to your wish a statement from Mrs. Vaughan of what she remembers of the curious incident. I am sorry to say the widow, though she still lives in this village, is not capable of *writing* down a statement of what she saw and heard that evening, though she can give a very clear account of the circumstances to any one who examines her orally. The man's name was John Wilson, a bricklayer in the employ of the Earl of Clarendon. He died on December 7th, 1881, about a week after the strange occurrence. I have never since experienced any similar phenomenon.

EDWARD T. VAUGHAN.

Mrs. Vaughan writes under the same date as follows:—

In confirmation of the story of Wilson's deathbed, I can say I was sitting in the room below the sick man's with two other people (his sister-in-law and uncle), in perfect silence, as every word read in the room above could be distinctly heard by us. Just as the last words of the prayer were being said, we were startled by a loud and sudden noise, as if some heavy piece of furniture had fallen in the room above. My first impression was that the man was taken worse, and that his wife, moving hastily to him, had knocked over a table. None of us spoke, though we started and looked at each other, and expected to hear some one called; but almost the next minute I heard Mr. Vaughan address the man on leaving, and come downstairs with the wife. I went to

meet them with her sister, and though nothing more was said by any of us than "good-bye," I saw by all the faces that something unusual had happened. As soon as we were out of the house I said to Mr. Vaughan, "What *was* that noise just as you were reading the prayers?" and he told me the story you have heard, and it formed the principal topic of our long walk home, wondering what it was, and trying to explain it, without in the least coming to any conclusion but greater wonder. E. L. VAUGHAN.

This is a brief and simple incident; but it is particularly hard to explain by ordinary causes—such as an earthquake or a mistaken memory.

926 A. SCHEME OF VITAL FACULTY.

The following scheme is not put forth as expressing deliberate convictions, supported by adequate evidence. Its speculative character has, in fact, excluded it from my text, yet I hope that it may not be without its use. For many men the difficulty of belief is not so much in defect of trustworthy evidence as in the unintelligibility, the *incoherence* of the phenomena described, which prevents them from being retained in the mind or assimilated with previous knowledge.

I have myself felt the full force of this objection, and I believe that some effort to meet it has become absolutely needful. Undoubtedly a record of facts without theories is the first essential. But the facts individually are like "stones that fall down from Jupiter,"—isolated marvels, each of which seems incredible until we have made shift to colligate them all.

"Truth," as we have in this research constant need to remember, "emerges more readily from error than from confusion;" and it is in the place of absolute confusion—wandering as we are *per incertam lunam, sub luce maligná*—that I point to pathways which may lead somewhither, though it be with much of error by the way.

With this apology, made once for all, I enter upon a task whose provisional and hazardous character no one can feel more strongly than myself.

Let us begin, then, by taking the most generalised view possible of all these phenomena. They appear, at any rate, to depend upon the presence of living human beings; and they are therefore in some sense phenomena of *life*. If, then, they are phenomena of life, they must be in some way derived from, or must bear some analogy to, the vital phenomena, the faculties and functions with which we are familiar in the experience of every day. Yet to say this brings us little nearer to our aim. Spirits may have ruled Mr. Moses' mind and body just as truly as our own conscious will rules our mind and body.[1] But the results which they produced were so different from any results which we can produce that it is hard to know where to begin the comparison. Is there not some middle

[1] This Appendix was written originally with a special view to the phenomena alleged to occur in the case of Mr. W. Stainton Moses.—EDITORS.

term, some intermediate series, with which both these extreme series may have points of resemblance?

It is here that we ought to feel the advantage of previous discussions on man's own supernormal faculties,—on the powers of the Self below the threshold of ordinary consciousness. We have traced these powers in detail; we have noted the extension of the normal spectrum of consciousness beyond both red and violet ends, in response to subliminal control. Perhaps the profounder conception of the Self thus gained may help us to bridge over that gulf between the performances of the ordinary man and those of the so-called medium which heretofore has involved so difficult a leap. We may find that the spirit's power over the organism which it controls or "possesses,"—while possibly going much further than any subliminal power in the organism itself, as known to us,—may yet advance along similar lines, and receive explanation from hypnotic or telepathic phenomena. I will endeavour, then, to set side by side, in tabular form, the main heads of vital process or faculty as exercised (1) under normal or supraliminal control; (2) under subliminal and telepathic control; (3) under what is claimed as disembodied or spiritual control.

In arranging this scheme my first object is to bring all such phenomena as we actually have before us into intelligible connection; introducing by the way a few of the explanations given to Mr. Moses by his guides. Those explanations, however, are for the most part slight and vague, and our experimental knowledge of the phenomena is, of course, merely nascent and fragmentary. My scheme, therefore, cannot aim at complete logical arrangement. It must involve both repetitions and lacunæ; nor can it be such as the physiologist would care to sanction. But it will, at least, be a first attempt at a connected schedule or rational index of phenomena apparently so disparate that the very possibility of their interdependence is even now constantly denied.

SYNOPSIS OF VITAL FACULTY.

I.

FIRST SERIES:—PHENOMENA SUPRALIMINALLY CONTROLLED, OR OCCURRING IN ORDINARY LIFE.

1. Supraliminal or empirical consciousness; aware only of the material world through sensory impressions.
2. Physical nutrition, including respiration.
   (*a*) Physiological and pathological processes and products.
3. Physical expenditure; action on material and etherial environment.
   (*a*) Mechanical work done at the expense of food assimilated.
   (*b*) Production of heat, odour, sound, chemical changes, as the result of protoplasmic metabolism.
   (*c*) Production of etherial disturbances; as emission of light and generation of electrical energy.

4. Action on the incarnation of life on the planet.
   (*a*) Reproduction, as physiological division.
5. Mental nutrition; sensory receptivity.
   (*a*) Ordinary sense-perception.
   (*b*) Memory.
6. Mental expenditure; response to stimuli.
   (*a*) Intra-cerebral response; ideation.
   (*b*) Emotion; will; voluntary innervation.
7. Modifications of supraliminal personality.
   (*a*) Birth; as physiological individuation.
   (*b*) Sleep; with dreams, as oscillations of the conscious threshold.
   (*c*) Metamorphoses; as of insects and amphibians; and polymorphism, as of hydrozoa; multiplex personality.
   (*d*) Death; as physiological dissolution.

II.

SECOND SERIES:—PHENOMENA SUBLIMINALLY CONTROLLED.

1. Subliminal consciousness; obscurely aware of the transcendental world, through telepathic and telæsthetic impressions.
2. Physical nutrition modified by subliminal control.
   (*a*) Suggestion, self-suggestion, psycho-therapeutics.
   (*b*) Stigmatisation.
3. Physical expenditure modified by subliminal control.
   (*a*) Mechanical work modified by psychical integration or disintegration; hysteria.
   (*b*) Production of heat, and other specific effects upon matter, subliminally modified.
   (*c*) Emission of light, and generation of electrical energy modified.
4. Action on the incarnation of life on the planet.
   (*a*) Prenatal suggestion through intermediate organism of parent.
5. Mental nutrition (sensory and supersensory receptivity) subliminally controlled.
   (*a*) Hyperæsthesia; anæsthesia; analgesia.
   (*b*) Hypermnesia; manifested in dreams or automatisms.
   (*c*) Telepathy; veridical hallucinations; sensory automatism.
   (*d*) Telæsthesia or clairvoyance; perception of distant scenes; retrocognition; precognition.
6. Mental expenditure; response to stimuli modified by subliminal control.
   (*a*) Subliminal ideation; the inspirations of genius.
   (*b*) Motor automatism; concurrent consciousness; hyperboulia.
   (*c*) Extradition of will-power beyond the organism; telergy; self-projection.

7. Modifications of subliminal personality.
   (*a*) Birth; as spiritual individuation.
   (*b*) Sleep and trance; self-suggested or telepathically suggested; with clairvoyant visions.
   (*c*) Ecstasy.
   (*d*) Death; as irrevocable self-projection of the spirit.

III.

THIRD SERIES:—PHENOMENA CLAIMED AS SPIRITUALLY CONTROLLED.

1. Subliminal consciousness, discerning and influenced by disembodied spirits in a spiritual world, who co-operate in producing objective phenomena.
2. Physical nutrition modified by spirit-control.
   (*a*) Spirit-suggestion; psycho-therapeutics.
   (*b*) Stigmatisation.
   (*c*) Novel and purposive metastasis of secretion.
3. Physical expenditure modified by spirit-control.
   (*a*) Mechanical efficiency increased and fulcrum displaced.
   (*b*) Control over individual material molecules; resulting in abrogation of ordinary thermal laws, and in aggregation and disaggregation of matter.
   (*c*) Control over etherial manifestations; with possible effects in the domains of light, electricity, gravitation, and cohesion.
4. Action on the incarnation of life on the planet.
   (*a*) Pre-conceptual suggestion or self-suggestion.
   (*b*) Ectoplasy or Materialisation; temporary extradition or concentration of vital energy.
5. Mental nutrition modified by spirit-control.
   (*a*) Ordinary sensory perception spiritually controlled.
   (*b*) Memory controlled; retrocognition spiritually given.
   (*c*) Sensory automatism spiritually controlled; phantasms of the dead, &c.
   (*d*) Telæsthesia developed into perception of spiritual environment; precognition.
6. Response to stimuli spiritually controlled.
   (*a*) Ideation inspired by spirits.
   (*b*) Motor automatism spiritually controlled; possession.
   (*c*) Extension of will-power into the spiritual world; prayer.
7. Modifications of personality from spiritual standpoint.
   (*a*) Birth; as descent into generation.
   (*b*) Sleep and trance induced, and visions inspired, by spirits.
   (*c*) Precursory emergence into completer personality; ecstasy with perception of spiritual world.
   (*d*) Death; as birth into completer personality.
   (*e*) Vital faculty fully exercised in spiritual world.

I. First Series:—Phenomena Supraliminally Controlled, or Occurring in Ordinary Life.

(1) *Supraliminal or Empirical Consciousness; aware only of the Material World through Sensory Impressions.*—Beginning with the series of manifestations of supraliminal or "normal" faculty—normal merely in the sense that it is more habitually observed than the subliminal—I must needs make my first heading simply Consciousness. We must assume this starting-point from which to work, and we must briefly point out the limits within which this supraliminal consciousness is circumscribed. It is, as I hold, largely an outcome of the struggle for existence; a fraction of the potential consciousness of each individual life, selected and developed by planetary evolution and earthly needs. I am conscious of some of my points of relation to this material world, because without such awareness my ancestors could never have subsisted here. I am unconscious of my profounder, my cosmic relations, if such there be, because while my ancestors were struggling upwards from the brute such knowledge would have been to them a bewilderment rather than a help. Nay, even the spectrum of ordinary consciousness, as I have termed it, extending from where it fades at the red end into unconscious organic processes to where it fades at the violet end among psychical hints and indications which we can no longer follow,—even that habitual range of perception is interspersed with many dark belts and lines. For that range of perception has been contrived by Nature, so to say, on no scientific principle, but merely so as to give, at the least physiological expense, a rough notion of some superficial features of a molar world. We gradually learn, indeed, by reason and calculation, that this apparently molar world consists (for our intelligence) of at least two interpenetrating environments, molecular and etherial; but to the supraliminal consciousness all that lies beyond the range of eye and ear is matter of inference and artifice, not of direct apprehension.

(2) Physical Nutrition, Including Respiration.

(*a*) *Physiological and Pathological Processes and Products.*—In an environment thus conceived we have to build up and to expand the energies of body and mind, apparently inseparably united to form a personality which we have as yet no reason to suppose to be of more than earthly scope. The nutrition of the body is the first necessity, but most of the mechanism of this nutrition lies now beneath the conscious threshold—beyond the red end of our imaginary spectrum. Even upon the body with which it popularly identifies itself the supraliminal consciousness gazes as a mere outsider. We can do no more than register our own idiosyncrasies, and employ observed tendencies of our inward mechanism to repair its own aberrations. We become familiar with certain processes and reactions, physiological and pathological; but why the elements of

our body are thus associated and dissociated we know not; nor can we (speaking broadly) produce any reaction by means other than those which the organism itself habitually employs.

(3) Physical Expenditure; Action on Material and Etherial Environment.

(*a*) *Mechanical Work Done at the Expense of Food Assimilated.*—Our body, thus built up by nutrition (including respiration) from its original germ, has acquired energy which it can expend on its environment, both molecular and etherial; as well as exerting an obscurer form of action, of which we shall speak later, on the world of life to which the germ belongs. The most fully conscious and purposive form which the body's energy takes is that of mechanical work upon molar masses. Here we can, to a great extent, compute its work like an artificial engine's; noting that the relation between food absorbed and work done is never such as to threaten disturbance of the general law of Conservation of Energy.

(*b*) *Production of Heat, Odour, Sound, Chemical Changes, as the Result of Protoplasmic Metabolism.*—The animal body exerts various *effects*, other than mechanical, upon different kinds of living and lifeless matter. It generates and imparts heat both by conduction and by radiation; it propagates sound-waves and odours which specifically affect certain prepared surfaces; it may generate electric charges and electric currents; both in its higher and lower forms it effects, without as well as within its own periphery, certain chemical associations and dissociations whose range is unknown.

(*c*) *Production of Etherial Disturbances; as Emission of Light and Generation of Electrical Energy.*—One of these specific effects, exerted not on the molecular but on the etherial world—the production of *light*—is important enough, in view of what is to follow, to be placed under a heading by itself. It will be convenient, however, to defer dealing with this topic until a later stage in our discussion. The development of electro-motive force of considerable magnitude, as for instance, in some species of fishes, is a rare phenomenon; but electrical manifestations of a feeble kind occur in the muscles and nerves of all animals, and even in the tissues of some plants.

(4) Action on the Incarnation of Life on the Planet.

(*a*) *Reproduction as Physiological Division.*—The living organism has one further power;—of all its powers at once the most complex and the most subliminal. It can influence by reproduction the incarnation of life upon this planet. From the supraliminal standpoint we can speak of reproduction only as of an elaborate process of physiological division. But the distinction between supraliminal and subliminal knowledge and purpose,—where the subliminal purpose has sometimes been held to be no

merely individual aim,—has here been guessed by philosophers in the illusion which Nature, for her own ends, throws around her children;—leading them by roads which they blindly follow towards an end which, for aught she cares, they may even desire to shun.

(5) Mental Nutrition; Sensory Receptivity.

(*a*) *Ordinary Sense Perception.*—From the nutrition and expenditure of the bodily organism let us turn to the nutrition and expenditure of the *mind*, which, however inseparable its connection with the body may be deemed,—even if we regard it merely as a concatenation of "highest-level brain-centres"—must yet, for clearness' sake, be treated separately in any scheme of vital function. The nourishment of the mind (or highest-level centres) is through sensory impressions, which reach it from without through definite channels so soon as they attain a definite intensity.

(*b*) *Memory.*—The residual changes which these impressions leave constitute the physical basis of memory; and supraliminal memory normally contains the residue only of supraliminal impressions.

(6) Mental Expenditure; Response to Stimuli.

(*a*) *Intra-cerebral Response; Ideation.*—To these stimuli, freshly impinging, or become in a sense fixed and inherent, we find the mind or highest centres reacting, first in ideation, or intra-cerebral re-adjustments.

(*b*) *Emotion; Will; Voluntary Innervation.*—Next we find them reacting in emotion and in will,—or motor innervation, which energises beyond the brain, and gives orders to voluntary muscles,—to eyes and tongue and hands and limbs,—which express the intelligent personality within. These orders are supraliminally conceived in molar terms, but they receive a molecular obedience. We say to the hand Write! But the answer is not a mere puppet-like movement of such molar mechanism as we could ourselves conceive, but—like the inward ideation itself—depends upon a rearrangement of molecules such as no science can at present trace or explain.

(7) Modifications of Supraliminal Personality.

(*a*) *Birth; as Physiological Individuation.*—And, finally, both body and mind may pass through we know not how many phases without losing what we regard as the identity of either. *Birth* in this scheme we must regard as physiological individuation, obliging the new animal to seek food for itself, and thus compelling, in higher animals, a rhythmically recurring increase of alertness which we term the waking state.

(*b*) *Sleep; with Dreams, as Oscillations of the Conscious Threshold.*—But an abeyance in *sleep* of the supraliminal control perpetually recurs,

and is needful to the organism's preservation. And in the temporary obliteration of the conscious threshold thus induced, the fragmentary ideation immediately below the waking level makes itself manifest in *dream* (and the subliminal control becomes dominant in various ways and in varying degrees).

(*c*) *Metamorphoses, as of Insects and Amphibia, and Polymorphism, as of Hydrozoa: Multiplex Personality.*—Even profounder changes occur in animal metamorphoses, where the struggle for existence brings to the surface at different stages of life different selections from the potential syntheses of faculty included in the original germ,—those, namely, which are adapted to the environment in which the particular stage is passed. In the higher animals the variations that occur as the infant progresses through youth to maturity are much less marked and more gradual. In some few abnormal men, however, cerebral rearrangements may sometimes bring about sudden and complete changes in the superficial character and memory. These differ from the metamorphoses of the lower animals in having, as a rule, no relation to different stages of life, and remind us rather of the polymorphism of a colonial Hydrozoon, in which the different attributes and characteristics of a single complete organism are distributed among the various individuals of the colony. The man with a multiplex personality is like a single individual of such a colony, in that only certain elements of his ordinary self are manifest at once, the rest being for the time submerged.

(*d*) *Death; as Physiological Dissolution.*—And ultimately the individual organism loses the power of self-adaptation to its environment; physiological dissolution ensues; and from the supraliminal standpoint we discern no energy which is not dispersed in lower forms at death.

Of thus much, then, and of thus much only of ourselves, the struggle for earthly existence has compelled us to be aware. It is an empirical or superficial cognisance; and here, as truly as anywhere in nature, "all that we know is phenomenal of the unknown."

II. Second Series:—Phenomena Subliminally Controlled.

(1) *Subliminal Consciousness; obscurely aware of the Transcendental World, through Telepathic and Telæsthetic Impressions.*—Let us turn now to our second scheme; that which is to represent for us vital function under the nascent control of a subliminal consciousness, and amid the dimly-guessed operations of a transcendental world. The subliminal faculties whose existence I infer from our evidence will be traced in detail as we proceed. Here at the beginning I must merely explain on what principle I have assigned to some of these faculties and not to others a source in the subliminal self, or in telepathic action from other embodied minds, rather than in any extra-terrene or spiritual intervention. This distinction is often obscure but I have here drawn the line so as to avoid

unduly favouring my own argument. I am endeavouring to show that certain subliminal processes which I hold to be going on in each of us do form a real intermediate class between the processes of normal life and those attributed to spirit-control. I have, therefore, here left to the account of spirit-control all that can be at all plausibly claimed for it;[1] believing that the remaining phenomena, those which seem almost indisputably referable to a source within ourselves, will be enough to carry us half-way across the apparently impassable gulf which separates Mr. Moses' and similar experiences from the experiences of the mass of mankind.

For these phenomena will not only in themselves show great accessions of power, but also will give plain indication of still more marked development to come. We shall not only see the spectrum of supraliminal consciousness largely extended in both directions, but shall also realise that this extension implies a new environment—an environment whose laws we have yet to learn, and whose denizens to encounter.

Let us discuss, then, the subliminally guided faculties in the same order in which we have just discussed the faculties of common life.

(2) Physical Nutrition Modified by Subliminal Control.

(*a*) *Suggestion, Self-suggestion, Psycho-therapeutics.*—And first as to the influence of subliminal control on bodily nutrition. We have here, as it happens, the most conspicuous and popular group in our whole range of unfamiliar phenomena. The experimental study of the subliminal self was virtually originated by the empirical discovery that "mesmeric passes," and afterwards that hypnotic suggestion in general, had power to alter the condition of the nervous system;—to induce sleep, to relieve pain, to re-establish arrested secretion, and to restore morbid secretion to healthy normality. I have already discussed (in Sections **568–570**) the part which an actual effluence, or a telepathic impact, may play in such operations as these, and will take here the only remaining logical view, which assumes that suggestion from a hypnotiser is virtually self-suggestion; the hypnotiser's order having merely the power of reaching in some unexplained way the subject's subliminal self, and setting in action that *hyperboulia*, so to term it,—that extension of will-power over parts of the organism unreachable by supraliminal will,—which enables the hidden self to achieve the marvellous restorations of "psycho-therapeutics." For this submerged and intimate will can wield, as it were, the very *vis medicatrix naturæ*, and chase back the runaway molecules into a road made familiar to them by long memories of healthy action.

(*b*) *Stigmatisation.*—Yet this, though the easiest, is not the only road down which the dominated molecules can be driven. The various pheno-

[1] The reader must observe that the standpoint adopted for the purpose of this special argument differs from that of the book as a whole, in which the *onus probandi* is laid on the spiritistic theory.—Editors.

mena of modified secretion to which the conventional name of *stigmatisation* has been given consist in a selective direction of cells or of even minuter bodily elements away from their settled customary performance, through changes which the predecessors of these cells have indeed traversed before,—but never without specific objective cause—never on so impalpable an invitation. The serum which rises in the "suggested" blisters is in itself no novel product; but its evocation without mechanical irritation shows (as I have urged elsewhere, see **543**) a quite novel power to play upon the organism as with purposive manipulation from within.

(3) PHYSICAL EXPENDITURE MODIFIED BY SUBLIMINAL CONTROL.

(*a*) *Mechanical Work Modified by Psychical Integration or Disintegration; Hysteria.*—And next as to the effect of subliminal control upon the organism's *expenditure;* in the first place upon its expenditure in muscular energy. The amount of muscular energy which the supraliminal self can control may at first sight be regarded as a compromise, achieved in the struggle for existence, between present and future convenience. It can put forth, that is to say, just so much energy as is generally compatible with avoiding any serious risk of injury to the organism. But this explanation will not take into account all the elements of the problem. The human organism is an imperfectly unified colony of cells; and there is nothing to show us that the precise degree of integration to which we attain in ordinary life is such as to enable our organism to exert its maximum of energy without risk of injury.

We find, in fact, that a capacity of greater effort may be the result or the concomitant either of disintegration or of further integration. The great increase of muscular power which sometimes accompanies mania is an instance of the first, and the manner in which the increased energy in such cases becomes apparent throws some light on subliminal operation generally. This subject has been fully discussed in Chapters II. and III. I have shown that the same increase of energy may follow on increased integration, of which I regard Genius as the palmary instance. In short, and as might have been expected, the katabolic as well as the anabolic forces, the output as well as the intake of the bodily frame, are amenable, in more ways than we can suppose ourselves to have yet discovered, to subliminal control.

(*b*) *Production of Heat, and other Specific Effects upon Matter, Subliminally Modified.*—Turning now to effects other than mechanical produced upon the material world, we find rather suggestions for experimentation than records of experiment adequately performed. The subjective sensation of *heat* can, of course, readily be produced by hypnotic suggestion, and in a sensitive subject perspiration may follow,—*si dixeris, Aestuo, sudat:*—but I know of no experiment which has compared the total heat emitted by the organism in a normal state and under

suggestion. Suggestions involving bodily odour and chemical conditions have thus far been confined to psycho-therapeutics, although here also there might well be experiments with a purely scientific aim. But the most important effect of a supernormal kind alleged to have been produced upon matter in the course of experiment on subliminal faculty is the old-fashioned mesmeric effluence, which, in the opinion of Elliotson, Esdaile, &c., was proved to affect not only the human organism, but water and other inanimate matter (see **541 E** and **K**). This view is entirely out of fashion now, and we ourselves have wholly failed to confirm it by experiment; but the history of hypnotism has consisted so largely in the confident disavowal, followed by the gradual re-discovery,—though often with a new interpretation,—of phenomena alleged by the earlier mesmerists, that it would, I think, hardly be safe to set aside this "mesmerisation of objects" as due merely to suggestion, until it shall have been tested by many more experiments, performed with modern exactitude and care.

(*c*) *Emission of Light, and Generation of Electrical Energy Modified.*—A like need for experiment exists with regard to phenomena of *luminosity*, alleged from time to time to accompany abnormal conditions of the human frame. "Some startling but apparently well-authenticated cases," says the writer of the article on "Phosphorescence" in the *Encyclopædia Britannica*, "are on record of human beings having been luminous owing to certain states of disease." Of such cases I shall have more to say presently. This phenomenon has been frequently noted both in and by persons in a trance condition; but usually under circumstances where one cannot be sure that the effect was not a merely subjective one. With Mr. Moses, however, it was repeatedly observed during séances, being generally visible to Mrs. Speer, and sometimes to all the sitters. Mrs. Speer writes: "I have often seen Mr. Moses enveloped in a luminous cloud or white mist, and when he rubbed his hands phosphorescent light seemed to be emitted from his fingers. This light enabled him to see his own hands in the dark." I find an entry in Mr. Moses' notebooks to the effect that on one occasion at least he saw his hands luminous when he had returned to his own rooms after a séance. I shall return to this subject hereafter when dealing with "Spirit-Lights"; but this phosphorescence of the sensitive himself seems to belong rather to the category of subliminal control. It seems not improbable that such manifestations may be made more intelligible by further discoveries on the lines of those recently made by physicists as to the luminescent effects produced by obscure radiations whose existence was previously unsuspected.

(4) Action on the Incarnation of Life on the Planet.

(*a*) *Prenatal Suggestion through Intermediate Organism of Parent.*—We come next to the problem of the influence of subliminal control on the realm of *life*,—on the manner in which the sum of life on earth is

supplied by fresh incarnations from the unknown environing energy. The first question will be as to the power of suggestion, by influencing the mother, to influence the unborn child. And so large a collection has now been made of cases where an impression, produced (more often, of course, by accident than by design) upon the mother has been reflected by the offspring (see **526**) that I feel entitled to assume such influence as highly probable, if not established.[1] This fact, if fact it be, is of an importance greater than has yet been realised. We cannot fix a *terminus a quo* before which such influence is impossible; and the much-needed science of "eugenics" seems likely to depend largely upon a psychical factor.

(5) Mental Nutrition (Sensory and Supersensory Receptivity) Subliminally Controlled.

(*a*) *Hyperæsthesia; Anæsthesia; Analgesia.*—We have now dealt with the influence of the subliminal self in upbuilding the organism, and in modifying the organism's effect upon its environment. With the discussion of its effect upon the world of *life* we have reached as it were the watershed of physical and psychical determination; and we proceed now to the region of intellectual effects;—of influence subliminally exercised, first upon sensory receptivity, and then upon motor response.

Subliminal modifications of sensory receptivity, important as they are, have been already so fully discussed in Chapter V. that we need here do no more than recapitulate them, thus preparing the reader for the still more potent sway which we shall find ascribed to spirits over the perception of men. Briefly, then, the senses can be either stimulated or suspended to an extent hardly yet fathomed. Cases of *hyperæsthesia* are recorded which seem scarcely compatible with that we know of the structure of the sensory end-organs themselves.

So profound an *anæsthesia*, on the other hand, may be produced that prolonged and painful operations can be undergone without evoking a murmur. Nay, what is even more remarkable, the sense of *pain* may be abrogated while other sensations remain intact, and an *analgesia* produced which is no result of disease or disintegration, but apparently the highest —the most serviceable—condition to which the organism has yet been raised.

(*b*) *Hypermnesia, Manifested in Dreams or Automatisms.*—The subliminal control of *memory*—of the stored-up knowledge derived from past sensation—shows a similar advance upon the supraliminal. To retain in supraliminal memory—or sufficiently near the threshold to be summoned at will—even facts or scenes upon which we have deliberately fixed atten-

[1] The best list of references is to be found in a book otherwise of little value, "Ædœology," by S. B. Elliott, M.D., Boston, U.S.A., 1893. See also Professor Macalister on Stigmatisation (*ad fin.*) in *Encyclopædia Britannica*. The list of cases has been much extended since Professor Macalister wrote.

tion is a task which often exceeds our powers. But some reason has been shown for believing that in the subliminal memory we possess at least a much fuller, if not a complete, record of all that has passed, even, as we say, "unnoticed," across our visual or auditory field; and in hypermnesic dreams and crystal vision we seem to peep for the moment into a treasure-house whose existence was not suspected till now.

There seem, moreover, to be various influences, as yet hardly realised or defined, which should rather rank as sensory than under any other heading, namely, the *heteræsthesiæ* discussed in **541**.

(*c*) *Telepathy; Veridical Hallucinations; Sensory Automatism.*—And here we reach a critical point in our series; the introduction, namely, among phenomena which may be regarded as merely extending powers already known, of those newly recognised and manifestly supernormal faculties of telepathy and telæsthesia (or clairvoyance) with which so much of our work in psychical research has been concerned. Can we still regard ourselves as passing only from one to another degree of faculty exercised in the already known environment? or are we beginning to observe human faculty operating in an environment new to science? At first sight, the least inconceivable explanation of telepathy might seem to lie in assuming a fresh form of ether-waves which should carry the vibrations of one brain and imprint them on another.

I have already shown (**632–634**) the inadequacy of this theory to explain even many simple experimental cases—still more cases of collective percipience, of telepathy from the dead, and of the faculties analogous to telepathy to be discussed immediately,—telæsthesia and clairvoyance, precognition and retrocognition. We may still, however, find some points of transition between at least the supraliminal manifestations of telepathy and phenomena already known. And telepathy is thus linked with the *sense-perception* and the *memory* which we have just been discussing;—even as we shall presently find it linked with emotion and will. In the first place, the *hyperæsthesia* which I have claimed for the subliminal self seems sometimes to pass gradually beyond the point which any sensory influence can be stretched to cover. We must then assume at least a mingling of some form of supernormal acquisition of knowledge;—telepathy if we have an agent's mind already possessed of that knowledge, telæsthesia if no such agent can be suggested.

The *hypermnesia*, again, of which we were but now speaking seems often to act as a kind of *nidus* for germs of knowledge borne home from some other quarter. In itself this extension of subliminal memory is most significant of hidden faculty. For the extended memory itself implies intellectual operation; it is not a mere indiscriminating photograph, but an impressionist or sometimes even a symbolical picture, where facts subjectively important are brought into intentional prominence. And that picture—let us take for example an actual picture seen in a crystal—is selected from amongst a presumable multitude of its congeners, and pre-

sented to supraliminal view at the useful moment. And often, as I have said, among the contents of this subliminal memory unexpected items float up into cognisance; crystal-vision or hallucination turns out to be *veridical*—to tell truly of a fact which no actual observation, however acute, can ever have stored up in the subliminal memory. We find, in short, that the subliminal consciousness does not only acquire and retain a fuller picture of its material surroundings than the every day waking man can boast, but also acquires knowledge by means of its own, and especially by telepathic impression from other minds.

(*d*) *Telæsthesia or Clairvoyance; Perception of Distant Scenes; Retrocognition, Precognition.*—The knowledge which is received by telepathy is knowledge which has been already worked up, so to say, into manageable form in another mind. Is it possible that this power of spiritual perception can be still further extended? that the human spirit can absorb knowledge without the aid either of its own bodily senses or of other minds?

I believe that our answer must be affirmative, and indeed that this power of *telæsthesia* is a faculty perhaps of wider range than telepathy itself. Naturally, we cannot always distinguish such a phenomenon from telepathy; and in many cases of "telepathic clairvoyance" both powers seem to have been at work;—the agent's crisis summoning the percipient's subliminal attention, and the percipient then discerning details of which the agent was not himself directly conscious. Such scenes seem to come midway between telepathy proper and the telæsthetic perception of quite indifferent scenes, presented to the percipient in waking vision or crystal-picture or dream, as it were at random;—as though the casual slipping of a shutter in some vast *camera obscura* had thrown upon the mind's receptive surface a remote and irrelevant segment of the reflected totality of things.

Nor is this all. For it is, perhaps, under this wide heading of telæsthesia that mention should be made of a still more surprising extension of view, from things distant in space to things distant in time also. I need not here repeat the arguments which indicate that these perceptions, although partly due to spiritual communications, seem also partly due to faculties of the subliminal self.

(6) Mental Expenditure; Response to Stimuli Modified by Subliminal Control.

(*a*) *Subliminal Ideation; the Inspirations of Genius.*—From this brief review of the influence of the subliminal self on mental nutrition, let us turn to consider its influence on mental expenditure. There is, of course, no hard and fast line between the two, Ἐσμὲν ἐνεργείᾳ, and all our consciousness is Will in the making. All cerebration, in other words, is probably at once sensory and motor; and at any rate when we are dealing with "subliminal messages" it must seem a matter almost of

chance whether the message shall take the *sensory* form of hallucination, visual or auditory, or the *motor* form of an impulse to write or speak. But first we have to deal, under this heading, with something which is not for us in common parlance either sensory or motor ;—namely, *ideation;* or such intra-cerebral readjustments as involve only images which fall short of hallucination and impulses which have not yet set the muscles in action.

I have urged elsewhere (in Chapter III.) that even our habitual current of thought bears abundant testimony to cerebration beneath the ordinary threshold of consciousness.[1] With all of us there are subliminal uprushes—incursions of ideas and images ready-made and vivid into the superficial stratum of more continuous, but less ardent, less flashing thought. Such uprushes, although alike in *mechanism*, leave *products* of very different worth. For most men nothing better than dust and scoriæ is flung up from the subterranean chambers; for few only do the rock-fragments bear in their cavities the precious crystals which have gathered in hidden laboratories into the emerald's or the ruby's glow.

(*b*) *Motor Automatism; Concurrent Consciousness; Hyperboulia.*—So long as we confine ourselves to these intra-cerebral responses to external stimuli, we have no obvious line to draw between the ideas which we manufacture piecemeal above the threshold and those which come to us ready-made from below. Even here, no doubt, there are physiological effects already indicating an extension of mental influence over the bodily frame. When, in the poet's words, "a great thought strikes along the brain, and flushes all the cheek," the sudden uprush of ideation has affected the vaso-motor system in a way which we cannot deliberately rival. But yet this glowing thought has come mixed with cooler thoughts; it runs, so to say, into the amalgam of common life. We have now to note that a point may be reached, in some men if not in all, where the two streams of faculty are not *conjoint* but *concurrent;* the subliminal faculty using the organism in a separate and definite manner, in writing, namely, or speech, which in reference to the man's habitual processes seems automatic or even quasi-external, and which suggests to him that some intelligence other than his own must be moving his hand or speaking through his mouth. Sometimes, as I believe, such an external intelligence is indeed at work; oftener the man's own deeper self is thus acting on his empirical self, and writing its own messages with the hand to which it has, after all, an equal claim.

[1] It may be worth while to remind the reader that the first important statement in English of the Leibnitzian view of "latent modifications" of minds occurs in Sir W. Hamilton's "Lectures on Metaphysics" (Lect. XVIII.) Dr. Carpenter, to whom the theory is sometimes popularly ascribed, added little except the term "unconscious cerebration." But in reality Leibnitz, with his "insensible perceptions," was nearer the truth (as I conceive it) than either Hamilton or Carpenter, for he did not explicitly deny accompanying consciousness; and that there *is* a subliminal consciousness I regard (as my readers know) as certain.

From many points of view these automatic motor messages form for us a central and instructive phenomenon. In the first place it is obvious that they are closely allied with—sometimes *interchangeable* with—sensory hallucinations. They thus materially support the view that these phantoms also are in the same sense *automatic;* that is, that they are for the most part at least shaped by the percipient's own subliminal self, and presented to his supraliminal perception as a method of informing or influencing him from the depths of his own being. In the second place, they enable us to set out a continuous series from the transitory phenomena of hypnotic suggestion at the one end to changes of personality and "spirit-possession" at the other end. We start, say, from Edmund Gurney's post-hypnotic experiment, where you tell a man a fact in the trance which on waking he forgets,—but which he can nevertheless write out automatically with no recognition of its source. Here we know perfectly whence the fact originally came; we can feel sure that no telepathic, no disembodied influence has been brought to bear. Then come the ordinary mass of spontaneous automatic messages, presumably self-originated, since they contain no fact which the automatist may not have learnt by ordinary sensory means. And from this point the automatisms may diverge in several directions. They may, as I have already said, begin to show knowledge which, cannot have been acquired by normal means;—which seems as if it must have come telepathically from living men;—or even knowledge which, alike in its substance and in its lacunæ, seems coincident with the presumable knowledge and ignorance of some departed spirit.

This is of course the most interesting form of development. But the automatisms may also become markedly impressive in a different way. While still showing no actual knowledge beyond the automatist's normal reach, they may nevertheless assume a character so distinct,—a mode of self-expression so deeply involving the entire organism,—that they come to rank as new phases of personality, representing fresh positions of relative stability into which the man's psychical being may be thrown.

And here again, while thus led forward to our impending notice of Modifications of Personality, we are also led backward to our previous account of psycho-therapeutics and self-suggestion, of the modification of physical nutrition by subliminal control. What we there described, so to say, from the outside, we are now regarding from the inward or subjective point of view. For these motor automatisms pass insensibly into hyperboulia; that is to say, the same subliminal motor response to stimuli which guides the automatist's hand in this strange fashion is not limited in power to mere writing or vocal utterance; it can work upon stomach or liver as well as upon hand or tongue. It has overpassed the traditional bounds in one direction; it shows next that it can overpass them in another; it leaves us asking what bounds it may not overpass. Much in the same way did Frenchmen once speculate as to what causes in a

paper constitution the First Consul was likely to respect. The nerve-system is a kind of traditional Constitution; the Will is a force whose strength, whose very nature, is all unknown. The Will, we say, acts directly on striped muscle and not on unstriped. What is this but a convention which wills obey because they have always obeyed it? What boundary line can the physiologist draw through the phenomena of man's bodily life, assuring us that *here* the purposive must necessarily end, and the unpurposed, the inevitable begin? If Will does anything, why should it not do all?

(*c*) *Extradition of Will-power beyond the Organism; Telergy; Self-projection.*—And if the despot chooses to ignore his own country's Constitution, what guarantee have we that he will respect treaty-obligations abroad? The access of one man to another, the power of one man over another is limited, so to say, by international laws so ancient that no one dreams of infringing them. Then suddenly—to take the best-known case of hypnotisation at a distance—Dr. Gibert throws the absent Léonie into a trance, and impels her to hasten through Havre to his house. This is an *invasion* of an independent kingdom, against all rules of war. And yet it finds, as Napoleon's invasions often found, a party in the invaded realm itself which supports the invader; the impulse given from a distance to Léonie's subliminal self finds something in that self not only competent to discern it but willing to obey.

Mere metaphor, however, cannot satisfy us here. We have reached a point where it is indispensable that we should form at least some provisional working conception not only of what telepathy is not—but of what it possibly may be. Its laws, we have concluded, are not cognate to the known laws of the material world. It is a transference, not of a pattern of vibrations, but of a knowledge, an impulse, which seems to implant itself in the percipient's mind like a living thing. The "telepathic impact," as we have sometimes called it, is no blunt shock. It may be sudden; but it may also be persistent; it may sometimes be overwhelming, but it can be insinuating too. It is not a bolt discharged and done with; it is a vital influence at work on the percipient's subliminal self.

No argument has been as yet urged in this discussion to show that man possesses a spirit which preceded birth or which survives death. The question of individual pre-existence, individual survival, belongs to a later stage of our review of vital faculty. But, nevertheless, I think that those who have been willing to go even thus far with the general scheme here set forth will feel that the subliminal self whose influence over the organism seems to be at once so latent and so profound must be regarded as something other than a mere cœnesthetic focus. It must (so to express it) be at least an earthly soul, a provisional spirit.

We have, then, to imagine this spirit or quasi-spirit as acting first normally upon its own organism and then telepathically upon the organisms of others. How are we to conceive it at work? In its own

organism, to begin with, it acts, I suppose, especially upon the nervous system;—primarily on the brain. To act on the brain—to direct its thought and volition—the spirit must, I again suppose, be able to modify in countless ways each individual cell. And must not such a selective or directive influence be intimate enough to affect severally each molecule of which each cell is composed? *Something* must so affect them; and to stop short of this power for the spirit would simply be to postulate some other intelligence engaged in preparing the spirit's work. Assuredly neither the molecule nor the atom is the last word of analysis, as even the ordinary physicist would now agree. The whole process may be something far subtler than an action on molecules; but thus much of subtlety there needs must be. *Selective guidance of each individual molecule;*—let us at least, then, use this formula as a compendious expression for the entirely interpenetrating control which we must assume that a man's own spirit exercises over his brain.

And next, in a case of telepathy, the agent is somehow the cause that the percipient's brain shall be influenced in this same delicate, penetrating way. How shall we imagine the mechanism of such influence? Shall we say that the spirit of the agent affects the spirit of the percipient, and thus the spirit of the percipient influences his own brain? Or shall we say that the agent's spirit directly influences the percipient's brain in like manner as it influences his own? There may seem little to choose between two such unprovable conceptions. Yet, looking forward to evidence which we shall presently have to meet, I think that the second alternative should provisionally not be excluded. For we shall have cases where inanimate matter outside an organism is, as I believe, directly affected by some spirit; and the question will arise whether the spirit so acting must necessarily be a spirit discarnate, and outside the medium, or may also possibly be the medium's own. I do not wish to prejudge this question, as against the possibility that the medium's own spirit may be the agency which, in such a case, directly affects the external world; but if such is ever to be our explanation, it is certainly simpler to suppose that here also the agent's spirit is directly affecting the percipient's brain,—not needing, so to say, to invite the percipient's own spirit to accomplish that task.

On this view we shall have an intelligible series—though a series advancing by leaps and bounds—to represent the achievements of Will, as it shakes itself free from the limitations which are but shadows as contrasted with its own reality. In the first place we have *hyperboulia;*—the extension of the Will's power over tissues in the organism which its mandates have ordinarily failed to reach. In the second place, we have *telergy;*—the extension of its power over the brain molecules of an organism other than that with which it is primarily in connection. And in the third place we shall have "telekinesis" and the like;—a group of phenomena involving control over inorganic matter, and over organic matter both within and without its own organism.

This last extension, however, will lead to our third category,—the category of phenomena claimed as controlled by spirits external to the agent or medium himself. Before passing on to such matters we must briefly review the phases of personality which subliminal influence creates or reveals in the living or dying man. We must thus lead up to some comprehension of the nature of Death, before we deal with spirits whom we assume to have passed through that crisis undestroyed.

(7) Modifications of Subliminal Personality.

(*a*) *Birth; as Spiritual Individuation.*—With the profounder conception of the Self which our inclusion of its subliminal elements implies, we find associated profounder severances and re-arrangements in its constituent elements;—more significant changes, so to say, in its internal configuration. I desire to compare these with the modifications of personality which occur in ordinary life; to compare them, of course, with the purpose of ultimately showing that here also we are making a forward step in precisely that path of which spirit-control is in some sense the goal. The first modification of personality of which we have cognisance, the first on our former list of supraliminal changes, was the crisis of *birth*. From our former point of view that crisis was one of physiological individuation only. Regarding the organism now as in truth an *organon* —as an instrument through which a spirit essentially distinct therefrom exercises the faculties which subserve its self-expression—we shall ask ourselves what else has occurred at birth, besides the separation of a new bud from the genealogical tree which is rooted in earth's prehistoric past. At present we have seen reason for conjecturing that this at least has occurred;—the individuation, in connection with the organism, of some form of *spiritual faculty*,—of faculty, that is to say, which must have been called into being in some other environment, since the struggle for existence in this material world could not have originated or developed it. Such, as I have elsewhere urged, are the faculties concerned in telepathy and clairvoyance; they are modes of perception which the corporeal organism may restrict but can hardly in any conceivable way have evolved. Yet although we may trace this one side of our lineage to a spiritual or metetherial world, it does not follow that we can therefore claim that our personalities now incarnated in these bodies are the continued manifestation of personalities which have already lived as distinctive entities elsewhere, or which can survive as personalities that other crisis of bodily death to which the fact of incarnation necessarily exposes them. Let us see whether other phases of terrene personality throw any light upon this problem.

(*b*) *Sleep and Trance; Self-suggested or Telepathically-suggested; with Clairvoyant Visions.*—Parallel with our heading of "sleep" in the column of supraliminal faculties we have the heading of "trance" in the sub-

liminal. And in its first and simplest aspect trance is *suggested sleep*,—sleep imitated by the subliminal self from the familiar spontaneous pattern, but often improved in the imitation, both in restorative efficacy and in fitness for ends other than physical recuperation. From the thought-transference experiment with lightly hypnotised subjects to the *sommeil à distance* inspired by Dr. Gibert or Dr. Janet in "Léonie";—from the hyperæsthesia of some of M. Binet's subjects to the "travelling clairvoyance" of "Jane" (**573 B**) we find each supernormal faculty in turn facilitated by the abeyance of man's habitual attention to the stimuli of the material world. The degree to which this protection from intrusive thought, or intrusive pain, may be carried is hardly yet explored; but the same abstraction which is enough to induce in many subjects a complete indifference to severe surgical operations, may perhaps hereafter be utilised to assist in securing undisturbed intensity of thought.

And in the meantime most of these states of sleep or trance present an unsolicited crop of ideas and pictures of their own. All *dreams*, indeed, according to my definition, are properly subliminal; they do not belong to the superficial memory, although they lie so close to it that they may get included in it by a sort of accident. They are bubbles breaking upon that surface from the deep below. It is natural, therefore, that this easiest method of communication should be taken advantage of by the subliminal self to send upward messages of deeper import. All the newly-noted forms of faculty which we have already touched upon find expression either in dreams or in the sleep-waking intervals which are a kind of transitory emergences into a condition on the other side of sleep. Hypermnesia is oftenest shown in dreams, and clairvoyance in the sleep-waking or somnambulic stage of hypnotic trance. In dreams also retrocognition and precognition are manifested; faculties which, since their origin is obscure, I am now claiming solely for the unaided subliminal self.

(*c*) *Ecstasy.*—Under this heading I include experiences where the subliminal self in trance changes its environment and passes for a time into the spiritual world, retaining such relations to the organism as enable it to return to its ordinary condition.

(*d*) *Death; as Irrevocable Self-projection of the Spirit.*—Then when the last change comes, and we ask ourselves with what added ground for speculation we now strain our gaze beyond that obscurest crisis, we find, I think, two considerations which the study of subliminal powers has suggested; one of them in harmony with the highest thought of philosopher and poet; the other, not indeed positively inconsistent therewith, but still recalling us to the psychology of the Stone Age, and the crude animism of hardly human men.

For first we shall say that in estimating what there is in our being which may conceivably survive the tomb, we can now claim to have discerned something within us which belongs to an environment which is

exempt from earthly conditions, and which may antecede at once and interpenetrate our material scheme of things. Those ancient views, therefore, which represent the soul's immortality as determined by its very nature and origin find themselves now as never before supported and reinforced.

I refer especially to such cases as those described in Chapter VI. of "projection of thought," or—as I there called it—"psychical invasion," which show some kind of energy or perception exercised by the spirit at a distance from its physical base of operation,—telepathically upon other minds, telæsthetically in other parts of space. In "telepathic clairvoyance," the percipient seems to himself to be present in the scene where the so-called agent actually is at the time. And in reciprocal cases, not only is the percipient conscious of invading the agent's presence, but the latter is in some way aware of the invasion. Further, the descriptions of several cases of experimental self-projection concur in the impression felt of spiritual transportation, of tethering connection with the body, of return thereinto with a shock.[1] And two narratives of animation suspended to the verge of death (Dr. Wiltse and M. Bertrand, see **713 A**), have dwelt on that crisis as an apparent escape of the spirit from the body, to which it is ultimately retracted by a remaining psychical link of attachment. These cases begin like some of the cases which we class as "hallucinations experimentally produced"; they remind us, as they proceed, of narratives of "travelling clairvoyance"; and they reach a point where the new centre of perception seems within an ace of altogether superseding the old.

These singular and possibly purely subjective cases are no actual proof of anything whatever. But they deserve notice here, where we are taking stock of any such indications of the true nature of death as can be gathered from evidence which does not even pretend to come from departed spirits, or to rest on anything beyond the personal experience of living men.

Ἔσσυτ' ἐπειγομένη—"with a rush it hurried forth"—says Homer of the issuing spirit,—whose significance for him still hung between *breath* and *soul*. Homer may be too old a witness, and Dr. Wiltse too new; but, indeed, what other intelligible conception can we find in the ages between them? What, save the ghastly monkish dream—ghastly though enshrined, this also, in world-shaking verse—of the sleep in the charnel-house, and the trump that echoes *per sepulcra regionum* and summons into a new concretion the dust of the dead?

At least we have done with *that*; and, pausing here before we review such evidence as may seem to have come to us from behind the veil, we may at least feel that it is a spiritual entity and not a re-integrated skeleton, which we now follow with dim anticipation upon its unknown solitary way.

[1] See *Proceedings* S.P.R., vol. x. p. 29, and pp. 270 *sqq*

III. THIRD SERIES:—PHENOMENA CLAIMED AS SPIRITUALLY CONTROLLED.

(1) *Subliminal Consciousness, Discerning and Influenced by Disembodied Spirits in a Spiritual World; who Co-operate in Producing Objective Phenomena.*—And here at last we have reached the point where we should begin to reap the benefit of this long introduction. In entering on the third of our parallel series—that to which the other two have been intended to lead up,—our scheme, that is to say, of vital faculty as observed under the control of some spiritual agency, we are not now plunging into a chaos of entirely new problems. Most of those problems, although of course not solved, have at least been already *stated*, in some similar form; and at each point we shall be taking up a line of thought on which we have made some beginning.

We have, then, to deal with the human spirit under new conditions; as brought into immediate relations with the spiritual world. We shall be concerned primarily with the subliminal consciousness; for it is in that region that the link of union lies; and many of the phenomena are discernible to the "purged eye" of so-called clairvoyance alone. But nevertheless this commerce with disembodied spirits, like commerce with embodied spirits, affects man's whole being; and we shall have to discuss many phenomena of an absolutely objective kind.

In one way, indeed, to get on to direct spirit-intercourse from the obscure subliminal phenomena which we have till now been discussing is a sort of emergence into a clearer air. What we have dimly inferred is now plainly asserted; what we have conjectured among contending possibilities is now set plainly before us. We are in the position in which a tadpole would be who had learned theoretically that what he was breathing in his pond was not the water but the oxygen dissolved therein; and who then should have it granted to him to raise his head above water, and to perceive frogs and other animals respiring the translucid air. So, for us too, the metetherial element has thus far been dissolved amid material things; we are now to come in contact with beings for whom that hypothetical environment is the natural and predestined home.

Before we go into detail, let us reflect for a moment on the fact that such intercourse should be possible. Given the fact of telepathy, need this be a surprise? We have seen that the existence of such a form of metetherial energy involved in human life, though it cannot actually prove the spirit's survival, yet suggests it so strongly that evidence to survival from other quarters need no longer seem hard to reconcile with the known scheme of things. And if survival there be, then the fact that spirits should influence men will certainly not in itself be surprising. It will seem now no isolated or unique phenomenon, but the inevitable deduction from a universal law. That law is the direct transmission of thought and emotion from mind to mind, and the *telergy*—to use here a word more active in its connotation than telepathy—the telergy by which this trans-

mission is effected may be as universally diffused in the metetherial world as heat in the material.

(2) Physical Nutrition Modified by Spirit-Control.

(*a*) *Spirit-suggestion; Psycho-therapeutics.*—To the limiting conditions under which this energy reaches the chosen sensitive among the mass of men, we shall have to return hereafter. It will be well to proceed first to trace some of the effects of that "control," or intercourse, under the same series of headings which we have now twice already pursued.

First, then, as to the effects of spirit-control on bodily nutrition. Obviously if we are agreed in thinking that the suggestion of a living hypnotiser is virtually nothing more than a hint somehow conveyed to the *self*-suggestive powers of the patient, it will not be easy to be sure that a *spirit's* alleged command or benediction, or promise of cure, is really operating otherwise than as a similar stimulus to something which is really done by the patient himself. In Mr. Moses' case there were assurances given that his physical condition was often benefited by spirit-power; but in the few definite instances which he records of a healing effect, it is to actual touches and strokings—like mesmeric passes—that the benefit is ascribed. Similar experiences are attributed to D. D. Home. We shall have something more to say of this mesmerisation later on; and also of that form of psycho-therapeutic which consists in a clairvoyant diagnosis alleged to be given by a spirit, and followed perhaps by advice avowedly based upon a recollection of earthly learning.

(*b*) *Stigmatisation.*—The agency of spirits in the production of *stigmatisation* is open to the same kind of doubt. Religious stigmata, indeed, as following upon more intense feeling than mere experimental stigmata (such as suggested blisters resembling some letter of the alphabet) seem even more manifestly connected with the workings of the *addolorata's* own spirit. Mr. Moses has three curious cases. In one of them the mere written suggestion of a spirit is followed by the appearance of letters on his arm,—resembling, apparently, the linear wheals which follow a line drawn with the finger-nail in some cases of nettlerash, and which depend on a slight diffusion of serum beneath the skin. In another case an erythematous patch on the forehead follows on a perhaps imaginary touch during a dream or vision. In a third case what seems to have been a real touch at a séance breaks the skin, and leaves an inflamed wound.

It is noticeable, with regard to what will follow later, that something like actual material contact should sometimes be insisted upon, as appears from Mr. Moses' records, in the production by spirits of a phenomenon which we have seen the subliminal self produce with no material intervention.

(*c*) *Novel and Purposive Metastasis of Secretion.*—Except, however, for this insistence on actual touch, the stigmatic phenomena have thus far followed the now well-known type. Yet it may occur to us to ask

whether spirits acting thus on the organism, and endowed with the more intimate insight into the molecular constitution of things with which I have credited them, could not go further still, and split up the proteids of the body in some unfamiliar way. These are, of course, complex enough to be split up, not only into the various proximate elements, normal or pathological, which have already been detected in the body, but into an indefinite number of other compounds as well. It may be said, indeed, that novel products of proteid decomposition, even if they could be produced, would escape recognition save by the accomplished chemist. There is, however, one of our senses which in certain directions can even outmatch in delicacy the chemist's skill. And there is in animal bodies an unexhausted reservoir of potential odours capable of stimulating this sense to the full. Where the skunk is possible, all is possible; and it need not be a hopeless task to draw from the human organism fragrances which may bear to skunk or musk-rat the relation which the most delicate tint of mauve bears to the original tar. On one secretion in particular Professor Ramsay, F.R.S., has favoured me with the following remarks: "Perspiration consists of caproate of glyceryl, mixed with the free acid, I believe. It does not smell nice; but pure caproates are very fragrant if the right alcoholic base is combined. I fancy that woodruffe and verbena are of the nature of turpentine, and have probably the same percentage composition. However, so far as I know, they have not been investigated."

Bearing all this in mind, let us return to certain passages which have perhaps hitherto seemed among the most grotesque and incredible which the records of Mr. Moses' séances contain. I refer to the frequently attested welling or stillation of various "liquid scents," mainly verbena and woodruffe, and on one occasion at least *altering* on request, from a circumscribed patch on the top of Mr. Moses' head. The guides affirm that this secretion is restorative; and on one occasion especially, when Mr. Moses is tried and depressed by sitting long amidst a rough crowd, it is stated that the scent is produced and evaporated in unusual quantities in order to protect him from the exhausting influence of his surroundings.[1]

[1] I may give here another instance of this phenomenon, contributed by Mr. J. F. Collingwood to *Light* of November 2nd, 1892. "I was one evening sitting with him," says Mr. Collingwood, "when he complained of not feeling well. I perceived a very sweet perfume, and remarked, as it increased, 'What a delicious scent! Where does it come from?' 'From me, the top of my head,' he replied. I felt the crown, which was wet with a pleasant odorous substance I dipped the corner of my handkerchief in it, and kept it for months hardly diminished in potency. Mr. Stainton Moses told me that the development of these perfumes was intended as a healing process, and he was often relieved in that way." It may be observed that circumscribed patches of hyperidrosis occasionally occur on the scalp; so that we have here, in my view, an evolutive phenomenon taking the same form as a morbid or dissolutive one It should be added that in bromidrosis the odour has been in various cases compared to that of various flowers and fruits. — (Hyde's *Diseases of the Skin*, p. 102.)

The reader will readily see the interpretation which, in my view, these facts must receive. I regard the disembodied spirit's influence on the organism as more instructed, so to say, than the influence of the subliminal self;—just as the influence of the subliminal self is more instructed than that of the supraliminal. Where the one can adapt, the other can originate; where the subliminal self can reproduce by a novel method the secretion which the organism has already learnt to form, the other can compose a fresh secretion, with a definite aim.

A definite aim, I say, speaking at present of the odoriferous and recognisable character alone. But it is not impossible that the secretion may have had a therapeutic value as well. It may conceivably have carried off waste products more effectively than the ordinary perspiration of which it seems to have been a modified form.

However this may be, the above brief discussion may have suggested to us that it is by the comparative method here adopted that we have the best chance of bringing these grotesque marvels into some true analogy with experiments already known to science.

(3) Physical Expenditure Modified by Spirit-Control.

(*a*) *Mechanical Efficiency Increased and Fulcrum Displaced.*—Having thus dealt briefly with spirit-influence as exercised upon the processes of nutrition, let us go on to consider in what way this influence seems to affect the output of energy,—streaming from the organism into the molecular or the etherial world. And, first, let us consider mechanical work done in simple, molar form—the movements of heavy untouched objects which recur so habitually in records such as these. When we hear of such a movement we ask ourselves whether it can be shown to be consistent with the ordinary mechanical law of action and reaction, and with the wider generalisation of the conservation of energy. Where is the fulcrum? How great, and whence derived, is the energy employed? The question of the fulcrum might conceivably be settled by actual experiment. In its present condition it forms part of the more general problem of so-called "ectoplasy," or extrusion from the organism of vital energy, which will be considered under a later heading. As to the *source* of the energy, we must needs suppose that to be in the organism of the medium, unless it should be shown to exceed any amount of which we can suppose his organism capable. At first sight it has sometimes seemed (as with D. D. Home) to exceed this amount. But in our estimation we must bear in mind that (as was said above) an increase of at least momentary muscular power may come from one of two causes—may be either the result of integration or the concomitant of disintegration. As the concomitant of disintegration, in hysteria or mania, the symptom is a familiar one, and indicates the unequal conservation of efferent and inhibitory stimuli. A reckless order—as for a Balaclava charge—is given to the muscles, and there is no wise superior officer to countermand or restrain.

But, on the other hand, the weakness of the general, while it permits of rashness in the army which has got out of hand, may also fail to utilise the healthy ardour of an obedient host. The strong-willed, educated *savant* can sometimes compress the dynamometer more forcibly than the robust ploughman;—not because his hands are stronger, but because he can at a given moment throw a greater proportion of his total energy into them. How far such increase of power might go we know not. The limit of the force which human muscles could theoretically exert is far from being reached in common life.

If, then, it is asked whether these phenomena appear to transgress the law of Conservation of Energy, we can affirm that they do *not*,—in the sense that the work done, so far as measurable in foot-pounds, does not manifestly exceed the work which the sensitive's organism, could we suppose it handled as a familiar instrument by a mind completely understanding it, could probably accomplish without permanent injury. And we may add that, according to statements made by the controls in Mr. Moses' and other cases, some of the force thus used is taken from other persons present; in which case there would probably be an ample surplus, after all the recorded feats had been performed.

But the possible satisfaction—in some obscure manner—of the law of Conservation of Energy brings us but little nearer to a justification of the alleged phenomena. We do not know, in fact, how much energy such phenomena would need, for no amount of energy, applied in any way known to ourselves, could possibly produce them.

(*b*) *Control over Individual Material Molecules; Resulting in Abrogation of Ordinary Thermal Laws, and in Aggregation and Disaggregation of Matter.*—These novel dealings with matter, while very various in character, are all of them such as to suggest that here also the agent (though perhaps not consciously) is acting upon molecules and not upon masses; here, also, in the inanimate and inorganic world, just as it seemed to me might be the case in spirit-action upon a living brain.

Let us consider for a moment the advance in power over nature which such a mode of action would imply.

Habitually we deal with matter in a molar manner; taking little or no account of the molecular changes involved in the execution of our molar designs. Since the rise of the kinetic theory of gases—say for this last half-century—we have also been able to deal with matter molecularly, but merely (as Maxwell expresses it) in *statistical* fashion;—dealing with molecules in immense numbers, and achieving results which, though far more delicate and penetrating than any molar results could be, must nevertheless seem rude and wholesale to any intelligence which can actually discern the molecules which we merely infer. "Our actual knowledge of concrete things," says Maxwell,[1] "is of an essentially *statistical* nature, because no one has yet discovered any practical

[1] *Theory of Heat*, chap. xxii.

method of tracing the path of a molecule, or of identifying it at different times."

The mathematical physicist and the chemist, in fact, have somewhat the same sort of knowledge of their molecules that the Registrar-General has of the population. So much hydrogen combining with so much oxygen will make water; explode them together and you get your drop; but who can say which hydrogen-atom will combine with a given atom of oxygen? "There will be about so many marriages next year," says the Registrar-General; but he perforce leaves the individual brides and bridegrooms to sort themselves. To foresee or to guide the affinities of each several molecule would be for the physicist as great a step in advance as it would be for the Registrar-General could he foresee or guide every impulse to wedlock in the United Kingdom.

Assume, then, for the sake of argument, a power like this. Assume that we can distinctly see and easily deal with each of the countless millions of molecules contained in a single room. We see them distinguished one from another by speed, by direction of movement, by size, by complexity, by intrinsic vibration;—this last difference corresponding to what we deem difference of elemental constitution. We can therefore direct or combine all these as we will. We can, for instance, to take one of the phenomena here recorded, disequalise the temperature of two parts of a closed chamber by directing the swiftly-moving molecules to one side of an imaginary partition, the more slowly-moving to the other, and thus making the belts of cooler and warmer air of which Mr. Moses tells us. But here I pause; for the argument has reached a point where it is liable to attack on two opposite sides. On the one side it will be regarded as intolerably novel and extravagant; while on the other side it will be set down as the mere plagiarism of a familiar physical speculation. It was, in fact, at about this point of an argument which, as the reader has seen, had led me by a vital or psychological rather than by a physical road to this conception of selective molecular action, that it became plain to me that Professor Clerk Maxwell's Sorting Demons had been already trained —if I may so say—to the very performances which I was now ascribing to spirit-power. The reader has probably already recollected these imaginary creatures; invented by the great physicist to illustrate a process by which it would be theoretically possible to arrest the dissipation of energy and to disequalise anew the temperature of the Universe. I turned to Lord Kelvin's *Popular Lectures and Addresses*, vol. i. p. 144, for the fullest description of the natural history of this minutest species of Chimæra,—*bombitans in vacuo* to some purpose now! I found what virtually amounts to an explanation, on this hypothesis, of most of the phenomena of Mr. Moses' séances, so far as concerned with inanimate matter.

He is a being (says Lord Kelvin, of Maxwell's Demon) with no preternatural qualities, and differs from real living animals only in extreme smallness and agility. He can at pleasure stop, or strike, or push, or pull any single

atom of matter, and so moderate its natural course of motion. Endowed ideally with arms and hands and fingers—two hands and ten fingers suffice—he can do as much for atoms as a pianoforte player can do for the keys of the piano—just a little more, he can push and pull each atom in any direction.

He cannot create or annul energy; but just as a living animal does, he can store up limited quantities of energy, and reproduce them at will. By operating selectively on individual atoms he can reverse the natural dissipation of energy, can cause one half of a closed jar of air, or of a bar of iron, to become glowing hot, and the other ice-cold; can direct the energy of the moving molecules of a basin of water to throw the water up to a height, and leave it there proportionately cooled (1 deg Fahrenheit for 772 ft. of ascent); can "sort" the molecules in a solution of salt or in a mixture of two gases, so as to reverse the natural process of diffusion, and produce concentration of the solution in one portion of the water, leaving pure water in the remainder of the space occupied; or in the other case separate the gases into different parts of the containing vessel. The classification, according to which the ideal demon is to sort them, may be according to the essential character of the atom; for instance, all atoms of hydrogen to be let go to the left, or stopped from crossing to the right, across an ideal boundary; or it may be according to the velocity each atom chances to have when it approaches the boundary—if greater than a certain stated amount it is to go to the right; if less, to the left. This latter rule of assortment, carried into execution by the demon, disequalises temperature and undoes the natural diffusion of heat—the former undoes the natural diffusion of matter. By a combination of the two processes the demon can decompose water or carbonic acid, first raising a portion of the compound to dissociational temperature (that is, temperature so high that the collisions shatter the compound molecules to atoms), and then sending the oxygen atoms this way, and the hydrogen or carbon that way; or he may affect decomposition against chemical affinity otherwise thus Let him take in a small store of energy by resisting the mutual approach of two compound molecules, letting them press as it were on his two hands, and store up energy as in a bent spring; then let him apply the two hands between the oxygen and the double hydrogen constituents of a compound molecule of vapour of water, and tear them asunder. He may repeat this process until a considerable proportion of the whole number of compound molecules in a given quantity of vapour of water, given in a fixed closed vessel, are separated into oxygen and hydrogen at the expense of energy taken from translational motions.[1]

Let us then consider with what degree of success a well-trained demon

[1] Having appealed to Lord Kelvin's authority in the above discussion, I feel bound at once to add that no one would probably be less willing than the illustrious author himself to sanction the use which I proceed to make of his brilliant conceptions. In a lecture, delivered 1883, and republished 1891, in the second edition of *Popular Lectures and Addresses* (Nature Series), vol. i. p. 265, Lord Kelvin gives his view on our whole range of subjects with perfect clearness.

"Now I have hinted at a possible seventh sense—a magnetic sense—and though out of the line I propose to follow, and although time is precious, and does not permit much of digression, I wish just to remove the idea that I am in any way suggesting anything towards that wretched superstition of animal magnetism, and table-turning, and spiritualism, and mesmerism, and clairvoyance, and spirit-rapping, of which we have

from Lord Kelvin's laboratory could have acquitted himself at a séance of Mr. Moses' or of D. D. Home's.

He can cause one half of a closed jar of air or of a bar of iron to become glowing hot, and the other ice-cold.

Here at once he scores a success which will make him an almost unique "mediumistic" reputation. Among modern civilised mediums at any rate—whatever may be the case in savage countries—Home is the only one who has obtained the *fire-test* under good observation. When he put his own head in the glowing fire, or handed blazing coals to the company in a lady's pocket handkerchief, as described by Sir William Crookes, Lord Crawford, and others, all he needed was the familiar demon who took care that between the glow and the handkerchief there should always be a layer of slowly-moving, cool, fresh, carbon-molecules, while the frenzied spinning carbon-molecules at a red heat were kept easily and completely within their imaginary wall. Having accomplished this, it would be mere child's play for our demon to disequalise the temperature of Dr. Speer's study, and to produce the alternate belts of cold and warm air of which Mr. Moses has told us above. The recorded fall of six degrees in the minimum thermometer, and the cold winds over heads and hands, would be trifling examples of the same power.

He can direct the energy of the moving molecules of a basin of water to throw the water up to a height and leave it there proportionately cooled.

Grant him liquid scent, then, of which more presently, and he can make it fall in cool dew from the ceiling as easily as not. Or he may have been at work when the following incident, testified to by Lord Dunraven, occurred with Home. (*Experiences in Spiritualism*, p. 77.) "He then again raised the glass [of brandy] over his head, and the liquid was withdrawn. He then told me to come and hold my hand above the glass; I did so, and the liquid fell over and through my fingers into the glass, dropping from the air above me."

He can sort the molecules in a solution of salt, so as to reverse the natural process of diffusion, and produce concentration of the solution in one portion of the water, leaving pure water in the remainder of the space occupied.

He could, then, have continued the little experiment described above.

heard so much. There is no seventh sense of the mystic kind. Clairvoyance, and the like, are the result of bad observation chiefly, somewhat mixed up, however, with the effects of wilful imposture, acting on an innocent, trusting mind."

If, as to my innocent, trusting mind seems not impossible, the time should some day come when critics shall say of these *Proceedings* that they have merely brought out as novelties things which every one already knew, it may be of interest to refer to this utterance of the President of the Royal Society, and foremost *savant* of Great Britain. And if, as I also conjecture, Lord Kelvin's own speculations on matter and energy should find both confirmation and development in a better understanding of these telekinetic phenomena—we shall have a palmary example of the historic truth that a leader of thought in one age often prepares, while he protests against, the thought of the next;—may be at once its most contemptuous opponent and its most illuminating precursor.

"[Home] then said, 'I am going to take the strength from the brandy,' and he began making passes over the glass and flipping his fingers, sending a strong smell of spirit through the room. In about five minutes he had made the brandy as weak as very weak brandy and water; it scarcely tasted at all of spirit. Both Lindsay [now Lord Crawford] and I tasted it at the moment, and also some after the séance was over."

A little practice would have enabled our demon to carry this trick a step further, as follows:—

"Home then made some very curious experiments with flowers; he separated the scent into two portions, one odour smelling exactly like earth, the other being very sweet." And so a fresh lemon with its acid removed, "the flavour being a sort of mawkish alkali; some describing it as like magnesia, others as like washing soda."

Visiting, we will suppose, Mr. Moses' séances after these exploits, our demon would very easily have drawn the scent from the flowers, as described below.

The classification according to which the ideal demon is to sort them [the atoms] may be according to the essential character of the atom; for instance, all atoms of hydrogen to be let go to the left, &c.

This looks promising for that manufacture of liquid scents, pearls, and imitation gems which went on briskly at Dr. Speer's. Only our demon may be puzzled to get at his hydrogen, for instance, which he may not find lying about loose in a gentleman's study. Water and coal gas, however, he will probably find there; will these do?

The demon can decompose water or carbonic acid, first raising a portion of the compound to dissociational temperature, and then sending the oxygen atoms this way and the hydrogen or carbon that way.

He has really now, I think, gone through all that is necessary, and we need hardly trouble him to keep his little hands uncomfortably strained, in order to store up energy; unless, indeed, this be needed for a feat which he cannot well have practised in outlying space; namely, that triumph over the force of *cohesion* which is necessary to get a handbell through a party wall, or an orange through the keyhole.

In some such half-ironical fashion, as it seems to me, can we best deal at present with these mysteries of the constitution of matter, which are in reality as yet almost equally beyond the grasp of sage or of simpleton. I have shown that the things which Mr. Moses' guides are said to do are things of which great minds have loved to fancy the doing. I have shown that since in their view there was not a spirit to do them, they have found it necessary to invent one. "Whom therefore they ignorantly worship" —the being whom they conceive as moving at ease and naturally in a clearly seen molecular world—him do these records declare to them as the operative agency amid marvels which once again "contempt prior to examination" has led most of our best minds to neglect and ignore.

I shall not venture further *in propriâ personâ* upon this dangerous

ground. But I will quote here one of the answers of Mr. Moses' guides when appealed to on these points, that the reader may, at any rate, judge how far what they say is in accordance with speculations of which it is not likely that either they or their medium had ever heard. In fairness to them and to him I quote first (from Mr. Moses' note-books, see **943 A**), one of their emphatic declarations that in his case all physical phenomena were absolutely subsidiary to the spiritual development which was their central aim :—

April 16th, 1876.—No good end was to be got by lingering on the plane where everything is more or less vague and shifting; and where whatever truth may be gained is only an elementary enlightenment of material ignorance. It is not for you to deal with the plane of Physics; come upward to the realm of Spirit. For others it may be well to investigate the lines of contact between Matter and Spirit. It is not your work. Leave it. For others it may be well to develop the tentative attempts of spirit to project itself on the plane of matter. Leave it It is not your work. Your organism is unfitted for it, and you could not attempt it without risk.

I will now quote a few words on the removal of scent from a flower :—

I want to ask how my flower came to be so dead?

"The odour was all drawn from it. Hence the perfumes that you had during the séance. The vital principle of the flower was gone. Hence it was dead; and the decay was owing to that fact. The principle was abstracted, even as the vital force is drawn from you."

Then was the strain on it mere decay?

"Yes, it withered and died because its spirit was gone; even as your earth body will wither and die when the spirit leaves it. You saw much of this before, when Odorifer scented flowers for you, and drew the perfume from them. It is not new. + RECTOR."

We have now considered both some apparently *molar* displacements of matter, and some that must needs have involved *molecu'ar* rearrangement. And it will probably be admitted that even the coarser phenomena —movements of tables and the like—must have involved some molecular process to get the requisite power from the medium's organism to operate at the new fulcrum. We have, therefore, a mixture of processes resembling the way in which we ourselves work with processes quite strange to us. It seems as though these might often be interchanged at pleasure; and there are passages which describe two cameos—one of them as having been actually cut and chipped in the séance-room by invisible hands, and the other as having been shaped directly by "will-power," with no carving process. A *third* way of effecting the same end is also mentioned;—that of *suggesting* the work to a mortal artist.

One of the most interesting of all modifications of matter presumably contained in the room consists in "direct writing,"—the disposition of coloured matter in a form simulating the handwriting of some identified

spirit. This phenomenon occurred at an early date in the experiences of Mr. Moses.

In such cases the *content* as well as the *method* of the writing is naturally important, in so far as it may throw light upon the identities concerned. There are here two separate questions. Firstly: Are the spirits who thus write directly the same as those who write through the medium's hand? Secondly: Are they the spirits who they profess to be? The first of these questions must, I think, be answered in the affirmative. The direct signatures closely resemble the automatic signatures, and the two forms of writing are intimately intermixed. Sometimes, for instance, letters were formed under the shadow of Mr. Moses' hand, while he himself wrote as usual; or the letters were even formed under his gaze (when he was alone) in the light. The authors of the automatic script always claimed authorship of the direct script also.

But on the other hand, I do not see that the direct writing *adds* to the evidence for identity supplied by the automatic writing, except in so far as it shows that the *claim* to identity pervades every manifestation. Beings who can make pearls and carve cameos can presumably deposit chalk and arrange patterns thereof just as they choose, imitating any signature known to them with none of that special difficulty in the imitation of characteristics of handwriting which is felt on earth. Direct writing, in short, seems to be conditioned in much the same way as other phenomena by the mind of the medium.

The colouring matter used might either be apparently derived from some chalk pencil already in the room, or might have no obvious source.

And it may here be observed that, just as in the phenomena which looked the most crude and massive we seemed to discern on closer scrutiny an element of molecular guidance, so also even in phenomena on a physically small scale, like these directly-written signatures, we have constantly to face the question—Has matter been rearranged in the room itself?—*e.g.* disaggregated and reaggregated into what seems like green chalk when there was no green chalk in the room before? Or has it, on the other hand, been brought from *outside* the room by "passage of matter through matter," as the phrase goes? In reality I think that we have not knowledge enough to make a broad distinction between seemingly different operations of this transcendental kind. D. D. Home's guides denied the possibility of the passage of matter through matter; but Sir William Crookes has narrated how in Home's presence a thick stalk passed uninjured through a chink in the table, through which no human power could thus have pushed it. Again, when, as quoted a few pages above, Home's guides withdrew the brandy from the brandy-and-water, was not that a passage of the material alcohol through the material water? To suppose that the special form of cohesion which we call solidity is alone insuperable by such powers as these does not seem to me a specially plausible view. Even in our own world we could

hardly have guessed, *a priori*, that a bullet would sink, or a floating cork rise through apparently solid cold pitch by the slow force of gravity forcing asunder the tenacious mass, or that a copper wire could be passed insensibly through a block of ice by melting and regelation. Or let me, on the other hand, suppose a man who had never seen anything but explosions of dynamite. To him it would seem easy to shatter rocks with gases, but almost impossible to lift or pierce the vast superincumbent weight of air. We should have to explain to him that it was really easier to shoot through air than through rock, if you only propelled your rifle bullet slowly enough to allow the air to get out of the way. Or to get matter through matter may be like the puzzles which consist in getting linked rings through linked rings; there is plenty of space if you can only circumvent the attachments. I do not think then that we need either postulate a fourth dimension to explain Mr. Moses' *apports*, or even adopt the more anthropomorphic conception that they were taken up one chimney and down another. At the same time, there are few of the incidents recorded which this last supposition might not be pressed to cover.

(*c*) *Control over Etherial Manifestations: with Possible Effects in the Domains of Light, Electricity, Gravitation, and Cohesion.*—Our next topic, could we deal with it with fuller knowledge, must needs be one of far-reaching significance. The influence of spiritual control upon *etherial* phenomena, if once understood, might bring us nearer than any other line of inquiry to a comprehension of the mode of interpenetration of the metetherial world with our own. Unfortunately, while our observed facts are rare and difficult, the explanations professing to come from the other side are far from clear. It is sometimes said, for example, that *raps* —the percussive sounds which occur so frequently in all series of these psycho-physical phenomena—are of *electrical* origin. But no attempt is made to work this out, and in themselves the raps suggest rather a suspension and re-establishment of the force of *cohesion* than any form of electric discharge. Again, the alteration of the weights of objects, frequently recorded both with D. D. Home and with Mr. Moses, may conceivably be the manifestation of some control over *gravitation*, otherwise than by the opposition of another force, such as living men can apply; but no information, so far as I know, has been offered on this point.

The only etherial phenomenon of which, as spiritually controlled, we have clear and frequent instances is *light*. And this indeed is offered to us in many forms, and needs our careful study. We must needs begin by an enumeration of the known sources of terrestrial light, to some of the less familiar, among which we shall, if I mistake not, trace a certain affinity in some of the luminous phenomena recorded.

Light, as we know, is a term somewhat vaguely given to two pheno-

mena habitually concurrent, but essentially distinct; namely, to a certain type of etherial undulation, and to a certain sensation experienced by such animated beings as possess visual organs, and evoked as a rule by the aforesaid type of undulation.

Let us take first objective light, as it is called, or the light-waves themselves, and consider the various sources from which they are derived. They may be generated by special forms of etherial disturbance, or they may be originated by molecular or by vital activity. Without aiming at a precision of phraseology not here essential, let us take light in relation to the worlds of matter, ether, and life, in the order in which we have touched upon those worlds in previous discussions.

(L. 1.) LIGHT ACCOMPANYING INANIMATE MOLECULAR MOTION.

(α.)—*Incandescence.* When matter is raised to a certain temperature, as by arrest of motion, chemical action, combustion following minute subdivision, &c., light-waves are generated, among waves of many other amplitudes.

(β.)—*Phosphorescence.* Phosphorus and some of its compounds during the process of slow oxidation emit light-waves either solely, or at least in far greater proportion to heat-waves than is the case in ordinary oxidation, which is generally non-luminous until it gives rise to incandescence. To this head belongs the phosphorescence of decaying matter, when not due to luminous microbes.

(γ.)—*Luminescence and Fluorescence.* Many bodies after insolation, or after exposure to dim light, or sometimes even to ultra-violet rays, (perhaps *all* bodies if their temperature is sufficiently reduced), have the power of re-radiating a part of the incident energy in the form of light. Some so-called phosphorescences due to heat (short of incandescence), to cleavage, to crystallisation, &c., probably fall under this category, for which one may propose the name of *luminescence*, since there is a practical inconvenience in extending the term phosphorescence to phenomena in which phosphorus is not concerned.

(L. 2.)—LIGHT ACCOMPANYING SPECIAL FORMS OF ETHERIAL DISTURBANCE.

I introduce this heading rather for the sake of completeness, than as venturing to affirm that light could accompany electric or magnetic oscillations in a hypothetical absence of matter. If a magnetic field has really been seen as luminous, it is perhaps here that such a phenomenon should be placed.

(L. 3.)—LIGHT ACCOMPANYING VITAL ACTION.

(α.)—*Vital Secretory Phosphorescence.* Under secretory phosphorescence I include all cases where animal luminosity appears due to the

secretion by the animal of a substance capable of emitting light, presumably (though not certainly) due to slow oxidation. The glow-worm (*Lampyris noctiluca*) and the firefly (*Elater noctilucus*) are the stock examples of this. It is an interesting but uncertain question how far the light of these and other luminous animals is under their own control. Professor Herdman, F.R.S., kindly writing to me on the subject of animal luminosity, says:—"In many cases there is probably a connection with the nervous system (*e.g.*, Nyctiphanes and other Schizopoda), and the luminosity is the result of a reflex, if not of a voluntary action; and so possibly might be regarded as a direct transmutation of nerve energy into an ethereal disturbance visible as light."

In many species, however, the luminous substance retains luminosity after the death of the animal.

(β.)—*Excretory Phosphorescence.* Under this term I include the various forms of elimination of phosphorescent matter, as a waste product from the system. This last phenomenon, as will be seen, is of much importance for our present purpose. It is at present the only unquestioned form of emission of light from the human subject. It is well known that in phthisis, cancer, and other diseases where much phosphorus has been administered by the mouth, the breath, the perspiration, and other excretions and secretions, are frequently observed to be slightly luminous. The perspiration in subjects of *miliaria* is also said to be sometimes luminous, although the phosphorus thus excreted must come from the ordinary stock contained in the body.[1]

(γ.)—*Vital Luminescence.* Some experiments cited by Dr. T. L. Phipson, whose little work on *Phosphorescence* (1870) is still the best collection known to me of the rarer phenomena, suggest to him that the light emitted by a mushroom (*Agaricus olearius*), and perhaps that emitted by a centipede (*Scolopendra Electrica*), and a firefly (*Lampyris italica*), may be a *luminescent* phenomenon, and depend at least partially on previous absorption of light. There seems no *a priori* reason against this view, which, if proved true for these organisms, would probably apply to others as well.

(δ.)—*Vital Fulguration.* Certain phanerogamous plants have occasionally been seen to emit positive flashes of light. The daughter of Linnæus had the good fortune to make the first and classical observation on the garden nasturtium in 1762, and the phenomenon has since been witnessed in sunflowers, marigolds, and orange lilies by other observers. This light appears to be truly electric, and not to be merely the result of a current passing through the organism (as when a man lights the gas with his fingers), but to imply a generation of electricity within the organism itself.

The diffused electric luminosity, which has sometimes been seen (as by Dr. Kane, the explorer, cited by Phipson, p. 161) to illuminate the human skin, may be in some sense a vital phenomenon, or may be due

[1] See (for instance) *Diseases of the Skin*, by Dr. H. Radcliffe Crocker (1888), p. 160, &c.

to friction; but in any case belongs rather to the surface of the skin itself than to the vital processes going on underneath.

(ε.)—*Vital Photogeny.* By this name I designate the direct production of light by living organisms, as a result or bye-product of their own metabolism. Such, I cannot but think, is the explanation of the widespread luminosity of low marine forms, especially when transparent:—a source of light, in comparison with which the greasy organs of glow-worm and firefly sink into insignificance. *Noctiluca miliaris*, to take one species alone, "offers," in the lofty language of Humboldt, "the magnificent spectacle of a starry firmament reflected in the sea." On these primitive forms Professor Herdman writes: "It is in these cases of simple, undifferentiated protoplasm that I fancy the luminosity might be an exaggeration of some necessary accompaniment of metabolism, or practically of life, *i.e.* of the functions of the living protoplasm. It would then be a katabolic action or molecular disturbance which might be supposed to affect the surrounding ether so as to produce light. We might imagine that this katabolic action goes on always in living protoplasm, but so slightly as not to produce visible light, while in some cases (cells, tissues, or organisms) it has become emphasised, and then 'seized upon' by natural selection as serving some useful purpose (which may be a very different purpose in different cases), and so perfected." "This," adds Professor Herdman, "is speculation," and it is only as such that I venture to print it here. As will be presently seen, it is precisely the conclusion to which observations of a very different kind had already pointed me.

A few words only need be added here as to subjective or phantasmal luminosity. The immediate link between objective and subjective light may be said to be the intra-cerebral flash, seen when the optic nerve is pressed or cut, or the brain concussed.

Then come the whole series of illuminated phantasms; either simply phantasmal lights, diffused or definite, or figures seen in darkness, or otherwise more highly illuminated than the objects around them. All these sensations of light, like other phantasms, are *primâ facie* subjective; but as with other phantasms, we have the difficulty of collective hallucinations, and the gradual merging of these phantasms into the physical phenomena with which I am here dealing.

Turning back to the luminous phenomena recorded in Mr. Moses' séances, have we now any clue as to the mechanism of their production, or as to the headings in our scheme of luminosities under which they most fitly fall? I will at once say, that at least two of the less familiar of these headings do appear to me to be applicable to lights produced under spirit control. I mean Excretory Phosphorescence and Vital Photogeny.

Excretory Phosphorescence under Spirit Control.—I have already noted, under subliminal phenomena (II. 3. *c.*), the luminous appearance of Mr. Moses' hands, which he records as persisting after a séance. We

have also seen reason to suppose that the emanation of scent from Mr. Moses' head was a form of hyperidrosis purposely modified by spirit control. May not the appearance of his *hands* also have been due to the phosphorescent perspiration of which we have just heard as a symptom after much phosphorus has been taken into the system? The "guides" themselves alleged that many of the lights depended upon phosphorus extracted from the medium's organism. May not the glow on the hands represent an after-effect of this extraction? The sweat glands are, as we know, readily responsive in common life to psychical stimuli, and Dr. Milne Bramwell has found that hyperidroses which have obstinately resisted medication will sometimes yield at once to hypnotic suggestion. We have often observed that supernormal agencies are wont to follow as closely as possible processes familiar to the organisation, whether in health or in disease.

Nor was this glow confined to the hands alone. A kind of luminous cloud, which might be due either to breath or to some subtle cutaneous transpiration, was often observed round Mr. Moses' head and shoulders at séances. And on one marked occasion the phosphoric smoke was dense enough seriously to alarm Mr. Moses himself and Dr. Speer.

The luminosities which we have thus far been discussing have been of the apparent nature of cloudy *emanations* from the medium or similar collections of cloudy light in his near vicinity. Or if they have shown a tendency to *concentration*, it has been in the form of "spirit-lights," or apparently solid receptacles of quasi-phosphoric brightness—brightness, however, so steady and permanent as, by Sir William Crookes' own account, to have baffled his skill in imitation.[1] Their general appearance has been not inconsistent with the proffered explanation—that they are made from phosphorus extracted from the medium, and perhaps from other members of the circle, and mingled or prepared in some manner beyond our earthly skill.

Vital Photogeny under Spiritual Control.—But we have next to deal with a class of lights whose nature and behaviour seem markedly different. These are lights which are not widely diffused but small and more or less definite, and which concentrate not into solid inert masses, but into *hands*. Of this ectoplastic formation of hands we must speak in the next section. For the moment I will only point out that these lights seem to be a directly *vital* phenomenon.

It is, perhaps, "this muddy vesture of decay" which hides from us in common life the glow which is an inseparable attribute of that life itself; and the radiance which at the outset of evolution the ocean-organisms attain in their primitive simplicity is achieved once more when intermediate stages have been passed through, and life and matter are manipulated with the freedom and mastery of the spirit-world.

I trust that as our knowledge increases there may prove to be some

[1] Crookes' *Researches in Spiritualism*, p. 91.

usefulness, some reality, in the analogies between normal and supernormal modes of light-production on which I have here dwelt—but I am far from supposing that these analogies cover the whole ground. On the contrary, we see throughout these luminous phenomena a constant tendency towards a transition from objective to subjective light—from the luminosity of excreted phosphorus, or of vital metabolism, to light "which never was on sea or land," and whose discernment seems no longer to depend on earthly vision, nor its source to be akin to any earthly glow. We are introduced, as discussion under a future heading will show, to a metetherial, which is also a *luminous* state of being—to spirits who are independent of our earthly sources of brightness, *solemque suum, sua sidera norunt.* If we endeavour to class their fulgent aspect among the headings which our scheme has offered, we should have to speak, I suppose, of *metetherial luminescence*, and to assume that they re-radiate the incident energy of some supernal world.

Here it is plain that all attempt at terrestrial analogy must cease; and in passing from the discussion of spirit-control over matter and ether to spirit-control over life itself, it seems fitting to remind the reader in clearest terms that no analogies can here be more than suggestive; that no exaltation or sublimation of forces already familiar will really explain the *modus operandi* of these intimate dealings with seen and unseen things. Even though known laws be at work they must be working in subjection to laws unknown. For the very assumption of a metetherial world, as natural and as uniform as our own, implies that our widest material generalisations can be no more than formulæ for special cases—deducible from laws still more fundamental, which must hold good whether matter and ether exist or no. Our world of matter is but a flocculence held in critical suspension, which a touch may dissolve or a touch precipitate. We cannot distinguish among metetherial energies; we can but say that "psychic force,"—if that be the least question-begging title that we can find for those energies as they affect mankind,—can form no true part of any mechanical synthesis of the universe which our science knows, and thus if we are asked if psychic force implies any disturbance of our law of the conservation of energy, we must reply that we have no reason to suppose that it does so; but that even this question can scarcely be so expressed as to be capable of definite answer. If life be regarded, as for example, by Prof. Lodge[1] as merely a "directive and guiding force exercised upon matter," and "not affecting the amount of energy in the slightest degree"; then a like predication may be made as to the manifestations of psychic force,—all of them ultimately *vital* in character,—which we here encounter. But at the same time it is conceivable that energy might be so defined as to show that the production of these phenomena requires the expenditure, in a metetherial world, of some form of energy akin to the so-called "will-power" which we at least appear to ourselves to exercise here on earth,

[1] *Nature*, vol. xliv. p. 292.

although its true nature, or even its actual existence, is matter of controversy.

It is to "will-power" that the communicating spirits themselves ascribe their achievements; to some mode of operation quite unexplained,—but even more direct, more fundamental than those imagined molecular powers which I cited to show how men who believed that no "demon" existed found it necessary to invent one.

(4) Action on the Incarnation of Life on the Planet.

(*a*) *Pre-conceptual Suggestion or Self-Suggestion.*—And if this has been already perceived in tracing spirit-influence on the material and etherial worlds, much more will it be manifest when we come to our next heading,—the influence, namely, of spirits upon the incarnation of *life;* upon its derivation from its unknown reservoir and its distribution into organic matter upon this planet. What have we noted thus far as to human influence on the incarnation of life,—either under supraliminal or subliminal guidance?

Under supraliminal control we find life incarnated for the most part with no conscious forethought, and when incarnated following certain laws of heredity apparently determined by terrene conditions in the remote past. And when we do set ourselves to influence the processes of incarnation our results appear slight and external. We can perpetuate some spontaneous variation; we can select parents; we can surround with helpful conditions the new-born offspring. But in our attempts at "eugenics" in the higher races—in the human race,—we tinker from without, we cannot mould from within.

And yet, if we stoop low enough, we can mould life more profoundly than we have yet realised. Let us go down to the very dust or spray of animated being, to that myriad life which even on this planet is in a true sense interpenetrant with our own, and we find the multitude of species as flexible beneath our rapid hands as our own ancestors have been beneath the slow choice of Nature and from the dawn of planetary time. Let us get beneath the line of definite birth, among the protean forms of "protoplasmic rejuvenescence," and we can alter almost every apparent character of the micro-organism,—inward to the very mode of reproduction itself. The smaller the parcels in which life descends into generation, the more modifiable is it in the terrene laboratory; the cell is waiting for its cue, and a day of our treatment is for it as a thousand years.

Under subliminal control, on the other hand, it is with the highest creature that we must begin. If we wish not to manipulate from without, but to suggest from within, we must approach the strongly centralised organism through "the ruling part"—τὸ ἡγεμονικόν—its legitimate and subliminal king.

And in which direction then do we find that the disembodied spirit claims to extend his control over incarnate being? He sometimes claims

in the first place,—and it is a claim which we can neither confirm nor refute,—that he can push back *pre-natal* into *pre-conceptual* suggestion, and can so influence men and women already on earth, that they will give opportunity for the incarnation of some waiting spirit, who through such special access only can enter on the material world. And he claims too, with Plato, interpreter to men of the spiritual world,—that, as by a *pre-conceptual self-suggestion*, the descending spirit may choose and determine its earthly lot, somewhat as in the hypnotic trance a man may choose and suggest to himself the sensations and actions of subsequent waking hours. This may not mean more than that, in some few rare cases, a pre-existing spirit may have left the spiritual world to become a "missionary" to our planet.

(*b*) *Ectoplasy or Materialisation; Temporary Extradition or Concentration of Vital Energy.*—But, leaving such speculations to derive elsewhere from cases of *precognition* what support they may, we must pass on to a spiritual influence on incarnation to which some records have actually testified, an influence which in a sense combines the supraliminal and subliminal types. For it implies a command of the central authority so complete as to admit with safety of extreme, though transitory, decentralisations;—of a manipulation of component parts of complex organisms freer than any with which we ourselves have influenced the attractions, the division, the rejuvenescence, of a simple and independent cell.

But first let us consider the different ways in which the material organisms of our planet may be regarded according as they are seen from a material or from a metetherial standpoint.

To our ordinary view each of the higher organisms appears a definitely coherent mass of matter, from which no important part can be separated or withdrawn without injury. There is nothing to prove to us that the life which animates each organism can exist separately from the organism. One organism can communicate with another only through certain definite channels; and each organism must run its separate course from birth to decay.

When, however, some glimpse of the subliminal working of these organisms has been attained, our relative conception of organism and informing spirit rapidly changes. We have now to recognise an informing life which, even if not yet proved capable of permanent existence apart from the body, does nevertheless act within the body as though with a separate initiative, controlling and modifying the organism in other than purely physiological ways. We find, moreover, that each individual organism is not so completely a *closed system* as at first appeared. Telepathic influences pass from one to another; and sometimes the spirit seems in some sense to leave the body, on some clairvoyant excursion, or when death is imminent, and to return to it again as though to a tabernacle from which it is itself detachable and distinct.

And now imagine the disembodied spirit as he regards this solid planet and the organisms which inhabit it. To him the metetherial world is clear and real; the material world is unstable, shadowy, chaotic. Definite and permanent he sees the spirits that are lodged therein; arresting each some transitory group out of the hurricane of molecules by a cogency that is all its own. The organism for him is the mere cloud of matter through which the spirit works; its apparent periphery is no real boundary-wall. He sees one incarnate spirit telergically affecting another incarnate spirit's brain; and to him that extra-peripheral, ultra-organic influence is the natural, the inevitable mode of communion.

He finds himself able to influence some of these organisms; to rule them as their own indwelling spirit rules them, only with more knowledge of the possibilities of such control. He knows, let us say, the very way in which unbegotten life descended into generation; he can see beyond the narrow portal of the *omne vivum ex ovo;* behind the first quiver of the first slime-speck—the *princeps limus*—which entangled in carbon-compounds the Promethean fire. And thus he can push the vital force through and past the illusory integument; he can act—with more or less of apparent likeness to fleshly, to organic action—upon external matter which the medium's ignorantly-guided body could not, without such training, have contrived to reach.

This is the phenomenon which (using a term adapted for the purpose by Professor Ochorowicz) I shall here call *ectoplasy*—the power of forming, outside some special organism, a collection or reservoir of vital force or of vitalised matter, which may or may not be visible, may or may not be tangible, but which operates in like fashion as the visible and tangible body from whence it is drawn.

Nay, more. To the disembodied spirit the organisms which he sees accreted about his incarnate fellows are no isolated, encapsuled things. The identity, the unbridgeable separation is for him—if it is anywhere—in the spirit-world. These protoplasmic clouds can mix, in his view, as easily as the tails of comets; or say as though from the tidal afflux of half-colliding vaporous suns some glowing prominence shot forth, to fall back presently, again divided, and a part attracted into each parent mass. Only by some such metaphor, perhaps, can we picture the spirit's next achievement, and the fusion of portions of the vital force of several persons into an agency which he wields in independence of them all; "drawing power," as the phrase goes, from the circle as well as from the medium, and accomplishing mechanical work by the aid of their bodies, but at a distance from each.

All the energy that he exerts, then, is vital energy; it is drawn from the organisms of the persons present, even when the effect achieved (as the production of a cold wind) is unlike the effects to which living organisms commonly give rise. But, for the most part, the effects which he produces do resemble the organism's natural action; and hence, indeed, the

objections of triviality and uselessness largely arise. The "telekinetic movements" (to use Mr. Aksakoff's term) which it is easiest to produce seem to differ from movements which the medium himself could have made only by starting from a point in space at some little distance outside his apparent periphery. The movements are interesting, not as spectacles in themselves, but as indications that life can act at some distance from a living organism; just as the movement of a half-drowned man's finger is interesting to the friend who knows not whether there still be life in that organism at all.

The condition of the medium from whom this vital force is being drawn seems to vary from complete tranquillity to extreme agitation, according to the ease or difficulty of the process. With Mr. Moses there were sometimes agitated movements during some difficult manifestation (as the giving of minute direct writing); but generally he was tranquilly entranced, with his arms resting on the table in front of him.

Let us now survey the various grades of these ectoplastic phenomena.

We will begin with the phenomena which keep closest to the medium's person, and in that sense prepare the way for the production of visible hands, &c., acting at a distance of some feet.

(α) And first I may mention a mode of dealing with the medium's body which involves no actual extradition of any part of its substance, but which, nevertheless, seems to imply a molecular manipulation (so to say) of its soft tissues. I refer to the elongations noticed with Mr. D. D. Home. In these cases—if, provisionally, they can be contemplated as actual objective occurrences—the intercostal regions seemed to be the especial seat of the extension, which is described as rapid and painless, although sometimes followed by vomiting.

(β) Another and apparently more developed form of prolongation has been observed with Mr. Moses. These are phantom arms and hands, reproducing the arms of the medium, coat-sleeves, shirt-cuffs, and all; and extended generally from the shoulder, straight out, and above the true arms. These supplemetnary or "counterpartal" arms (suspicious objects enough, until observed under good conditions) seem never to have been actually touched, but are swiftly retracted into the medium, or simply vanish, if an attempt is made to grasp them. Nevertheless, the hands in which they terminate do appear to move objects.

Odd and unexpected as these phantasmal arms are, they are instructive in more than one respect. In the first place they supply in a certain way a missing link between mere phantasms and ectoplastic phenomena. We know that as a rule phantasmal appearances exert no objective effect upon the material world;—and we know also that to this rule there seem to be some few exceptions. It is through these shadowy, yet materially active, prolongations,—collective hallucinations which yet can affect the solid world,—that the line of continuity, if such there be, between purely sub-

jective phantasm and firmly materialised hand or body may have to be drawn.

In the second place, these reproduced coat-sleeves stand apparently midway between two phenomena not obviously allied;—viz., the appearance of dying persons as though draped in their habitual clothing,—and the greater facility (attested by Mr. Moses' guides) of manufacturing a duplicate of some object already existing on earth, rather than a new and original object of their own devising.

Perhaps we may link the two by saying that everything which is not a purely earthy phenomenon must be for us mortals to some extent *symbolical;* and that the simplest form of symbolism depends on mere *reminiscence;* that thus the line of least resistance for the psychic force or telergic impulse leads to the upbuilding of the ectoplastic fabric upon the basis of thoughts and images which are already fashioned and stored in the human spirit.

(γ) In the classes of ectoplasms already enumerated, there has been at least an apparent continuous connection with the body of the sensitive;—although, in the last-mentioned case especially, that connection is of a very shadowy kind.

We now come to ectoplasms without apparent connection with the organism from which we still must suppose them to be in some way derived. Two incomplete forms of such isolated ectoplasm first present themselves; the one manifesting, so to say, definition without visibility; the other, visibility without definition.

As examples of a certain amount of definition without visibility, I take *touches* and *imprints*. Slight but unmistakable touches are often observed even when the ectoplastic process never gets any further, nor is identified with any one spirit. Imprints are more rarely recorded.

(δ) A commoner way in which the detached ectoplasm begins its development is with an appearance of cloud, or light, or luminous mist, surrounding some object which is presently moved,—the stem of a flower broken, or a bell carried about the room. Such appearances, already mentioned under the heading of *vital photogeny*, are frequently recorded both with D. D. Home and with Mr. Moses. Their connection with ectoplasms is shown by the fact that sometimes some of those present have perceived a hand, while others have seen only a cloud or a light; and sometimes all present have seen the cloud or light change into a hand. The hand seems to oscillate about the limits of definite visibility, like vapour which in a changing temperature condenses and re-expands.

Two short passages (quoted from Mr. Moses' note-books) will illustrate this semi-materialisation.

Q. The beads that came in the light seemed to be projected from behind me; in the dark they seemed to fall.

A. "It is necessary to use the force or power emanating from your body more carefully in light. It is far more difficult to regulate it. The objects

were thrown near you gently. At other times they were allowed to fall as might chance."

Q. One seemed to come out of the letter I was handing to Mrs. G.

A. "No, but the movement of your hand threw off force, as in darkness you may see luminous vapour proceeding from the fingers. The force is given off at the fingers and head most, hence objects are brought or moved more readily near your head or hands Hence the movement of objects over your head and the production of the scent. Hence, too, rubbing the hands is useful, and placing the fingers on the table charges the wood. So when you moved your hand it gave the opportunity which was used."

Q. That scent from my head is very curious. Is it put on, or drawn out?

A. "Drawn out, but I cannot tell you of that."

Monday, March 23rd, 1874.

Q. Can I have any information about that extraordinary writing?

(We held a séance last night at which some very minute direct writing was given by Doctor and Prudens.)

A. "It was done with great pains and care as an experiment. We can do more than that."

Q. It is the most curious piece I ever saw. Who wrote it?

A. "The spirits who signed, aided by many others We were assisted last night by a powerful band who were able to overcome unfavourable conditions. We have said before that no such manifestation is ever done by us alone, but by many assistants."

Q. The writing is so minute and clear

A. "We could do more minute writing and will endeavour so to do. Much power was used in endeavouring to complete the manifestation with care. To that reason is due the physical contortion which attends the manifestation It is more difficult to write with minute care. We will show you what we can do one day."

Q. Doctor and Prudens were the actual amanuenses?

A. "Yes, they actually wrote, as you would see from the character of the writing. It is always so."

Q. I thought Prudens' writing was not his, but an imitation

A. "That would not be allowed."

Q. Was the pencil actually used?

A. "Oh, yes."

Q. Was a hand materialised?

A. "Not as you understand it, but sufficiently so to use the instrument. It would not have been visible to the natural eye."

Q. The pencil would have seemed to move alone.

A. "Yes, to the natural eye."

(ϵ) In describing these imperfectly aggregated ectoplasms we have already touched on the next class, that of quasi-organic detached ectoplasms. These are especially hands, sometimes with wrists or arms attached, but now with no mere shadowy or duplicated drapery, but a drapery which is their own, and for the time being is as tangible as themselves. Such hands are reported in the cases of D. D. Home and Mr. Moses.

These ectoplasms, moreover, when developed, may be *recognisable*;

they may serve as indications of identity. With D. D. Home this seems frequently to have been the case; and the special shape and character of hands seen formed one of the most generally impressive points in his phenomena. In Mr. Moses' case the hands (except once in a photograph) were not claimed as belonging to personal friends; but the lean brown hand and wrist which usually appeared (Mr. Moses' own hand being thick, plump, and white) seemed appropriate to the Arabian philosopher to whom it was asserted to belong.

Amongst these detached ectoplasms must be reckoned the phenomenon of "the direct voice." Utterance may be referable to an ectoplastic throat as distinctly as grip to ectoplastic fingers;—and may form of course an even higher manifestation,—capable of manifesting more intelligence and of giving more convincing indications of identity. But this phenomenon (which I believe myself to have observed elsewhere) has been only imperfectly shown in the cases on which this present survey is based.

(ζ) Nor is it desirable here to dwell at length upon the most advanced type of ectoplasy;—when an apparently complete form seems to live for the time an independent life. This never occurred through Mr. Moses. Something like it occurred through D. D. Home several times; though the solidity of the form was not tested. No more, therefore, need here be said than that this completer development of the isolated or independent ectoplasm differs in no fundamental way from the types which we have already discussed. On the frequent fraudulent simulations of this phenomenon, there is no need here to dwell. But for those who admit that a hand can be temporarily thrown off in this strange kind of asexual gemmation, it would be illogical to deny the possibility of a whole apparent human form thus originated, and thus re-absorbed or disappearing.

At whatever point, indeed, among the phenomena of ectoplasy we may draw our evidential line, it seems to me probable that we have here got at the root of most of the physical phenomena assignable to external control. It is this power of using the vital force of men which brings unembodied beings into relation with the material world. It is this power, too, which links the physical with the mental phenomena of spirit-control;—enabling the unseen guide to use the machinery of thought as well as of motion, in ways which the unaided organism could never have devised. To some of these intellectual phenomena we must now turn.

(5) Mental Nutrition Modified by Spirit Control.

(*a*) *Ordinary Sensory Perception Spiritually Controlled.*—The next heading in our previous series was *sensory receptivity*. In the scheme of supraliminal faculty this included the ordinary action of the sense-organs, whose limits so largely determine our intellectual life. In the subliminal scheme, we found that the action of these senses was sometimes heightened in hyperæsthesia, and sometimes deadened in anæsthesia

more or less complete. We found also,—and this was the most significant extension of faculty,—that under certain circumstances the sensation of *pain* could be voluntarily inhibited, and the organism thus devoted without interruption to those higher purposes, with which pain,—an ancient form of warning, now often worse than useless,—too frequently interferes.

Passing on to the effects on sensory receptivity produced by spiritual control, we find, as under previous headings, that the effects which self-suggestion can produce on the organism are produced also, and with apparently greater facility, by spirit power; and moreover that a new delicacy of directive or selective action is observable under the more skilful manipulations (so to say) of disembodied intelligence. Such at least is the claim advanced; although naturally it is often only by the analogy of other phenomena occurring in connection that one can be guided in attributing these intellectual results to an external rather than a merely subliminal influence. The hyperæsthesia, anæsthesia, or analgesia of *trance*, for example, does not in itself indicate whether a spirit external to the subject has been at the work or no. If however during a trance D. D. Home places his head without pain or injury amid glowing coals, and if we *there* admit a spirit's action (although perhaps on the environment rather than on the organism), we may consequently attribute to similarly external influence other forms of insensibility shown during the same or similar trances. And in connection with *trance*, when we reach that topic, there will be further instances of the abeyance in which ordinary sensation can be held by spirit-control.

(*b*) *Memory Controlled; Retrocognition Spiritually Given.*—And somewhat similarly, just as the subliminal control over memory is greater than the supraliminal, so it is claimed by spirits also that they can influence the sensitive's memory; can make him recall things forgotten or never noticed, and on the other hand, can obliterate from his recollection things previously known. This claim—thoroughly concordant with our scheme—is hardly capable of objective proof.

(*c*) *Sensory Automatism Spiritually Controlled; Phantasms of the Dead, &c.*—This parallelism of action continues under our next heading of "sensory automatism." Even as the subliminal self can present visual or auditory phantasms for supraliminal observation; even as the human agent, acting telepathically, can present—still through subliminal agency—his own phantasmal appearance for the percipient to recognise, so can the spirit. The "ghost" of common parlance—the "phantasm of the dead"—may often seem but a dreamy and purposeless reflection of some portion only of the departed spirit's being; but, nevertheless, it comes from that spirit, I believe, as truly as the still living agent's phantasm comes from *him*, in his dying or his critical hour. The spirit here is acting *concurrently* with the supraliminal intelligence, just as the subliminal intelligence has already done.

(*d*) *Telæsthesia Developed into Perception of Spiritual Environment; Precognition.*—But this series of spiritual modifications of sensory receptivity which has thus far seemed merely to run parallel with the similar modifications introduced by subliminal control, takes here a great, a significant extension. We have come to the heading of *telæsthesia*—to the point where the man's unaided spirit has seemed already, though still acting in the physical, the planetary, environment—to transcend the bounds of space. Whether and how far at the same time it has learnt to transcend the bounds of *time*—in retrocognition or precognition—is a point which we have not here felt it needful to discuss at length. But now, when we consider the scope of clairvoyance under spiritual guidance, we find that the word must assume a strange and novel meaning. There are, indeed, some instances of spiritually-guided clairvoyance of the terrestrial type. It was clairvoyance of that kind, one may say, when, under spiritual control, Mr. Moses felt himself present—though rather as by *translation* than by clairvoyant vision—at the distant funeral of his friend.

But the form of clairvoyance characteristic of spirit-guidance is that which enables the sensitive to perceive the spiritual environment interpenetrating the environment which we know.

To perceive it how? with what senses? with what standard of interpretation or faculty of control? We cannot say. We know that even our perception of this common world is in a sense symbolical; that the whirling molecules are translated for us by our narrow senses into patterns which our minds can comprehend. Still more strangely symbolical must be man's perception of those things which come to him through channels which he knows not, and on a tide of life which he can neither sound nor stem. When hues beyond his spectrum are revealed to him, with what words shall he describe the broadening ray? We have seen the single phantasm presented as by a special subliminal effort to the still dominant supraliminal view; we have seen the ghost stand in detachment and incommensurable amid a scene of common day. But at the farther stage at which we have now arrived there is for the percipient a fusion of subliminal and supraliminal outlook; he sees the terrene perspective still, but the cloud *quæ nunc obducta tuenti Mortalis hebetat visus* has been caught away, and he sees moving through the familiar outlook the visitants of an interwoven world.

Such a condition—varying in degree and duration—has been described in various places as coming upon Mr. Moses during or after a séance. The habit of double perception grew on him as time went on, and is described in the latter paragraph of a letter which I print as given in *Light*, January 20th, 1894.[1]

[1] The letter is quoted by *Light* from Col Olcott, to whom it was written September 4th, 1876. I have not seen the original MS., but the internal evidence of genuineness is convincing.

I have followed out the train of thought myself of late. Myself, what is it? I do things one day, and especially say things, of which I have no remembrance. I find myself absorbed in thought in the evening, and go to bed with no lecture for the morrow prepared. In the morning I get up, go about my work as usual, lecture a little more fluently than usual, do all my business, converse with my friends, and yet know absolutely nothing of what I have done. One person alone, who knows me very intimately, can tell by a far-off look in the eyes that I am in an abnormal state. The notes of my lectures so delivered—as I read them in the books of those who attend my lectures—read to me precise, accurate, clear, and fit into their place exactly. My friends find me absent, short in manner, brusque and rude of speech. Else there is no difference. When I "come to myself" I know nothing of what has taken place, but sometimes memory recurs to me, and I gradually recollect This is becoming a very much more frequent thing with me, so that I hardly know when I am (what I call) my proper self, and when I am the vehicle of another intelligence. My spirit friends *give hints, but do not say much.* I am beginning, however, to realise far more than I once could, how completely a man may be a "gas-pipe"—a mere vehicle for another spirit. Is it possible a man may lead the life I do, and have *no* Individuality at all? I lead three distinct lives, and I often think that each is separate. Is it possible for a man, to ordinary eyes a common human being, to be a vehicle for Intelligences from above, and to have no separate personality? Can it be that my spirit may be away, learning perhaps, leading a separate spiritual life, whilst my body is going about and is animated by other Intelligences? Can it be that instruction is so administered to my soul, and that growth in knowledge becomes manifest to me as now and again I return from my spirit life and occupy my body again? And is it possible that I may one day become conscious of these wanderings, and lead a conscious spiritual existence alongside of my corporeal existence?

Once or twice—once very lately in the Isle of Wight—my interior dormant faculties awoke, and I lost the external altogether. For a day and a night I lived in another world, while dimly conscious of material surroundings. I saw my friends, the house, the room, the landscape, but dimly. I talked, and walked, and went about as usual, but through all, and far more clearly, I saw my spiritual surroundings, the friends I know so well, and many I had never seen before. The scene was clearer than the material landscape, yet blended with it in a certain way. I did not wish to talk. I was content to look and live among such surroundings. It was as I have heard Swedenborg's visions described.

(6) Response to Stimuli Spiritually Controlled.

(*a*) *Ideation Inspired by Spirits.*—We enter in this section 6 upon a group of phenomena of great interest and importance, but not of a type on which objective evidence can easily be forthcoming.

The belief that unseen powers *inspire* men—not merely by prompting their hands to automatic writing, but by "putting thoughts into their hearts"—is one of the most deeply-rooted, the most widespread, and the most encouraging to which the higher races of man have clung. It is strongly insisted upon by Mr. Moses' guides; and will be found repeated

in various forms in his book, "Spirit Teachings." What are held as inspirations of this type, however, deal mainly with religious and moral conceptions, or if unknown and verifiable earthly facts are included, they are usually such as might with equal plausibility be deemed to arise from the thinker's subliminal self. The strong assertions made by spirits who show themselves able to operate powerfully in other ways may fairly, I think, be taken as carrying weight. They represent the fusion of the spirit's thought with the man's as sometimes becoming indescribably close and intimate. When we have compared the inspirations of a man's own "genius" to *subliminal uprushes*, or eruptions from a volcano, we might better compare the combination of spiritual and human thought to one of those cases where crystals of two totally different substances have developed within the space bounded by the same planes; and, intergrown as they are and interpenetrant, still testify by the optical characters of their minutest parts that here is no congeries of fragments, but two crystals made inextricably one.

(*b*) *Motor Automatism Spiritually Controlled; Possession.*—I have spoken of the difficulty of proving or tracing spiritual influence so long as its manifestations are purely intra-cerebral, are confined to infusing into the mind of the sensitive ideas which he cannot distinguish from his own.

But, as we know, there are various methods by which the authorship of certain ideas can be claimed by the inspiring intelligence. A distinctive mark can be affixed to them by the mode of their promulgation—by giving them expression *concurrently* with the expression of the sensitive's normal thoughts, or even while the sensitive's ordinary personality is plunged in trance. In the one case there may be automatic writing while the sensitive is reading or talking on other matters. In the other case there may be "trance-utterances"—replies to questions, or long addresses, given while the medium is unaware of what is going on around him, and of the words which issue from his lips. In each case, of course, the proof of spirit-influence depends not merely on the manner of the message, but on the facts which it contains, or on the supernormal phenomena with which it is in other ways associated. There is no need here to re-discuss these automatisms at length. They form, as the reader will see, a large part of Mr. Moses' phenomena, and almost the whole of those discussed in Mrs. Piper's case; and indeed in their various forms they supply the bulk of the evidence to the very existence of spirit control, which physical movements by themselves could never demonstrate.

One addition to previous descriptions, however, must be made, if we are to realise the extent to which these automatisms may be carried. The control may be pushed beyond the point at which our analyses of evidence generally stop. Consider, for instance, the scene (**948 A**), where Mr. Moses is entranced by the spirit of a suicide. Here we have evidential writing and utterance,—agitated words uttered in a

trance,—rude drawings made. But we have also more than this. We have an apparent *possession;* a temporary occupation of the medium's whole personality by the spirit which is finding utterance through him. This possession is not, indeed, a matter of evidence in the same sense that messages containing facts unknown to the writer may be evidence of external control. Yet we can hardly dissociate the two parts of the phenomenon; and if in such a case as this we believe that the message really came from the suicide, we shall probably feel also that the distress, the agitation, the bewilderment, which did not leave the medium for many hours, were due also to the influence or possession of the same unhappy soul.

The possibility of being thus dominated by some unwelcome spirit was naturally regarded by Mr. Moses with fear and dislike. His guides admitted it as a real, but not as an alarming, danger. Such spiritual infections, they said in effect, take root only in a congenial soil. The healthy spirit can repel their attack, much as the healthy organism destroys the germs which are perpetually seeking lodgment within it.

(*c*) *Extension of Will-power into the Spiritual World; Prayer.* — The next heading in the scheme of subliminally guided faculty for which we are now seeking parallels under spirit-control includes will-power extended beyond the organism, and affecting telepathically other incarnate minds. The parallel to this would be some influence exerted by incarnate men upon disembodied spirits. The exercise of such an influence must necessarily be almost impossible to *prove;* nor is it at first easy to imagine in what way it could plausibly be represented as taking place. At this point in our argument, however, we have become familiar with conceptions which, when looked at from both sides, do apparently imply some *reciprocal* action between spirits and incarnate men. But what further I have to say of prayer has been said in the final chapter of this book. And as to the last heading in my "Scheme of Vital Faculty," namely, "Modifications of Spiritual Personality," the reader who studies its projected headings will see at once how needful their discussion will some day be, and how far we are as yet from being able to undertake it. That must be the task of a later age. My own discussion, already so highly speculative, could hardly be pressed further without overstepping the limits of all legitimate speculation.

926 B. The following are references to the chief accounts of telekinetic phenomena in the *Proceedings* S.P.R.:—

"On some Physical Phenomena, commonly called Spiritualistic, witnessed by the Author," by Professor W. F. Barrett (vol. iv. p. 25).

"Notes of Séances with D. D. Home," by William Crookes (vol. vi. p. 98).

"On Alleged Movements of Objects, without contact, occurring not in the presence of a paid Medium," by F. W. H. Myers (vol. vii. p. 146, and p. 383).

"The Experiences of W. Stainton Moses," by F. W. H. Myers (vol. ix. p. 245, and vol. xi. p. 24).

"Poltergeists," by Frank Podmore (vol. xii. p. 45).

"The Fire Walk," by Andrew Lang (vol. xv. p. 2). This gives instances of an alleged capacity on the part of certain persons under certain circumstances of resistance to the normal effects of fire on the human organism. The phenomenon, if genuine, is not exactly telekinetic, but may rather be regarded as an extended form of motor automatism. Some mediums, especially D. D. Home, are said to have had the same power.

Other works dealing with telekinetic phenomena to which I may refer the reader are :—

Report on Spiritualism of the Committee of the London Dialectical Society (London: Longmans, Green, Reader & Dyer, 1871).

Les Tables Tournantes, par le Comte Ag. de Gasparin (Paris: Calmann Lévy; 4th edition, 1889). A pamphlet describing some of de Gasparin's experiments was published by Professor Thury under the title of *Les Tables Tournantes, considérées au point de vue de la question de physique générale qui s'y rattache* (Geneva, 1885). This is now out of print and rare. It contains various cases of movements obtained without contact, by seemingly careful observers.

Experimental Investigation of the Spirit Manifestations, by Robert Hare, M.D., Emeritus Professor of Chemistry in the University of Pennsylvania (New York, 1855).

Researches in the Phenomena of Spiritualism, by William Crookes; reprinted from *The Quarterly Journal of Science* (London: J. Burns, 1874).

Animismus und Spiritismus, von Alexander N. Aksakoff. 2 vols. (Leipzig: Oswald Mutze, 1890.) An account of this book, which deals chiefly with the theoretical side of the subject, in opposition to the views of von Hartmann, was given in a review by the present writer in *Proceedings* S.P.R., vol. vi. p. 665.

The Precursors of Spiritism for the last 250 years, by A. N. Aksakoff (in Russian, St. Petersburg, 1895); reviewed by Dr. Walter Leaf in *Proceedings* S.P.R., vol. xii. p. 319.

The Scientific Investigation of Physical Phenomena with Mediums, by M. M. Petrovo-Solovovo (in Russian, St. Petersburg, 1900); reviewed by Dr. Walter Leaf in *Proceedings* S.P.R., vol. xv. p. 416.

For the physical phenomena connected with D. D. Home, see the references given in **938 A.**

For the so-called "Reichenbach" phenomena, see the brief discussion given in vol. i., **541 D.**

927 A. From *Proceedings* S.P.R., vol. ix. p. 119. In the following case the phenomena described were various, but consisted mainly of automatic writing and speech. Some of the writings evinced a knowledge

greater than the automatist possessed. Especially two lines from Homer were correctly written in response to a request for some Greek, although the writer was certainly quite ignorant even of the Greek alphabet. Some indications of identity were also given.

Certain physical phenomena (the most important of which occurred in my informant's absence) were interpolated, as it were, at random among the intellectual phenomena, and carried with them no clear indication of their source; except that they occurred only in the presence of the sitter here styled Mr. Andrew.

For my introduction to Mr. O. (as I shall call him), the narrator of these incidents, I am indebted to the kindness of Mr. Andrew Lang. I first heard Mr. O.'s narrative from himself by word of mouth on November 20th, 1889, while the events were still fresh in his memory. I regard him as an excellent witness. The delay in producing the evidence has been partly caused by Mr. O.'s persistent but unavailing efforts to induce the survivors among his fellow-sitters to add their testimony to his own. I have reason to believe that their refusal is in no way due to any disagreement with Mr. O.'s account, but mainly to scruples of a quasi-religious nature. Such scruples have repeatedly baulked our inquiries; but I hope that they may gradually die out among our informants, as the innocence and the importance of experiments of this kind come to be better understood. In Mr. O.'s own case there are, I think, amply sufficient reasons why his anonymity should be preserved. His brother—in deference to whose serious wish during dangerous illness the sittings were undertaken—is now dead.

I will add that the intimacy among the members of the circle was such that I cannot doubt that Mr. O. heard, without delay, from his brother and others, of the physical phenomena which had occurred during his own absence from the circle. Mr. O. writes in 1890:—

In the winter of '88-9 I began, along with a few intimate friends, to investigate the phenomena commonly called Spiritualistic. None of the company was at all anxious for any specific communication from another sphere, but partly for the gratification of an invalid brother, and partly for the sake of satisfying ourselves as to the possibility of some things we had read, we attempted a sitting. The results far exceeded our expectation. We were favoured with phenomena somewhat startling to novices in the art—phenomena styled in Scotland *uncanny*—but their interesting nature soon overcame our natural diffidence, and before the end of the winter we were on quite familiar terms with our unsubstantial vistants.

As a rule the circle consisted of two of my brothers, two personal friends, and myself, though occasionally we admitted other members of the family, and once or twice an acquaintance. We were not Spiritualists, nor had we any desire to be known as such; all we did was done solely by way of experiment and amusement. The opportunity was the best possible; we had all our sittings in our own home, the circle was confined to personal friends in whom we had full confidence, so that there was neither motive nor opportunity for

deception. We usually met twice a week when my invalid brother was able for company, but during the winter months relapses of his illness caused interruptions; and indeed, I often thought the excitement of our sittings did not affect him beneficially.

Our sittings were all in the dark. Our medium was, in most cases, Mr. Andrew, though we had also a less efficient medium in the case of Mr. S——. The performances of the latter were mostly of a somnambulistic kind, and do not call for special notice.

With Andrew, however, phenomena assumed quite another aspect. He would play charming music on the violin, or produce beautiful pencil sketches of city and rural scenes. Sometimes the *locus* of these scenes was named, oftener not, but they were invariably unknown to any member of the company.

For a time I failed to see anything *very* unaccountable in Andrew's trance productions. I knew him to be an accomplished violinist and a fairly good sketcher, and I naturally put everything down to an unconscious exercise of his own skill One little thing did perplex me, namely, the very different styles of handwriting he seemed to accomplish with equal facility.

I mentioned an invalid brother. He suffered from a heart affection known as presystolic murmur. At one sitting we consulted a medical man, who called himself Dr. Snobinski of Russia. This gentleman not only prescribed for my brother, but also furnished us with a diagram of the human heart, and put a special mark to indicate the valve diseased in my brother's case. How this diagram was actually drawn by a person ignorant of human physiology, and how the diseased valve was shown and explained by one ignorant of pathology, was more than I could account for.

On another occasion another doctor, calling himself Arnold, confirmed the diagnosis of Dr. Snobinski, and rated my brother for having neglected to follow the regimen recommended by the famous Russian. On this occasion, during examination of the chest, when the patient chanced to laugh, the doctor [in the person of Mr. Andrew] suddenly gave him a mild box on the ear with his open palm. This, I understood, was to rebuke his laughter, which, as is well known, is a dangerous luxury to one suffering from valvular disease.

At times we were entertained by a negro, who gave us no little fun. His effort to speak English was most amusing, and presented just those difficulties which perplex the negro in this more matter-of-fact sphere.

These phenomena had led me to perplexing thoughts, and, though unable to explain them on purely psychological grounds, I was slow to admit that the medium was not also the cause of the effects he produced. I had so far accounted for the music and the sketches; the varieties of the handwriting were a little puzzling, the diagram and the prescription a little more so, but I was still inclined to suspend judgment till I should acquire more facts. With a view to this, I one evening interrogated: "Where are you?" Answer: "In the sphere next the earth." "Could you tell anything of the future?" Answer: "We are as ignorant of the future as you are." This I thought was at least honest, and very probable, but too general to be of service to me in arriving at any decision. I resolved to put what seemed to me a searching test. None of the others knew Latin or Greek, so I asked an answer in Latin. This was readily given, but so badly spelt that I failed to fully translate it. Not yet satisfied, I asked any quotation from a Greek author—so that by comparison

with the original, identity or variation might be satisfactorily apparent. This resulted in a quotation from the Odyssey, Bk. xi., lines 57–8:—

Ἐλπῆνορ, πῶς ἦλθες ὑπὸ ζόφον ἠερόεντα;
ἔφθης πεζὸς ἐὼν ἦ ἐγὼ σὺν νηῒ μελαίνῃ.

These lines were beautifully written in cursive characters, and minute even to the accents. As a student I had read Odyssey XI., but could not have given the lines from memory, or written them out with correct accents. On comparing the lines with the Greek text I found them to be without flaw. My puzzle was now twofold: (1) That I was not able to read the Latin proved that what was given was not anything I had previously been revolving in my own mind, but had come from an independent intelligence; (2) The medium was not acquainted with either Latin or Greek—did not know one from the other. Clearly I must now quit the hypothesis that the medium was the author of his own message, as not adequate to account for all the facts.

The Greek and the Latin [Mr. O. adds in a later letter] were both obtained at the same sitting. I asked for the Greek because the Latin was so badly written that I could not fully make it out. The medium that evening was *Andrew*, who, I am fully convinced, could not possibly have any knowledge that Greek would be asked for—and even if he had known, he could not have given it, since he did not know the Greek when it was given. The controlling spirit was unknown to any of the company. In reply to my questions he described himself as a youth of nineteen, according to *their* reckoning, but was only twelve years of age when he died. When I asked how he was occupied he told us he was still at school. This information led me to ask for the Latin and subsequently for the Greek.

Still more inexplicable was the evidential sign given to a doubting acquaintance. This gentleman requested permission to be present at one of the sittings, but his general behaviour there indicated that he regarded a sitting as a kind of farce. He brought with him another gentleman of equally sceptical temper. The first remark from the medium that evening was, "There are strangers present to-night." This remark seemed to our friend so commonplace that he requested evidence of the presence of a spirit. On being asked what evidence he would like, he jokingly said, "Bring a candle!"—an idea probably suggested by sitting in the dark. The wish had scarcely been expressed when a candle was placed on the table before him, with the request that he should immediately quit the company. The candle was found to be warm, a circumstance explained by the fact that it had been used in the next room only a few minutes before. My brother immediately went to the next room and asked for a candle. The good lady was much surprised to find that while the candlestick was still standing where she had placed it shortly before, the candle itself was gone. My brother then showed her the candle which he held in his hand, and this she identified as the one she had used a few minutes before—indeed there could not be two opinions, as there was only one candle in the house. This was regarded by the circle as the most wonderful result yet obtained. Here was proof amounting to a demonstration that a material object had been passed through matter; the candle had been brought from one room to another, though both doors (there were two doors in the room in which the sittings were held) were locked before the sitting was commenced.

This candle incident I give on the testimony of the others, as I myself was

not present that evening, a circumstance which I afterwards regretted. Personally I have not seen a case of matter through matter.

During that winter we obtained many interesting phenomena. The spirits (?) would strike any note we asked on a violin or harmonium which stood by. The notes requested would sound forth distinctly, though no visible hand was near; and this was done both in the dark and in the light, though more often in the dark.

One evening a visitant addressed one of my brothers as an old schoolfellow, and in proof of his identity he reminded my brother of a poem they had once learnt together as boys, namely, one by "Surfaceman" (Alexander Anderson), entitled "*The blood on the wheel.*" My brother perfectly recollected the exercise, and had no doubt as to the identity of the speaker. The wonderful thing here was that the medium had become acquainted with my brother later in life and had no knowledge of his schooldays.

Of the scientific value of these results I was not aware till I had the pleasure of meeting yourself, and if we had met some months earlier I should certainly have preserved the legible results of our sittings. They were destroyed in ignorance of their scientific worth, and chiefly because associated with a departed brother whose early death we still lament. Though our sittings are long past their results still dwell with me in all but their first freshness. Circumstances conspired to break up our little company. Of our circle of five two have since married, one has left the district, and another has departed this life. The death of our most spirited member was the end of our meetings.

927 B. The experiences described in connection with Miss White and Miss Lottie Fowler (both of whom are now dead) seem analogous to experiences with Mrs. Piper. The case of Miss White comes from America, and is specially interesting both in the apparent fulfilment of the promise made by the alleged discarnate spirit control to appear to the narrator's sick wife, and in the apparent knowledge shown of the immediate approach of death.

From *Proceedings* S.P.R., vol. viii. p. 227.

January 28th, 1891.

About eleven years ago I was much distressed owing to the illness of my wife, who suffered from cancer in the stomach. I heard about a medium, Miss Susie Nickerson White, who was said to have given some remarkable tests, and I called on her as a stranger and requested a sitting. My wife's sister purported to "control," giving her name, Maria, and mentioning facts about my family which were correct. She also called my wife by her name, Eliza Anne, described her sickness, and said that she would pass over, but not for some months. I said, "What do you call this? Is it psychology, or mesmerism, or what?" Maria said, "I knew you were going to ask that; I saw it in your mind." I said, "Do you get all the things out of my mind?" She replied, "No. I'll tell you some things that are not in your mind. Within three days Eliza Anne will say that she has seen me and mother, too, if I can get mother to come along." (My wife's mother had died about forty-five years previously, and my wife's sister had been dead from six to eight years.)

I kept these circumstances to myself, but within three days the nurse who was in attendance upon my wife came running to me and said that my wife was worse, and was going out of her mind; that she had called upon Maria and

mother, and had sprung out of bed and ran towards the door crying, "Stop, Maria! Stop, mother! Don't go yet!"

I soon consulted Miss White again, and Maria again purported to control My wife had been unable for some days to retain any food in her stomach, could not keep even water or milk, and was very weak and also unable to sleep.

Maria told me to give her some hot, very strong coffee, with plenty of cream and sugar and some cream toast. This prescription amazed me, but it was prepared. My wife ate and drank with relish, and slept soundly afterwards. She lived upon this food for some days, but gradually became unable even to take this.

I consulted Miss White again, and Maria told me to get some limes, and to give my wife some pure juice of the lime several times a day; she said that this would give her an appetite and enable her to retain food. The prescription was a success; but gradually my wife failed, and I consulted Miss White again, and asked Maria how long my wife would continue to suffer. She said she could not tell exactly when she would pass away, but would give me a warning—"The next time she says she has seen me, don't leave her afterwards."

Some days later, as I was relieving the nurse about three or four in the morning, the nurse said, "Mammie" (meaning my wife) "says she has seen Maria again." In a few minutes my wife said, "I must go." And she expired.

(Signed) E. PAIGE, MARY A. PAIGE.

[Formerly Mary A. Dockerty, the nurse]

[I have had long interviews with Mr. Paige. He seems to be a shrewd and careful witness.—RICHARD HODGSON.]

927 C. Concerning Miss Lottie Fowler, I quote accounts of two incidents, one recorded by Mr. W. Stainton Moses and the other by Mr. C. C. Massey. Mr. Moses' account is given in *Proceedings* S.P.R., vol. xi. p. 78, as follows:—

Perhaps one of the most striking cases I can present is the first experience that occurred to me. (See *Spirit Identity*, pp. 124–126, Appendix V.):—

I inquired where I could see for myself these new phenomena, and was informed that Miss Lottie Fowler [a well-known professional medium] was about to hold a séance that very evening (April 2nd, 1872), at 15 Southampton Row. I went, and was greatly astonished at what I saw and heard. I need not take up time by detailing the occurrences of the first part of the sitting; most Spiritualists are familiar with the usual routine of Miss Fowler's séances. Much hazy nonsense was talked, and many vague statements made, which seemed to me to be of no use whatever as tests of spirit identity. I was rapidly becoming nauseated. I craved for something more clear, something on which I could rest as a staple piece of evidence. I inquired, therefore, whether I might endeavour to obtain some such proof for myself. Leave was at once given by the director of the circle, and I addressed the spirit who controlled the medium.

"You are tiring your medium, and making fun of us. Go and send some one who is serious."

The medium shivered and turned away, and the voice came as though troubled.

"You've nothing to do with me. I won't go. Me *no* go."

"Yes, you will. You'll go and send some one else."

After more colloquy the medium shivered again, seemed to be in pain, and stood rooted to the spot, crouching as if in dread.

After a time the voice came again, but utterly changed; the voice, this time of a man, very calm and unimpassioned, instead of the child-voice speaking baby jargon.

"You want me?"

"Yes. What is your name?"

"I'd rather not tell you. You can ask me any questions."

"No. Tell me what you see, or describe any one whom you see near me. I will answer yes or no; no more."

"I see a man, very old, tall, with a long white beard, and long hair."

"Yes."

"The beard is very white indeed."

"No. Go on."

"He has a very high, broad forehead, and his eyes are drawn down. Why, he's blind!"

"Yes."

"And his face is black and blue. And" (here the medium shuddered violently)—"oh! what's that in his mouth? It's like slime—and mud—and oh! blood."

"Yes?"

"And—it's dark. I can't see."

"Go on. How is he dressed?"

"He has a long blue coat. No, not exactly a coat—something long. I can't see his feet."

"Where does he stand?"

"Right opposite; close by you."

"Can you see his name?"

"No. He seems in trouble. I think it's money. He looks so horrible. Let me go. Why do you keep me here."

"Go, then. Do you know me?"

"No." (This very emphatically.)

I shall not attempt to describe the scene during the time that this conversation was held. I have quoted from a full and careful record written at the time, and the whole scene is photographed indelibly on my mind. Every one seemed petrified and astonished. They would have been still more so had they known with what photographic accuracy a scene in my own private experience was being re-enacted before my eyes. It was, I am sure, as unknown as I was myself. It was a scene that passed in a very distant part of Great Britain, and it was reproduced with a realistic power that bore down before it, as with torrent force, all doubt and hesitation. I felt that the man was there before me; himself reproducing the story of his death for my conviction.

Here we have the case of a man who went to a séance with absolutely no expectations in his mind; he did not know what to expect; he did not expect anything; and he got what in any police-court would be considered perfect evidence of life beyond the grave.

I quote Mr. Massey's account from the *Journal* S.P.R., vol. v. p. 5.

January 18th, 1890.

On April 7th, 1883, died an old and dear friend of mine, by name Francis Paynton Pigott-Carleton (his patronymic was Pigott—he took the name of

Carleton on his marriage). On April 27th in the same year I took an old glove of his, given to me for the purpose by his widow, to Lottie Fowler, putting it into her hand when she was apparently into trance, and was "controlled," and requesting the "control" to get into *rapport* with the owner of the glove, and give me any particulars concerning that person. The "control" gave me a description of the person of my friend which I thought *remarkably* good. I then asked for the name. She, or the "control," seemed to listen for it, and then said, with apparent vexation, "Oh, it is all nonsense, I can make nothing of it. I hear only 'Pig—Pig'—that is not a name; what do they (*sic*) mean by 'Pig'?"

It is obvious that the first syllable of the name "Pigott" is that which would be accentuated most strongly, and the sound dropping (we may suppose), the latter half of the name would not be caught by an ear unfamiliar with it.

I had given her not the slightest clue, except the glove, which was not marked with the name, and she had never seen or heard of my friend, who lived in the country and was not interested in "Spiritualism," and was quite unknown to "mediums"; though his wife had on more than one occasion been with me to séances. (Not, however, to Lottie Fowler, to the best of my present memory and belief.) And I had not mentioned my friend's death among my spiritualistic friends, nor my intention to visit her to any one who might, intentionally or otherwise, prepare her.

C. C. MASSEY.

934 A. An account of the experiences of the Rev. C. B. Sanders was published in a book entitled *X + Y = Z; or, The Sleeping Preacher of North Alabama. Containing an account of most wonderful mysterious mental phenomena, fully authenticated by living witnesses.* By Rev. G. W. Mitchell. (New York: W. C. Smith, 65 John Street. 1876.) The book includes statements by numerous witnesses of the supernormal manifestations of Mr. Sanders, and additional corroborations were obtained by Professor James and Dr. Hodgson in reply to inquiries about the case. From these sources of information the following brief sketch is made.

Mr. F. G. Bromberg, of Mobile, Ala., a friend of Professor James, wrote to the latter in 1886:—

The book has only recently been called to my attention by Chief-Justice Stone, of this State, and a copy was sent to me by late Chief-Justice Brickell, whose home is at Huntsville, Ala., and amongst the witnesses cited in the book. In a letter which accompanied the book he writes as follows: "I have frequently seen Mr. Sanders, the subject of the book, and of many of the incidents related I heard soon after their occurrence. The witnesses or contributors referred to are of the most unquestionable, unimpeachable character. Two of them, Dr. Ross and Dr. Shelby, were of very considerable learning, and of very high character; the first as a theologian, the other as a physician." . . .

Judge Brickell's assurances put at rest all doubts as to the absolute integrity of all parties named therein, either as observers or observed. The elements of fraud, collusion, or fabrication are entirely eliminated from the problem to be solved.

Constantine Blackmon Sanders was born in 1831, near Huntsville, Alabama, the seventh child in a family of ten children. His father died when he was in his sixth year.

Constantine lived with his mother, and laboured on the farm until he was a full-grown man. From his mother, and others who knew him during the days of his youth, we learn that he was dutiful to his mother, kind to his sisters, moral in his habits, and avoided association with the vicious. His temperament was cheerful, and he had considerable fondness for music. From his early childhood his mind was much interested on the subject of preaching the gospel. And he was in the habit of preaching juvenile funeral sermons over dead chickens, pigs, &c., and baptizing the boys, both black and white; and, on this account, was often familiarily called "The Preacher."

When he was twenty years old he attended a revival meeting, and became deeply interested in religious matters; presented himself as a candidate for the ministry under the care of the Presbytery of Tennessee; was licensed to preach in 1855, and ordained in 1862. At the time he joined Presbytery in 1852, when he was twenty-one years old, he could scarcely read and write. In the spring of 1854, when studying at school in Elkton, Tenn., he had attacks of sickness, described by Mrs. Harlow, in whose family he was living, as follows. Until then his health is described as having always been good.

Though at times he had spells of mental trouble, yet, in the main, he was quite cheerful. When he had been with us about three months, he was taken quite sick of a flux. And when he had so far recovered as to be able to begin to walk, he was taken down with typhoid fever, and confined to bed again for several weeks. During this confinement he was seized with occasional convulsions, affecting at times his whole system, but especially his arms, chest, throat, and tongue. He also complained terribly of his head. Often would he exclaim: —

"It surely will kill me." On one occasion he said:

"My head feels like it has opened."

Taking my hand with his, he placed it on his head, when, to my astonishment, I found what appeared to be a separation of the bone, nearly wide enough to bury my little finger, ranging from above his eyes near the centre of his forehead to the top of his head, and from the top down towards and near to each ear. The opening increased in width as it reached the top of the head. This condition of his head I saw frequently. When the paroxysms would subside, the openings would nearly close up.

He had many similar attacks of these paroxysms during the next five years, accompanied by much physical suffering. In the meantime, in 1856, he married, and his family consisted in 1876 "of six healthy children, of more than ordinary promise." After recovering from an unusually violent convulsive cramp in 1859, he declared that it had been "shown to him that he would never have another spell of cramping." But although

the violent convulsions apparently did not recur, he still suffered much, as appears from the following statement made by Dr. W. T. Thach in 1876.

I have been acquainted with him about sixteen years. He has complained ever since my acquaintance with him, and he says, for a number of years previous, with a continuous headache, though differing in severity at different times, often becoming excruciating; and until a year or two since attended with violent lancinating pains in the chest, accompanied with great difficulty of respiration, which indeed I have often seen suspended for such a length of time as to induce me to believe it impossible that it could ever be restored; at length returning with a gurgling sound in the upper portion of the trachea In these extreme cases the pulse is very feeble, and in frequency from 120 to such a celerity as to render it impossible to count it. Extremities cold, temples throbbing violently, eyes surcharged with blood to such an extent that frequently the blood would trickle down the cheeks in drops. These paroxysms are attended with very great nervous excitement, so that he cannot bear to be touched by any one without producing a shock to the system (very similar to that felt by one who comes in contact with a galvanic battery with considerable charge), which seems to increase the already excruciating pain.

With these paroxysms of suffering there is almost always a peculiar condition, to me inexplicable, and which I know not what to denominate, which those acquainted with him generally call "sleep," merely from the fact that, when recovered from this condition, he is totally ignorant of any and everything that has occurred while in this state (even the length of time that has elapsed, not knowing whether an hour or a week). Hence the name of the "Sleeping Preacher." And yet, at the time, he seems conscious of everything that is going on around him; and not only so, but of what is transpiring at any point to which his attention is directed, regardless of distance. The length of these paroxysms is quite variable, extending from a moment to hours and days, during which time he gets no natural sleep; the mind to all appearance being much more active than when in a normal condition; being all the time engaged in conversation or writing (of which he does a great deal), or some other active mental exercise In this condition he frequently complains of hunger, and partakes of food as at other times. Except in cases of protracted spells of nervous sleep (when he gets none), he usually averages about three hours in twenty-four of natural sleep; yet the physical man does not seem to suffer from loss of sleep. He looks as hearty as any man, and weighs about 195 pounds.

This condition is not always attended with an unusual amount of pain, being often very cheerful; at which times he is more than ordinarily communicative.

In all of his notes, letters, and writing of every kind, while in this condition, he ignores the name of "Sanders." His signature is "X + Y = Z."

While in these sleeps, if left to himself, his thoughts are confined mostly to theology or medicine. And though never having studied medicine, he seems, while in this mental state, to be very conversant with it; using the technical names, giving the properties, uses, &c., thereof. He always examines the sick who may happen to be about him when in this state, without coming in contact with the patient; making in writing a diagnosis and prescription, which he will usually give, if requested. And I could mention a great many who have been relieved by his directions. I have frequently had him to give me the

exact condition of patients whom he had never seen, and who were miles distant. His prescriptions frequently contain medicines which cannot be procured in this country; which he makes arrangements to import; showing his comprehensive view of Materia Medica in this preternatural way.

Mr. Mitchell writes:—

This peculiar state, which is involuntary in its recurrence, is not usually heralded by any premonitions visible to those who may be present. He may be taking part in social conversation, when all at once, if looking at him, you will see his eyelids fall and his head droop; at the same time making a slight but audible noise through his nose, which may be called a grunt, usually repeated in quick succession two or three times, and he is asleep. The spell may continue for a few moments; a quarter, a half-hour, or an hour, or a number of hours; a day, or a night; or a day and night; or several days and nights; or a week, or even several weeks, without an interval of consciousness.

When in ordinary health, without bodily fatigue, or any strong or exhausting mental excitement, he can be easily aroused to consciousness, when he first goes into this state, by giving him a shake or by slapping him with the hand. In coming to consciousness, he seems to be momentarily surprised; and his body is slightly affected, as if lightly shocked by a galvanic battery.

When under the more favourable conditions of body and mind, upon his going to sleep, by immediately waking him up, he has been enabled to keep awake for many hours in succession, though there was a constant inclination to go to sleep. As a general rule, the longer the spells are protracted, the more intense are his sufferings. . . .

In these sleeps his eyes are generally closed, but there are instances in which they are as wide open as when awake. In this case, if he is free comparatively from suffering, one not acquainted with his peculiarities would not likely suspect that there was anything unusual in his condition.

The "sleeping personality" of Mr. Sanders, calling himself "X + Y = Z," "never betrays any scepticism nor the slightest taint of heresy," and seems to have held the ordinary chief orthodox doctrines of the church to which Mr. Sanders belonged. He apparently wrote a good deal—including letters to other persons, and instructions to his own normal self (to whom he invariably referred as "my casket,") and various books and papers which have not been published, and which he enjoined Mr. Sanders "on no account to exhibit till I come." This injunction appears in a message from "X + Y = Z's Valedictory to His Casket" in May 1876, when he took leave of his "casket," but indicated that at a later period he would return. In reply to inquiries in July 1890, Mr. Mitchell stated that the peculiar mental indications had recurred several times during the previous eighteen months.

The separation of the cranial bones referred to by several witnesses is a curious feature of the case, and in reply to a special inquiry, Mr. Mitchell states that "when the patient's head was greatly affected with pain the sutures would separate, but in some instances, when the suffering was slight while he was in one of his peculiar states, the sutures were not visibly separated."

The normal Mr. Sanders had no recollection of anything occurring in his "sleep" state, "but X + Y = Z seems to have had entire consciousness of Mr. Sanders, or of his 'casket,' as he always called him."

Hyperæsthesia might be invoked as an explanation to account for a few of the apparently supernormal incidents recorded, such as shooting a rifle ball through a hat "very near the centre" at the distance of forty yards at night when Dr. Thach, who describes the incident, could not even see the sights of the gun. Such an explanation might also be stretched to cover the cases of reading books and writing on paper under cover, allowing for a margin of malobservation or misdescription by the witnesses. It would, however, be quite inadequate to account for the bulk of the manifestations recorded. The cases on the whole suggest the action of telæsthesia rather than telepathy, although telepathy might be extended to apply to most of them, as, for example. his occasional knowledge of conversations and scenes occurring elsewhere, or of letters written or sermons preached at a distance.[1] He himself, however, described such matters as if seeing or hearing them directly. I now quote the details of a few cases in illustration of the supernormal powers of "X + Y = Z."

Mr. John W. Pruit gives the following account.

MERIDIANVILLE, ALA., *May 7th*, 1876

I certify that one day about the middle of the month of February 1866, while Brother Sanders was confined to his bed from his dislocated thigh, I was at his house, and he was lying in his bed and in one of his so-called "sleeps" He attracted my attention by a hearty laugh

I asked him the cause of his amusement.

He replied, "I was laughing at De Witt."

I asked what De Witt was doing.

He said, "He was having a hard scuffle to keep from falling off the fence, for the top rail was turning with him and he was trying to keep from falling over it."

Nothing more was said on the subject until De Witt arrived, which was in ten or fifteen minutes.

The fence where the difficulty occurred was from three-fourths to a mile distant, on the other side of a thick grove of timber and underbrush, and of an intervening hill.

And I further certify that no communication from any person or source was received in reference to De Witt until he arrived and confirmed what S. said.

J. W. PRUIT.

Mr. De Witt gives a concordant account, explaining the trouble he had in getting over the fence with a sack of pease in one hand and a bowl of custard in the other, and referring to the knowledge of the incident shown on his arrival by Mr. Sanders.

Various cases are described of Mr. Sanders' finding lost articles,—such

[1] Some of these cases resemble those given in Dr. J. W. Haddock's *Somnolism and Psycheism*, referred to in vol i. p 556

as dollar-bills, coins, a watch chain, a bunch of keys,—or specifying correctly where they would be found. I give an instance. Mr. Bentley writes :—

STATE OF ALA., MADISON CO.,
MERIDIANVILLE, *May 10th*, 1876.

In 1867, I lived two and a half miles east of this village, on what is known as the Harris place, on the other side of Brier Fork Creek ; and was engaged in selling goods in this place, spending the nights at home.

Some time during the summer a bunch of keys, among which was my wheat-garner key, was lost. After a lapse of about one week I requested Mr William White, who was employed in the store and boarded at Rev. C. B Sanders' in the village, on going to his dinner, to ask him to tell me where my keys were. On his return Mr. White said he made the request, but Mr. Sanders paid no attention to what he said, he being in one of his spells. However, during the same afternoon, while my younger sister, in company with other persons, was at his house he told her that my keys were under the steps at the west door of my dwelling In consequence of this information I returned home earlier than usual. As soon as I arrived I told my wife what I had heard. She ran immediately and found the keys under the door-step, just as Mr. Sanders had said, and somewhat rusty. They must have been thrown there a week before by a little child that played about the house.

I add that I know Mr. Sanders had not been in my house nor on the place for at least twelve months before that time

A. J. BENTLEY.

We, the undersigned, certify that the above statements are true as far as they relate to us personally, and that we heard all the particulars, as above mentioned, at the time they occurred.

Mrs. JOSEPHINE E. BENTLEY.
Miss MARY A. BENTLEY.

Several cases are given of his supernormal knowledge of accidents occurring to distant persons, such as the stumbling of a lady carrying some boiling-hot water, and the scalding of her arm in consequence (the incident occurring in another State) ; he also gave a description of injuries to another lady (thirty-five miles distant) from a lightning stroke, at the time of the occurrence. His account of a fire in Salisbury, N.C., with a description of "the tin-shop in which it broke out, and the extent of its ravages," reminds one of the incident of Swedenborg's description of the fire at Stockholm when he was at Gottenburg (see **936 A**).

Several cases are also recorded of his knowledge that a distant person was just dying or dead. I quote one of these :—

On the same night he revealed the place of the lost gold coin, as before related, and perhaps about one hour afterwards, Dr. Blair, my wife, and myself being present, Mr. Sanders took his seat at the front window of the parlour. Our attention was attracted by manifestations of sympathy, sadness, and distress from him, accompanied by such expressions as "Poor fellow! What a pity!" He continued to repeat them, alternated with inarticulate expressions of intense emotion for a short time—I would say from one to several

minutes. Then he said, as well as I remember, "He is gone! gone! gone!" closing in a solemn whisper. There was for a short time a silence and stillness, such as usually is witnessed at the closing scene of a dying friend, which was broken by my asking him the cause of these manifestations. We were quite shocked on hearing his reply that "Lieutenant McClure has just died suddenly from an internal hæmorrhage, near Clarkesville, Tennessee."

We append the following facts: Lieutenant Robert McClure some few months previous had married Miss Pattie, daughter of R. W. Vasser, deceased (long a prominent citizen and merchant in this place), and had, a few days before this, gone on a visit to his father, whose residence was then, and still is, in the immediate vicinity of Clarkesville, Tennessee, about forty miles below Nashville, having left his wife at her mother's, as he expected to make a flying trip. On the next morning after Mr. Sanders' development, above written, a telegram was received from Clarkesville bringing to his young bride the unexpected and melancholy news of her husband's sudden death. And it confirmed, in every circumstance, what Mr. Sanders had stated the night before. Clarkesville, Tennessee, *viâ* Nashville, is nearly one hundred and fifty miles distant from Athens, Ala.

A recent letter, from a lady who was present, states that Lieutenant McClure died on Wednesday night, between eight and nine o'clock, the 2nd of November 1866. He was sitting in her room, reading aloud a book; had a paroxysm of coughing, and remarked to her that it was blood that he spit out. She put her babe down, which she was nursing, and assisted him in sitting down, for he had arisen to his feet. She thinks he did not breathe after being seated.

After writing these last two cases, I received the following testimony from J. S. Blair, M.D.

G. W MITCHELL.

Mr. Mitchell adds the corroborative testimony of Dr. Blair.

The last account which I quote is of an incident which occurred much later than those recorded in the book by Mr. Mitchell. An account of it was sent to Dr. Hodgson by Mr. Mitchell, in a letter of February 1891, which agrees with what follows from the witnesses themselves:—

BODENHAM, GILES CO., TENN., *May* 27, 1891.

We, the undersigned, certify that on Saturday night, August the [24th], 1889, Rev. C. B. Sanders, who was holding a protracted meeting with our pastor, Rev. G. W. Mitchell, at Mt. Moriah Church, repaired to our house, where they (the preachers) lodged. Mr. Sanders was suffering considerable pain in his head and chest, and lying upon a bed, and after hours spent in conversation and singing religious songs, and while Mr. Mitchell was temporarily absent—we think it was about eleven o'clock, or later—he said, with evident amusement, "Humph! Brother Forsythe, like a child, knelt down to pray and has gone to sleep." Mrs. Wheeler said to him, "How do you know?" He replied, "Child, you ask too many questions."

On that night, before Mr. Sanders dismissed the congregation, he proposed that all who would join in praying for the penitents until midnight to make it known by rising to their feet. To which Deacon Forsythe was a respondent. Mr. Forsythe lived about two miles on an air line from our home. . . .

GEO E. WHEELER.
Mrs. GEO. E. WHEELER.

WALES, TENN., *May* 28, 1891.

I, the undersigned, hereby certify that on the night of the [24th] of August 1889, I did kneel at my chair for prayer, in my own house, between the hours of eleven and twelve o'clock, and having been labouring day and night for a week past, and being quite weary, in a short time I went to sleep. I went to church next morning, and Deacon Long and myself were asked by a brother if we complied with our pledge last night. I replied that I did not fully, as I went to sleep on my knees a short time before the time expired. . . .

I had not heard then what Mr. Sanders had said about me at Mr. Wheeler's. When we got to the church door, Mr. Wheeler was telling the incident that took place at his house on the night before, as having occurred about the time I went to sleep.

R. H. FORSYTHE.

Mr. Mitchell writes in July 1902, that he has not been notified that Mr. Sanders has had any recent communications from "X + Y = Z."

936 A. For Kant's evidence in regard to the supernormal powers of Swedenborg, see *Dreams of a Spirit Seer*, by Immanuel Kant, translated by E. F. Goerwitz; edited by Frank Sewall (London: Swan Sonnenschein & Co.; New York: The Macmillan Company, 1900).

The three most famous cases are: (1) Swedenborg's communication to the Queen of Sweden of some secret information, which she had asked him for, and believed that no living human being could have told him. (2) The widow of the Dutch Ambassador at Stockholm was called upon by a goldsmith to pay for a silver service which her husband had purchased. She believed that it had been paid for, but could not find the receipt; so she begged Swedenborg to ask her husband where it was. Three days later he came to her house and informed her in the presence of some visitors that he had conversed with her husband, and had learnt from him that the debt had been paid, and the receipt was in a bureau in an upstairs room. The spirit had said that after pulling out the left-hand drawer a board would appear, and on drawing out this a secret compartment would be disclosed, containing his private Dutch correspondence and the receipt. The whole company went upstairs and the papers were found, as described, in the secret compartment, of which no one had known before.

(3) In September, 1759, at four o'clock on a Saturday afternoon, Swedenborg arrived at Gottenburg from England, and was invited by a friend to his house. Two hours after he went out and then came back and informed the company that a dangerous fire had just broken out in Stockholm (which is about fifty German miles from Gottenburg), and that it was spreading fast. He was restless and went out often. He said that the house of one of his friends, whom he named, was already in ashes, and that his own was in danger. At eight o'clock, after he had been out again, he declared that the fire was extinguished at the third door from his house. This news occasioned great commotion throughout the whole city, and was announced to the Governor the same evening.

On Sunday morning Swedenborg was summoned to the Governor, who questioned him about the disaster. He described the fire precisely, how it had begun and in what manner it had ceased, and how long it had continued. On Monday evening a messenger arrived at Gottenburg, who had been despatched by the Board of Trade during the time of the fire. In the letters brought by him, the fire was described precisely as stated by Swedenborg, and next morning the news was further confirmed by information brought to the Governor by the Royal Courier. As Swedenborg had said, the fire had been extinguished at eight o'clock.

These cases are given in Kant's letter to Fräulein Charlotte von Knobloch, which is quoted in Appendix II. of *Dreams of a Spirit Seer*, the original letter being contained in Borowsky's *Darstellung des Lebens und Charakters Immanuels Kant*, Konigsberg, 1804, pp. 211 to 225.

See also *Documents concerning Swedenborg*, by R. L. Tafel.

936 B. Frau Frederica Hauffe, better known as the "Seeress of Prevorst," was one of the most noted of the group of somnambules who flourished in Germany in the early part of the nineteenth century. A history of her trances was published soon after her death by Justinus Kerner,—a well-known poet and physician to whom she had come for "magnetic" treatment,—under the title of *Die Seherin von Prevorst: Eröffnungen über das innere Leben des Menschen und über das Hereinragen einer Geisterwelt in die Unsere* (Stuttgart und Tübingen, 1829).[1] It was claimed that the Seeress possessed supernormal powers of vision, both of distant scenes and of the future; she was supposed to see and converse with discarnate spirits, who gave her information on their affairs and family history, and physical phenomena were observed in her presence. The evidence, however, for her supernormal powers was what would now be considered quite inadequate. She excited even greater interest by her supposed revelations of things spiritual. These revelations formed the study of Görres, Eschenmayer, and other members of a circle of mystics, and were expounded by them in the *Blatter aus Prevorst*, of which several volumes appeared from 1831 onwards. Besides the doctrine—more or less common to all the mystics of the time—of the threefold nature of man, the revelations of the Seeress included descriptions of certain intricate systems of circles—designated respectively Sun-Circles and Life-Circles—which represented symbolically spiritual conditions and the passage of time. Diagrams of these are given in Kerner's work. Their interpretation was furnished partly by cyphers, partly by words of the supposed primitive universal language written in the primitive ideographs. These have some resemblance to Hebrew characters, and the

[1] A second edition was published in 1832, and later ones in 1838 and 1846. An English translation, greatly abridged, by Mrs. Crowe, was published in London in 1845. See also *The Pioneers of the Spiritual Reformation: Life and Works of Dr. Justinus Kerner: William Howitt and his work for Spiritualism*, by Anna Mary Howitt Watts (London: The Psychological Press Association and E. W. Allen, 1883).

Seeress herself compared the language to Hebrew, and maintained that it resembled the language actually spoken in the time of Jacob, and that it was the common language of the inner life. She frequently spoke it in her trances, and it is asserted that she was quite consistent in her use of the words. It was supposed to be the primitive Nature-speech, which was lost and forgotten with the coming of sin, but something of which can be recovered in rare states of exaltation. There are, of course, many other instances of this type of supposed languages,—*e.g.* the unknown tongues spoken in Edward Irving's church,[1] and the Martian and other languages of M^lle^ Hélène Smith (see **837**).

936 C. The following is another case of ecstasy, which was reported to us along with a series of incidents suggesting an unseen protection or guidance. The narrator, Mr. J. W. Skilton, was a railway engineer, residing at Jacksonville, Florida, U.S.A., who had several times had veridical dreams or impressions, which in some cases saved himself and his train from serious accidents. One of these—a premonition of an accident—was published in *Proceedings* S.P.R., vol. v. p. 333, and further cases in vol. xi. pp. 559–567. I quote from vol. xi. p. 560. Mr. Skilton's narrative is dated November 10th, 1890.

I would say that I have been engaged a great part of my life as a locomotive engineer, and this happened while engaged in that business. I was engaged with two other men one day about two o'clock P.M in taking out some evergreen trees from a box car to take home and set out ; they were large and heavy; I had to run the car up on the switch rails to get them out; but as there was no train due till forty minutes I would have plenty of time to get them out, and push the car back out of the way. There had been a great deal of other freight put in the car after mine was, so it was necessary to take out some of it before I could get at mine. I opened the car door, and a barrel of eggs fell out on the ground, and just at that instant I saw a medium-sized person standing at my right hand clothed in white with a bright countenance, beaming with intelligence. I knew what he wanted in an instant, although he put his hand on my shoulder and said, "Come with me." We moved upward, and a little to the south-east, with the speed of lightning, as it were ; I could see the hills, trees, buildings, and roads as we went up side by side till they vanished out of our sight. As we passed on. this glorious being that was with me told me he was going to show me that bright heavenly world. We soon came to a world of light and beauty, many thousand times larger than this earth, with at least four times as much light. The beauties of this place were beyond any human being to describe. I was seated by the tree of life on a square bunch of what appeared to be a green velvet moss, about eighteen inches high ; there I saw many thousand spirits clothed in white, and singing the heavenly songs, and I could think of but one verse that I had ever heard that would do justice to this heavenly music, and that is this : "Hark ! what sweet music, what a song Sounds from the bright, celestial throng ! " for it was the sweetest song I have ever heard. I here told my attendant that it was the first

[1] For a description of these, see *The Life of Edward Irving*, by Mrs. Oliphant (Hurst & Blackett, 1862)

time I had ever been perfectly at rest in my life. They did not converse by sound, but each knew the other's thoughts at the instant, and conversation was carried on in that way, and also with me.

After viewing the wonderful beauties of the place for some time, and the thousands of spirits, robed in spotless white, passing through the air, for they did not confine themselves to the surface, but went every direction as they pleased, I wanted to see my dear mother, two sisters, and a child of mine that had died some time before this. The request was granted at once, but I was not allowed to converse with them. They were standing in a row in front of me, and I looked at them and coolly estimated the distance we were apart at thirty feet, and wondered how these things could be. They seemed very much pleased to see me, and I shall never forget how they welcomed me when I first saw them, although no conversation passed. About this time my attendant told me we must go back; I wished to stay, but he told me my time had not come yet, but would in due time, and that I should wait with patience. At this we started back, and were soon out of sight of that heavenly land. When we came in sight of this world, I saw everything as it looked from a great height, such as trees, buildings, hills, roads, and streams, as natural as could be, till we came to the car that I had opened the door of, and I found myself there in the body, and he vanished out of my sight. I spoke then (just as I opened my watch and found it had been just twenty-six minutes that I had been engaged with that mysterious one), and said I thought I had left this world for good. One of the men said, "There is something the matter with you ever since you opened the car door; we have not been able to get a word out of you," and that I had done all the work of taking out everything and putting it back into the car, and one item was eight barrels of flour I had taken off the ground alone and put them back in the car, three feet and a half high, with all the ease of a giant. I told them where I had been and what I had seen, but they had seen no one.

This I count the brightest day of my life, and what I saw is worth a lifetime of hardship and toil. Being in good health, and in my right mind in mid-day, while busy about my work, and my mind not more than ordinarily engaged on the great subject of eternal life, I consider this a most extraordinary incident. I was told by this mysterious person that if we are counted worthy at death, we shall be accompanied to that bright world by one of those glorious beings, and this is my firm belief.

Mr. Skilton writes to me that he has never had any trance save this—which he regards as "worth a lifetime of hardship and toil."

As I have elsewhere said, I incline to believe that ecstasy is the highest condition into which a spirit still incarnate can pass. The so-called ecstasy of hysteria I regard as merely an instance of the imperfect simulations of various psychical states which the disintegrated personality of the hysteric readily affords. True ecstasy I regard as a condition where the centre of consciousness changes from the supraliminal to the subliminal self, and realises the transcendental environment in place of the material. The reminiscence of such a momentary enlightenment I regard as inevitably confused and coloured by pre-existing supraliminal notions. I no more accept Mr. Skilton's picture of the unseen world as exact than I accept Swedenborg's; but I incline to believe that both alike were in truth

exalted into an "interior condition," where their perception of the Cosmos, though less distinct and intelligible, was wider and profounder than our own.

937 A. [The first volume of Alphonse Cahagnet's *Arcanes de la vie future devoilés* was published at Paris in 1848, and the second, reporting his sittings with Adèle Maginot, in 1849. This medium had been long known to him; she had been a natural somnambulist from her childhood, and he had "magnetised" her to put a stop to the spontaneous attacks which were impairing her health. He found her an excellent clairvoyant, especially for the diagnosis and cure of diseases. Later, she was chiefly consulted by persons who wished for interviews with deceased friends. It appears that Cahagnet took great care to report the communications, and to obtain signed attestations from witnesses, so that the case stands on a much higher evidential level than most early records of clairvoyants. An account of Cahagnet's work, quoting the records of some of the best cases, is given in an article by Mr. F. Podmore (in which he compares the trance performances of Adèle with those of Mrs. Piper) in *Proceedings* S.P.R., vol. xiv. p. 50, and I give below some extracts from this article.]

The following (says Mr. Podmore) are a few representative records:—

No. 129.—M. Petiet asks for M. Jérôme Petiet. Adèle sees a young man, about twenty-four or twenty-six years of age (he was thirty), not so tall as his brother now present; auburn hair, rather long; open forehead, arched and very pronounced eyebrows; brown and rather sunken eyes; nose rather long, pretty well formed; complexion fresh, skin very white and delicate; medium-sized mouth, round dimpled chin. "He was weak in the chest; he would have been very strong had it not been for this. He wears a rough grey vest, buttons with a shank and eye such as are no longer worn. I do not think they are brass ones, nor of the same stuff as the vest. They don't look to me very bright. His pantaloons are of a dark colour, and he wears low quartered shoes without any instep

"This man was of a stubborn disposition, selfish, without any fine feelings, had a sinister look, was not very communicative, devoid of candour, and had but little affection for any one. He had suffered with his heart. His death was natural, but sudden. He died of suffocation" Adèle chokes as this man choked, and coughed as he did. She says that "he must have had moxas or a plaster applied to his back, and this accounts for the sore I see there. He had no disease, however, in that part. The spine was sound. Those who applied this remedy did not know the seat of the disease. He holds himself badly. His back is round without being humped."

M. Petiet finds nothing to alter in these details, which are very exact, and confirm him in his belief that the application of this plaster, advised by a man who was not a doctor, brought on his brother's death, which was almost sudden.

"Signed the present report as very exact.

PETIET,
19 Rue Neuve-Coquenard."

Note.—The buttons that Adèle was unable to describe were of metal, a dirty white ground, and surrounded by a blue circle. In this apparition there is a remarkable fact to be noted—viz., that Adèle experienced the same kind of illness as this man. I was obliged to release her by passes; she suffered terribly.

No. 117.—M. du Potet [a well-known writer on Animal Magnetism] wishes to call up M Dubois, a doctor, a friend of his who had been dead about fifteen months.

Adèle said: "I see a grey-headed man, he has very little hair on the front of his head; his forehead is bare and prominent at the temples, making his head appear square. He may be about sixty years of age. He has two wrinkles on either side of his cheeks, a crease under his chin, making it look double; he is short-necked and stumpy; has small eyes, a thick nose, a rather large mouth, a flat chin, and small thin hands. He does not look to me quite so tall as M. du Potet; if he is not stouter, he is more broad-shouldered. He wears a brown frock-coat with side pockets. I see him draw a snuff-box out of one of them and take a pinch. He has a very funny walk, he does not carry himself well, and has weak legs; he must have suffered from them. He has rather short trousers. Ah! he does not clean his shoes every day, for they are covered with mud. Taking it altogether, he is not well dressed He has asthma, for he breathes with difficulty. I see, too, that he has a swelling in the abdomen, he has something to support it. I have told him that it is M. du Potet who asked for him. He talks to me of magnetism with incredible volubility; he talks of everything at once; he mixes everything up; I cannot understand any of it; it makes him sputter saliva."

M. du Potet asks that the apparition may be asked why he has not appeared to him before as he had promised? He answers: "Wait till I find out my whereabouts; I have only just arrived, I am studying everything I see. I want to tell you all about it when I appear, and I shall have many things to tell you."

"Which day did you promise me you would do so?" "On a Wednesday." Adèle adds: "This man must be forgetful, I am sure that he was very absent-minded." M. du Potet asks further: "When will you appear to me?" "I cannot fix the time; I shall try to do so in six weeks." "Ask him if he was fond of the Jesuits." At this name he gives such a leap in the air, stretching out his arms, and crying "The Jesuits," that Adèle draws back quickly, and is so startled that she does not venture to speak to him again.

M. du Potet declares that all these details are very accurate, that he cannot alter a syllable. He says that this man's powers of conversation were inexhaustible; he mixed up all the sciences to which he was devoted, and spoke with such volubility that, as the clairvoyante says, he sputtered in consequence. He took little pains with his appearance; he was so absent-minded that he sometimes forgot to eat When any one mentioned the Jesuits to him he jumped as Adèle has described. He was always covered with mud like a spaniel. It is not surprising that the clairvoyante should see him with muddy shoes He had, in fact, promised M. du Potet that he would appear to him on a Wednesday or a Saturday. M. du Potet has acknowledged the accuracy of this apparition in No. 75 of the *Journal du Magnétisme.*

In effect, in the *Journal* of August 10th of the same year, in reviewing

the first volume, Du Potet gives handsome testimony to the striking nature of the impersonation, "si bien que je croyais le voir moi-même, tant le tableau en était saisissant. Bientôt cette ombre s'est enfuie en effrayant la somnambule; un seul mot avait causé cette disparition subite, et mon étonnement en fut porté à son comble, car ce même mot le mettait toujours en fureur." But Du Potet, for all that, is inclined to attribute the phenomenon to transmission of thought from his own mind;[1] and a few months later,[2] in reviewing the second volume, he takes occasion to give the result of his further inquiries on this séance. Generally, the minute description of the personal appearance and other particulars which were prominent in Du Potet's own mind at the time were correct; and other details were correctly given which Du Potet might have heard, but had certainly not remembered at the time. He had ascertained, however, from the widow and children, that Dr. Dubois took no tobacco; never had a *redingote* of the colour described; had no hernia, and consequently wore no bandage. Moreover, the apparition predicted never came off. Du Potet, however, adds expressly that Dr. Dubois was unknown in life to Cahagnet and his somnambule.

In some cases, with the express object of excluding thought-transference, the sitter came armed with the name of some dead person of whom he knew nothing—as in the following case. M. l'Abbé A——, mentioned at the beginning of the record, had had a successful experiment of the same kind at a previous sitting (No. 112).

No. 122.—Pastor Rostan, who is referred to in the preceding séance in connection with the conversion of M. l'Abbé A——, desired in his turn to obtain an apparition He asked for a person unknown to him, whose name had been given to him; but there had been a mistake made in giving him this name; in consequence a person appeared whose description we took, but who could not be recognised. At least, such is this gentleman's version, and I do not imagine that I was imposed upon I suggested a second séance to him, especially as he persisted in asking for a person entirely unknown to him, to such an extent had he been influenced by M. Hébert's arguments. He then asked his maid-servant to give him a name of one of her acquaintances who had been dead some time; he came armed with this name, and asked for Jeannette Jex. Adèle replied: "I see a woman who is not tall, she may be between thirty and forty years of age; if she is not hump-backed she must be crook-backed, for she carries herself very badly. I cannot make her turn round. Her hair is auburn, approaching to red; she has small grey eyes, a thick nose She is not good-looking. She has a prominent chin, a receding mouth, thin lips; her dress is countrified. I see that she has a cap with two flat bands, rounded over the ears. She must have suffered from a flow of blood to the head, she has had indigestion. I see she has a swelling in the abdomen on the left side and in the glands of one breast. She has been ill a long time"

M. Rostan handed over the report to his servant, and gave it back to me after adding his signature and the following remarks:—

"This is correct as regards stature, age, dress, carriage, the disease and deformed figure. (Signed) J. J. ROSTAN."

[1] *Journal du Magnétisme*, vol. vii. p. 89. [2] *Journal du Magnétisme*, vol. viii. p. 24.

But if M. Rostan was staggered by the result of his test, his friends apparently still ascribed the results to thought-transference, which gives Cahagnet occasion for some argument on the subject.

There are, indeed, indications that some at least of the alleged apparitions were subjective—inspired, that is, by the imagination of the medium, supplemented occasionally by telepathic drafts from the sitter. We should probably be justified in assuming—in default of any corroborative evidence as to their reality—that the accounts of heaven and of the occupations of the spirits therein, given in the first volume [of the *Arcanes*], had no more remote origin than the medium's own mind, whose workings were no doubt directed, now by memories of lessons learnt in childhood, now by hints of the Swedenborgian philosophy received from Cahagnet himself.

[Descriptions of various visions of heaven, quoted by Mr. Podmore, are here omitted.]

But there are other accounts which, while they point to the action of telepathy, are extremely difficult to reconcile with the theory of spirit-intercourse held by the recorder.

On two occasions Adèle was asked to search for a long-lost relative of the sitter. On each occasion she found the man *alive*, and conversed with his spirit.

M. Lucas, a carrier (*messager*), of Rambouillet, came to inquire after the fate of his brother-in-law, who had disappeared after a quarrel some twelve years previously. Adèle in the trance found the man at once, said that he was alive, and that she saw him in a foreign country, where there were trees like those in America, and that he was busy gathering seeds from small shrubs, about 3 feet high. He would not answer her question, and she asked to be awoke, as she was afraid of wild beasts. M. Lucas returned a few days afterwards, bringing with him the mother of the missing man.

No. 99.—Adèle, as soon as she was asleep, said:—"I see him." "Where do you see him?" "Here." "Give us a description of him again and also of the place where he is." "He is a fair man, tanned by the heat of the sun; he is very stout, his features are fairly regular; brown eyes, large mouth; he appears gloomy and meditative. He is dressed as a workman, in a sort of short blouse. He is occupied at present, as he was last time, in gathering seed, which resembles pepper-corns, but I do not think it is pepper; it is larger. This seed grows on small shrubs about one mètre high. There is a little negro with him occupied in the same way." "Try to obtain some answer to-day. Get him to tell you the name of the country where you see him." "He will not answer." "Tell him that his good mother, for whom he had a great affection, is with you, and asks for news of him." "Oh! at the mention of his mother he turned round and said to me, 'My mother! I shall not die without seeing her again. Comfort her, and tell her that I always think of her. I am not dead!'" "Why does he not write to her?" "He has written to her, but the vessel has no doubt been wrecked—at least he supposes this to be so, since he has received no answer. He tells me that he is in Mexico. He has followed the emperor,

Don Pedro; he has been imprisoned for five years, he has suffered a great deal, and will use every effort to return to France ; they will see him again." "Can he name the place in which he is living?" "No; it is very far inland, those countries have no names." "Is he living with a European?" "No, with a coloured man." "Why does he not write to his mother?" "Because no vessels come to the place where he is. He does not know to whom to turn. Besides, he only knew how to write a very little, and has almost forgotten. There is no one with him who can render him this service; no one speaks his language; he makes himself understood with great difficulty. Besides that, he has never been of a communicative disposition or a talker. He seems to be rather a surly fellow It is very difficult to get these few words out of him. One would think he were dumb." "In short, how can one manage to write to him or hear news of him?" "He knows nothing about it. He can only say these three things: I am in Mexico, I am not dead, they will see me again." "Why did he leave his parents in this manner, without saying anything to them, as he was happy at home?" "This man was very reserved; he hardly ever spoke. He loved his mother very much, but he had not the same affection for his father, who was a passionate, surly man, and often treated him brutally. The cup had long since been full. It was not the trifling dispute that he had had with his father the day before his departure that made him decide to go away; it had been his fixed determination for some time past. He told no one of it. He went away on the sly. Having kissed them all the evening before, he made good his escape next day, without another word. Do not be uneasy, madam; you will see him again!" This good woman burst into tears, because she recognised the truth of every detail given her by Adèle. She did not find anything at fault in the description. The disposition, the education, and the departure of her son were as Adèle said; but a greater semblance of probability is given to the clairvoyante's account by the fact that his relations had an idea that he had enlisted in Don Pedro's army, and at one time took some steps to ascertain the truth of it. M. Lucas told me of this detail on a journey which he afterwards made to Paris. No information was, however, obtainable. What no less contributed to the astonishment of this good woman, of M. Lucas, and the other people present at this curious séance, was to see Adèle put up her hand to the left side of her face to keep off the fiery rays of the sun in those countries, and appear to be suffocated with heat; but the most extraordinary part of this scene was that she had a severe sunstroke which turned the whole of that side of her face, from forehead to shoulder, bluish red, whilst the other side remained dead white. This dark colour did not begin to disappear till twenty-four hours later. At the time the heat of it was so great that one could not hold one's hand on it.

This simulation, by the subliminal consciousness, of the effects of severe sunburn is no doubt not more incredible than the production in hypnosis of mimic stigmata. Such physical effects of the imagination, if rare, are well authenticated. But if Cahagnet's last sentence refers to the heat of the medium's skin, I am afraid we must admit that the imagination of the recorder possibly played as prominent a part in the marvel as that of the patient.

[On another occasion, inquiry being made for a missing man, believed by his relatives to be dead, Adèle described him as alive, and gave many

details of his personal appearance, which were recognised as correct, and of his then whereabouts and occupations, which could not be verified. Full details are given by Mr. Podmore.]

We have, unfortunately (Mr. Podmore continues[1]), no corroboration of the truth of the statements made about those two persons. It follows, then, that in the two séances all that we are entitled to say is that Adèle was able to divine with, it may be admitted, singular accuracy the ideas present in the minds of her interlocutors. It was a striking example of telepathy; but we have no kind of proof that it was anything more, and from internal evidence it seems very unlikely that it was anything more.

It appears, in fact, that no evidence is forthcoming of Adèle's power of conversing with the living at a distance, since the only two cases in which she professed to do so could not be verified, and this affords, I submit, a strong presumption that she did not possess that power, and that the conversations here detailed were purely imaginary, the authentic or plausible details which they contained being filched telepathically from the minds of those present. The curious similarity of the two accounts also points in the same direction. Both men profess to have written home, but the letters must have miscarried. Neither can write now, because they are far from the sea, in the interior. Both have suffered much; both have been prisoners; both protest that their relations will see them before they die; neither, however, is in a hurry to come back; and neither is willing to discover the name of his present place of abiding.

To suppose, as the recorder supposes, that these narratives are authentic revelations obtained from actual conversations with the spirits of men living in unnamed, and—as Cahagnet explains at length—probably nameless localities in the interior of Mexico or Asiatic Russia, is to strain credulity to the breaking-point. But if these two narratives are not what they seem to be, what are we to say of the other narratives in the book, which are cast in the same dramatic form, and contain similar details harmonising with the expectations or memories of the interlocutors? If those are not authentic messages from the distant living, we require some further warrant for the assumption that these are authentic messages from the spirits of the dead. Considered in conjunction with the almost certainly subjective visions of Heaven and dead playmates which characterised the earlier trances, these later séances certainly point to an exclusively mundane origin.

We must, however, at least note that all the witnesses cited by Cahagnet seem to have been satisfied that nothing less than thought-transference would explain the revelations, and that any candid reader now must find it hard to resist the same conviction.

938 A. The chief sources of information as to D. D. Home's life and experiences are the following works:—

Incidents in my Life, by D. D. Home (1st edition, London, 1863; 2nd edition, 1864; second series, 1872).

[1] Mr. Podmore's argument is here abbreviated.

D. D. Home: His Life and Mission, by Madame Dunglas Home (London, 1888).

The Gift of D. D. Home, by Madame Dunglas Home (London, 1890).

Report on Spiritualism of the Committee of the London Dialectical Society (London, 1871). This contains the evidence of the Master of Lindsay,—now Earl of Crawford and Balcarres,—and others.

Experiences in Spiritualism with Mr. D. D. Home, by Viscount Adare (now Lord Dunraven; privately printed).

Researches in the Phenomena of Spiritualism, by William Crookes, F.R.S. Reprinted from the *Quarterly Journal of Science* (London, 1874).

Notes of Séances with D. D. Home, by William Crookes, F.R.S. (*Proceedings* S.P.R., vol. vi. p. 98.)

See also a review by Professor Barrett and the present writer of Madame Home's first book, *D. D. Home: His Life and Mission*, in the *Journal* S.P.R., vol. iv. pp. 101–136; a briefer review of her second book, *The Gift of D. D. Home*, in the *Journal* S.P.R., vol. iv. p. 249; and a note on "The Character of D. D. Home" in the *Journal* S.P.R., vol. vi. p. 176; also an article by Mr. Hamilton Aidé, "Was I hypnotised?" in the *Nineteenth Century* for April 1890.

938 B. I give here a brief summary of the review by Professor Barrett and myself of *D. D. Home: His Life and Mission*, just referred to.

Shortly after the book was published I met Madame Home in Paris, and she allowed me to examine the original letters of more than a hundred of her correspondents and compare them with the extracts and translations printed in the book, where I found that they were correctly reproduced. Our second aim was to acquire further evidence, either for or against the validity of Home's claims. Several fresh cases confirmatory of those given by Madame Home were obtained and printed in full in our review (pp. 122–136). The evidential value of Home's own narrative, *Incidents in my Life*, was much increased by a letter written to me by Mr. W. M. Wilkinson, the well-known solicitor, of 44 Lincoln's Inn Fields, stating that he had written nearly the whole of the book,—Home staying with him in his house, producing all the letters and documents, and giving him the necessary information; while the preface to the second series of *Incidents*, dealing with Sir David Brewster, was written by Mr. Wilkinson from information given him by Dr. Robert Chambers, to whom the proofs of the whole work were submitted. Dr. Chambers also wrote the introduction and concluding chapter of the first series.

There is thus a considerable body of evidence as to Home, which enables us to discuss the three questions: (1) Was he ever convicted of fraud? (2) Did he satisfy any trained observer in a series of experiments selected by the observer and not by himself? (3) Were the phenomena entirely beyond the known scope of the conjurer's art?

With regard to (1), Mr. Robert Browning told us the circumstances

which mainly led to the opinion of Home which he expressed in *Mr. Sludge the Medium*. A lady had repeated to him a statement made to her by a lady and gentleman that they had found Home experimenting with phosphorus on the production of "spirit-lights." This evidence, then, came to us at third-hand; the incident had occurred nearly forty years before, and it was impossible to learn more of it, since all the witnesses were dead and had left no written record.

We received one first-hand account, from a gentleman of character and ability, of a séance given in very poor light, where a small "spirit hand"—visible to all the sitters—appeared, and moved about. It seemed to him that he could see slight movements in the shoulder or upper part of Home's arm corresponding with the movements of the "spirit hand." Afterwards, "the movements of both plainly corresponded, and at length . . . I saw continuous connection in the upper outline of Home's arm and the thing, whatever it was, that supported the 'spirit hand.'" The sitting took place in 1855, but the account was not written until 1889. It is printed in full in our review (*op. cit.* p. 120).

There is also a frequently repeated story that Home was found in France to be using a stuffed hand; our inquiries into this tended to show that the story was a fabrication.

The most serious blot on Home's character was that revealed by the Lyon case. He had sittings with Mrs. Lyon, at which communications were given purporting to come from her deceased husband, and urging her to adopt Home as her son and give him £700 a year. An admitted letter from her to Home, in which she said that she presented him with £24,000 "as an entirely free gift," was stated by her at the trial to have been written at Home's dictation and under "magnetic influence." The strongest evidence against Home was furnished by memorandum books, in his own writing, containing accounts of his experiences with her, and communications in the form of a dialogue between her and her husband, in which Home was alluded to as "our beloved son." Of Mrs. Lyon, the judge observed that "Reliance cannot be placed on her testimony;" but there was much evidence besides hers to show that Home worked on her mind by spiritualistic devices, especially by suggesting communications from her husband, and the Court held that such transactions as those in question could not be upheld "unless the Court is quite satisfied that they are acts of pure volition uninfluenced." Such proof not being forthcoming, the case was decided against Home. (A review of the evidence in this case was furnished us by Mr. H. Arthur Smith, and is printed in our article, p. 117.)

We must observe, however, that the Lyon case, however discreditable to Home personally, has no clear bearing on the reality of his powers, since there seems to have been no assertion that any of the phenomena were produced by fraudulent means.

(2) With regard to our second question,—whether his powers were

tested by competent observers,—Home in this respect stands pre-eminent; since we have the evidence of Sir William Crookes (already referred to in **938 A**) corroborated by the testimony of the Master of Lindsay (now Earl of Crawford and Balcarres) himself a *savant* of some distinction, and the privately printed series of careful observations by the present and the late Lords Dunraven.

(3) As to our third question—whether the phenomena could have been produced by conjuring—many of them, especially the "fire tests" and the movements of large untouched objects in good light, seem inexplicable by this supposition. The hypothesis of collective hallucination on the part of the sitters seems very improbable, because in most cases all those present saw the same thing;[1] and often without receiving from Home any audible suggestion as to what was about to happen.

The telekinetic phenomena observed in Home's case were those which attracted most attention; but the communications given at his sittings purporting to come from deceased persons are also noteworthy, though the records of them are unfortunately very inadequate. In our article (*op. cit.* pp. 110–114) we give a brief abstract of thirty-five cases of "recognition" taken from Madame Home's work, omitting those which rest on Home's uncorroborated testimony.[2]

These cases are of very different evidential value. But many are first-hand accounts, volunteered by independent witnesses, of messages closely affecting themselves, and sometimes involving incidents which can hardly have been known to servants or dependants.

I conclude with some extracts from the list just referred to, which follows the paging of Madame Home's book:—

1. p. 15.—Mr. S. B. Brittan's testimony. Home suddenly becomes entranced; says "Hannah Brittan is here,"—a relative long since dead, and whose existence, as Mr. Brittan believes, was not known to any one "in all that region." Home, entranced, acts as though a melancholic in terror of hell; Hannah Brittan "became insane from believing in the doctrine of endless punishment."

12. p. 153.—Mrs. Senior's evidence. At their first meeting Mr. Home describes Mr. Senior and adds, "You forgot to wind his watch, and how miserable it made you." "Now this was a fact known to no living being but myself. I had wound the watch the night I lost my husband and resolved never to let

[1] The famous case of Home floating out at one window and in at another, related by Lords Lindsay and Adare, as witnessed by them, was quoted by Dr. Carpenter in the *Contemporary Review* for January 1876, as an instance of believers affirming that they saw the phenomenon, "while a single honest sceptic declares that Mr. Home was sitting in his chair all the time." In reply to this, the only other person who was present at the time, Captain Wynne, wrote a letter (seen by the present writer and printed in Home's *Life*) stating that he also on that occasion had seen Home go out of one window and in at the other.

[2] A further list of cases where there is some first-hand evidence for the identity of an alleged communicating spirit is given in my review of *The Gift of D. D. Home* in the *Journal* S.P.R., vol. iv. p. 251.

it go down again. I forgot to wind it one night, and my agony was great when I discovered it in the morning, but I never mentioned it even to my husband's sister, who was in the house with me." Home also mentions "Mary," Mr. Senior's mother.

13. p. 154.—Mrs. Senior narrates how at another séance Home, entranced, recalls private conversation (date, positions, and other details given) between herself and her husband.

16. p. 177.—Mr. B. Coleman's evidence. At his first séance messages are given by raps as from his aunts Elizabeth and Hannah. "I did not recognise the names. I had never known of any aunts of those names," but he learns that sisters of his father, thus named, died before he was born.

17. p. 196.—Mrs. S. C. Hall's testimony. Raps from deceased Madame Home to Mr. Durham, sculptor, saying, "Thanks for your early morning labour; I have often been near you." Mr. Durham had been rising early to work at a bust of Madame Home intended as a present to Mr. Home; "this fact was not even known in his own household."

18. p. 206.—Mrs. S. C. Hall's evidence. "Your father, Colonel Hall," is announced; test asked for, "The last time we met in Cork you pulled my tail." Colonel Hall had worn a *queue*, and this fact was correct.

20. p. 278.—Mrs. Hennings' testimony. Home says, "George is here"—nephew of Mrs. Hennings, recently deceased; mentions accident from bite of dog when a boy at Dulwich—correct. One of us has seen Mrs. Hennings, who, although very old, retains a singularly bright intelligence. She confirmed this statement, and added several details

21. p. 278.—Mrs. Hennings' testimony. Home speaks in trance as from her father; "The night before your father passed away you played whist with him," some details, and explanation as to provisions of will. "Mr. Home had never seen my father, nor heard anything about him; and most wonderful to me was this detail of such long-past events, known only to myself."

22. p. 288.—Lord Lindsay's testimony (now Lord Crawford). Lord Lindsay misses train at Norwood, sleeps on sofa in Home's room; sees female figure standing near Home's bed, which fades away; recognises face among other photographs next morning; it was Home's deceased wife. Lord Adare (now Lord Dunraven) and two others, in Lord Adare's rooms, see (February 1869) a shadowy figure resembling this form, but cannot distinguish features.

26. p. 377.—Mrs. Peck's testimony. "By permission I put several *mental* questions, each of which was promptly and correctly answered, with the full names of friends and relatives deceased, and circumstances which could not have been known to any of those present; all, as I have stated, having been previous to the past twenty-four hours strangers to me" (Mrs. Peck was an American, staying at a hotel in Geneva.)

27. p. 378.—Mrs. Peck's testimony. Home, entranced, says: "There is a portrait of *his* mother." "I made no reply; but my thought was, 'There is *no* portrait of her.'" Home insists that there is, "with an open Bible upon her knee." There was, in fact, a daguerreotype thirty years old, which Mrs. Peck had forgotten, in attitude described—with indistinct book on knee, which was, in fact, a Bible.

943 A. A general account of "The Experiences of W. Stainton Moses" was given by me in *Proceedings* S.P.R. vol. ix. pp. 245–352, and vol. xi. pp. 24–113. The following extract is from vol. ix. pp. 245–252.

I. Among his printed works the most important for our present purpose are—

1. *Researches in Spiritualism.* This unfinished work was published in *Human Nature*—a periodical now extinct—in 1874–5, and not reprinted. It is now difficult of access.
2. *Spirit Identity*, published in 1879. This work also has been for some years out of print.
3. *Spirit Teachings*, published in 1883; [reprinted after his death in a *Memorial Edition* (London, 1894) with a short biographical notice by Mr. Charlton Speer.]

Two other volumes, *Psychography* and *Higher Aspects of Spiritualism*, contain little which bears on our present theme.

Besides these books, Mr. Moses wrote much in the weekly periodical *Light*, of which he was for some years the editor.

II. Mr. Moses' MSS. entrusted to me, and of which I have made use, consists of thirty-one note-books, ranging from September 1872 to March 1883, and various letters.

The note-books may be divided as follows:—

Twenty-four books of automatic script, numbered 1–24, and extending from March 1873 to March 1883.

Four books of records of physical phenomena, September 1872–January 1875 These books run concurrently with the books of automatic script. The first book of this series (April–September 1872) is missing. Those which remain I have numbered 2 B, 3 B, 4 B, and 5 B.

Three books of retrospect and summary, which I number 25, 26, 27. Books 25 and 26 recapitulate physical phenomena, with reflections. Book 27 is entitled *The Identity of Spirit*, and contains, in briefer form, much of the evidence first printed in *Spirit Identity*; which work, indeed, this later tractate may have been intended to supersede. Some of the *letters* also are of value, but mainly as adding contemporary confirmation to facts already to be found in the note-books.

III. Among the records made by friends the most important are Mrs. Stanhope Speer's "Records of Private Séances, from notes taken at the time of each sitting." Over sixty instalments of these records have now (October 1893) been published in *Light*. They begin in 1872 and go down to 1881—considerably beyond the date (1875) at which Mr. Moses' extant records of physical phenomena obtained in his séances cease. As will be seen later on, these independent and contemporary records are evidentially of capital importance. Dr. and Mrs. Stanhope Speer were Mr. Moses' most intimate friends; and they, often with another intimate friend, Mr F. W. Percival (Barrister-at-Law and Examiner in the Education Department), were the habitual members, and generally the only members, of the small group who witnessed the phenomena about to be described.

Mr. Percival, the late Dr. Speer, Mr. W. H. Harrison, Dr. Thomson, and the late Mr. Serjeant Cox have at different times printed short first-hand records of certain of Mr. Moses' phenomena, and Mrs Garratt and Miss Birkett took some contemporary notes of sittings at which they were present.

Two note-books and other MSS. by Dr. Speer have been placed in my hands, and contain independent contemporary records of much evidential value.

[Many additional records of the automatic script from Mr. Moses' note-books have been published in *Light* during the last few years.]

IV. In estimating the evidential value of *oral intercourse* as to Mr. Moses' phenomena, the character of my own friendship for him is an item on which I am bound to be explicit. Friendship it might truly be called, for it was based upon a consciousness of common pursuits of great moment, and I felt for him much both of gratitude and of esteem. He responded to my unfeigned interest with a straighforward intimacy of conversation on the experiences of which I cared so much to learn. But there was no such close personal attraction as is likely to prompt me to partiality as a biographer ; and indeed both Edmund Gurney and I were conscious in him of something like the impatience of a schoolmaster towards slow students;—natural enough in a man whose inborn gifts have carried him irresistibly to a conviction, on the edge of which less favoured persons must needs pause and ponder long. I am bound to add that the study of his note-books, by making him more intimately known to me as he was in his best days, has brought me nearer to the warm and even enthusiastic estimate implied in the letters of various more intimate friends of his which lie before me.

More important, however, than the precise degree of attractiveness, or of spiritual refinement, in Mr. Moses' personal demeanour are the fundamental questions of sanity and probity. On these points neither I myself, nor, so far as I know, any person acquainted with Mr. Moses, has ever entertained any doubt. "However perplexed for an explanation," says Mr. Massey, "the crassest prejudice has recoiled from ever suggesting a doubt of the truth and honesty of Stainton Moses." "I believe that he was wholly incapable of deceit," writes Mr. H. J. Hood, barrister-at-law, who knew him for many years. The people who assumed that he must somehow have performed the phenomena of his dark séances himself—who asked triumphantly, "Where was Moses when the candle went out?"—even these never, so far as I know, suggested anything beyond unconscious fraud in a trance-condition.

A brief record of Mr. Moses' life, with some estimates of the work done by him in ordinary professional capacities, will help the reader to form something of a personal judgment on his character.

On the events of his life the Speer family, who were his most intimate friends, and are well acquainted with his nearest surviving relatives, are my main authority. Their importance as witnesses of the phenomena is so great that I must be pardoned for inserting a "testimonial" to the late Dr. Speer (M.D. Edinburgh), which shall not, however, be in my own words, but in those of Dr. Marshall Hall, F.R.S., one of the best known physicians of the middle of this century. Writing on March 18th, 1849, Dr. Marshall Hall says (in a printed collection of similar testimonials now before me): "I have great satisfaction in bearing my testimony to the talents and acquirements of Dr. Stanhope Templeman Speer. Dr. Speer has had unusual advantages in having been at the Medical Schools, not only of London and Edinburgh, but of Paris and Montpellier, and he has availed himself of these advantages with extraordinary diligence and talent. He ranks among our most distinguished rising physicians."

Dr. Speer held at different times various hospital posts of credit, and was much valued as a practising physician at Cheltenham and in London. The work of a physician, however, was rendered somewhat trying to him by an

over-anxious temperament; and as he possessed private means, and had strong scientific and artistic tastes, he quitted his profession at thirty-four, and preferred to spend the latter part of his life in studious retirement. Dr. Speer's cast of mind was strongly materialistic, and it is remarkable that his interest in Mr. Moses' phenomena was from first to last of a purely scientific, as contrasted with an emotional or a religious, nature.

I regret that I never met Dr. Speer, who died in 1889. His widow, Mrs. Stanhope Speer, is well known to me; and I regard her as an excellent witness. Her son, Mr. Charlton T. Speer (also an excellent witness), is an Associate of the Royal Academy of Music, and is well known in musical circles as a successful composer and performer.

With these words of preface I pass on to the facts—simple and ordinary enough in their external aspect—of Mr. Moses' life.

William Stainton Moses was born in Lincolnshire, November 5th, 1839. His father had been headmaster of a grammar-school at Donington, near Lincoln. His mother's family name was Stainton. Mr. Stainton Moses believed that the name Moses had been originally Mostyn, but that an ancestor had changed it in order to avoid some peril in the time of the Commonwealth. There seems no reason to suppose that the family, which had been for some time settled in Lincolnshire, was of Jewish descent. Mrs. Moses—still living and vigorous (1893) at the age of ninety-one—was a serious and intelligent woman, and brought up her only son with pious care. He showed ability; and the family moved to Bedford, about 1852, that he might have the advantage of education at Bedford College. There he did well, and in due time gained a scholarship at Exeter College, Oxford. In his school days he occasionally walked in his sleep, and on one occasion his mother saw him go down into the sitting-room and write an essay on a subject which had puzzled him on the previous evening, and return to bed without awaking. The essay thus written was the best of those sent up by the class that day (Mr. Moses tells us), and was fully up to the level of his waking performances. This is the only incident of which I have heard which in any way foreshadowed his future gift. He is not recorded as having been a specially nervous or excitable child; and he was at this time strong and healthy. In after life his health was bad; but his troubles were mainly respiratory—constantly recurring catarrh and bronchitis—until near the end of his life, when he was attacked by Bright's disease, which ultimately caused his death. His phenomena, it may be observed, were at their best when he was in his best health, and declined or disappeared altogether when he was ill.

To return to his Oxford career. At Oxford he was an ambitious and hard-working, but not in other ways a very noticeable, undergraduate. His health broke down from overwork, and he left Oxford without taking a degree, and spent some considerable time in travel, mainly with friends, but in part alone. He was already much interested in theology, and he lived for some six months (none of these dates are very precise) in a monastery on Mount Athos. Beyond the mere fact of his residence on Mount Athos, to which his surviving friends testify, all that is known of this period of seclusion consists of allusions made by his "spirit guides," who say that they directed him thither that he might study the Eastern Church, and be prepared by a comparison of theologies for the reception of a wider truth. Be this as it may, he recovered his health, returned to Oxford, took his degree, was ordained by Bishop Wilberforce, and

accepted a curacy at Kirk Maughold, near Ramsey, in the Isle of Man, at the age of twenty-four. He was an active parish clergyman, liked by his parishioners, and holding Anglican views of an ordinary type. On the occasion of an outbreak of small-pox he distinguished himself by his zeal and kindness; and it is recorded that in one case he helped to nurse and to bury a man whose malady was so violent that it was hard to get any one to approach him. During this period also he began to write for periodicals, *Punch* and the *Saturday Review* being specially mentioned. The memorial verses to the Rev. F. D. Maurice which appeared in *Punch* have since been quoted as of Mr. Moses' writing; and I should conceive that his other contributions were probably in this serious strain. He continued to write much, anonymously, for various periodicals during many years of his life, and showed an easy style and a good deal of miscellaneous knowledge.

After some four years of residence near Ramsey, he accepted the curacy of St. George's, Douglas, Isle of Man. Here also he was esteemed as an active clergyman, and admired as a preacher. In April 1869 he had a serious illness, and hearing that Dr. Speer, whom he knew slightly, was in the island on a holiday, he called in his medical aid. Dr. Speer brought him successfully through his illness, and invited him as a convalescent to the house which he was renting in the island. The foundations of a lifelong friendship with Dr. and Mrs. Speer were then laid.

In 1870 he took a curacy somewhere in Dorsetshire, where also he was liked, and was appointed "Lent preacher" for the county. A very severe attack of whooping-cough obliged him to interrupt his parish work, which, in fact, he never resumed. Dr. Speer invited him to become his son's tutor, and for seven years he filled that office in a way that attached to him both parents and pupil more closely than ever. In 1871 he was offered a mastership in University College School; and this post he held until failing health compelled him to resign it some three years before his death. The physical phenomena about to be described began in 1872, and continued with gradually lessening frequency until 1881. The automatic script began in 1873, and finally died out, so far as we know, in 1883. During these later years Mr. Moses was active in contributing to, and afterwards in editing, the weekly newspaper *Light*; and he took a leading part in several spiritistic organisations. Of one of these—the London Spiritualist Alliance—he was president at the time of his death. In 1882 he aided in the foundation of the Society for Psychical Research; but he left that body in 1886, on account of its attitude towards Spiritualism, which he regarded as unduly critical. It is worth remarking that although, as the fact of his withdrawal shows, many members of the Society held an intellectual position widely differing from that of Mr. Moses, and although his own published records were of a kind not easily credible, no suspicion as to his personal probity and veracity was ever, so far as I know, either expressed or entertained.

Mr. Moses' health became steadily weaker. He suffered greatly from suppressed gout, in addition to other ailments. A serious fall from the top of an omnibus made matters worse. In 1890 he was attacked by influenza in the severest form, and was reckoned, I believe, to have had twelve separate relapses or recurrences of that complaint. An accident to his eyes also gave him much trouble. He worked on, as best he could, to the last; but the period of decline was tedious and distressing; and it would be very unfair to judge

him from the utterances of these last years. When in September 1892 he passed from earth, we may surely trust that his achievements here had won their way to promotion, and his sufferings to repose.

Mr. Moses never married, and went very little into general society. His personal appearance offered no indication of his peculiar gift. He was of middle stature, strongly made, with somewhat heavy features, and thick dark hair and beard His expression of countenance was honest, manly, and resolute. Many testimonies of affection and esteem appeared in *Light* and elsewhere after his decease; especially, of course, from those to whom his experiences and teachings had brought a convincing hope. I subjoin a few letters from friends who had good opportunities of estimating his value in the common duties and intercourse of life.

Dr. Johnson, of Bedford, writes to me as follows:—

"68 High Street, Bedford,
March 24th, 1893.

"Dear Sir,—As the intimate friend and medical adviser of the late Stainton Moses I have had ample opportunities of thoroughly knowing his character and his mental state.

"He was a man even in temper, painstaking and methodical, of exceptional ability, and utterly free from any hallucination or anything to indicate other than a well-ordered brain.

"He was a firm believer in all that he uttered or wrote about matters of a spiritual nature, and he impressed me—and, I believe, most others he came in contact with—with the genuineness of his convictions, and a firm belief not only that he believed in the statements he had made and written, but that they were the outcome of a mind which had given itself up entirely to the study of a subject which he considered of essential value and importance to the welfare of his fellow men.

"I have attended him in several very severe illnesses, but never, in sickness or at other times, has his brain shown the slightest cloudiness or suffered from any delusion. I not only consider that he believed what he stated, but I think that those who knew him best would not for an instant doubt that all he stated were facts and words of truth.—Sincerely yours, Wm. G. Johnson."

In another letter Dr. Johnson says:—

"He was a most lovable character; kind and generous in his every action; and with a fund of information on most subjects which made him a most welcome guest."

Dr. Eve, headmaster of University College School, writes as follows to Professor Sidgwick:—

"University College School, Gower Street,
London, W.C., *March 18th*, 1893.

"My dear Sidgwick,—Stainton Moses was an excellent colleague. He confined himself entirely to English; in that subject he took classes in all parts of the school, and his work was always well and methodically done. He taught essay-writing well, and was very skilful in appreciating the relative value of boys' essays, which is not easy. He was much looked up to by boys, and had considerable influence over them. On general points connected with the management of the school he was one of the colleagues to whom I most naturally turned for advice, and I have every reason to be grateful to him.—Yours very sincerely, H. W. Eve."

Mr. F. W. Levander, a master at University College School, writes to me thus:—

"UNIVERSITY COLLEGE SCHOOL, GOWER STREET,
LONDON, W.C., *May 16th*, 1893.

"DEAR SIR,—My acquaintance with the late W. Stainton Moses commenced in the year 1871, when he first became one of the masters here. This acquaintance soon extended beyond the nature of that generally met with between colleagues; it ripened into a constantly increasing friendship, which continued unbroken until his death. During the whole of this long period he always impressed me with the idea that he was thoroughly earnest and conscientious, and I believe that perfect reliance can be placed on all his statements.—Yours faithfully, F. W. LEVANDER."

I have often heard Mr. Moses discussed by persons of opinions opposed to his own; and since I owe it to my readers to make the present paper not merely eulogistic, but as accurately descriptive as my materials allow, I feel bound to reproduce adverse criticisms. I have, then, heard him, in his later years, characterised as an obstinate, confused, and irritable controversialist. I have heard him described as lacking in the grace of humility, and in that spirituality of tastes and character which should seem appropriate to one living much in the commerce of the Unseen. But I have never heard any one who had even the slightest acquaintance with Mr. Moses impugn his sanity or his sincerity, his veracity or his honour.

946 A. From the preface to *Spirit Teachings*, by W. Stainton Moses.

The communications which form the bulk of this volume were received by the process known as automatic or passive writing. This is to be distinguished from Psychography. In the former case the psychic holds the pen or pencil, or places his hand upon the planchette, and the message is written without the conscious intervention of his mind. In the latter case the writing is direct, or is obtained without the use of the hand of the psychic, and sometimes without the aid of pen or pencil.

Automatic writing is a well-known method of communication with the invisible world of what we loosely call Spirit. I use that word as the most intelligible to my readers, though I am well aware that I shall be told that I ought not to apply any such term to many of the unseen beings who communicate with earth, of whom we hear much and often as being the *reliquiæ* of humanity, the *shells* of what were once *men*. It is no part of my business to enter into this ghost question. My interlocutors call themselves spirits, perhaps because I so call them, and spirits they are to me for my present purposes.

These messages began to be written through my hand just ten years since —March 30th, 1873—about a year after my first introduction to Spiritualism. I had had many communications before, and this method was adopted for the purpose of convenience, and also to preserve what was intended to be a connected body of teaching. The laborious method of rapping out messages was manifestly unfitted for communications such as those which I here print. If spoken through the lips of the medium in trance they were partially lost, and it was moreover impossible at first to rely upon such a measure of mental passivity as would preserve them from admixture with his ideas. I procured a pocket-book which I habitually carried about with me. I soon found that

writing flowed more easily when I used a book that was permeated with the psychic aura; just as raps come more easily on a table that has been frequently used for the purpose, and as phenomena occur most readily in the medium's own room.

At first the writing was very small and irregular, and it was necessary for me to write slowly and cautiously, and to watch the hand, following the lines with my eye; otherwise the message soon became incoherent, and the result was mere scribble. In a short time, however, I found that I could dispense with these precautions The writing, while becoming more and more minute, became at the same time very regular and beautifully formed. As a specimen of caligraphy some of the pages are exceedingly beautiful. The answers to my questions (written at the top of the page) were paragraphed and arranged as if for the press, and the name of God was always written in capitals and slowly, and, as it seemed, reverentially. The subject matter was always of a pure and elevated character, much of it being of personal application, intended for my own guidance and direction. I may say that throughout the whole of these written communications, extending in unbroken continuity to the year 1880, there is no flippant message, no attempt at jest, no vulgarity or incongruity, no false or misleading statement, so far as I know or could discover; nothing incompatible with the avowed object, again and again repeated, of instruction, enlightenment, and guidance by spirits fitted for the task. Judged as I should wish to be judged myself, they were what they pretended to be. Their words were words of sincerity, and of sober, serious purpose.

The earliest communications were all written in the minute characters that I have described, and were uniform in style and in the signature, "Doctor, the Teacher," nor have his messages ever varied during all the years that he has written. Whenever and wherever he wrote, his handwriting was unchanged, showing indeed less change than my own does during the last decade. The tricks of style remained the same, and there was, in short, a sustained individuality throughout his messages. He is to me an entity, a personality, a being with his own idiosyncrasies and characteristics quite as clearly defined as the human beings with whom I come in contact, if indeed I do not do him injustice by the broad comparison.

After a time, communications came from other sources, and these were distinguished each by its own handwriting, and by its own peculiarities of style and expression. These, once assumed, were equally invariable. I could tell at once who was writing by the mere characteristics of the caligraphy.

By degrees, I found that many spirits who were unable to influence my hand themselves sought the aid of a spirit "Rector," who was apparently able to write more freely and with less strain on me; for writing by a spirit unaccustomed to the work was often incoherent, and always resulted in a serious drain upon my vital powers. They did not know how easily the reserve of force was exhausted, and I suffered proportionately.

Moreover, the writing of the spirit who thus became a sort of amanuensis was fluent and easy to decipher, whereas that of many spirits was cramped, archaic in form, and frequently executed with difficulty, and almost illegible. So it came to pass, as a matter of ordinary course, "Rector" wrote, but when a spirit came for the first time, or when it was desired to emphasise a communication, the spirit responsible for the message wrote for himself.

It must not be assumed, however, that all messages proceeded from one solitary inspiration. In the case of the majority of the communications printed in this volume this is so. The volume is a record during which "Imperator" was alone concerned with me, though, as he never attempted writing, "Rector" acted as his amanuensis. At other times, and especially since that time, communications have apparently proceeded from a company of associated spirits, who have used their amanuensis for the purpose of their message. This was increasingly the case during the last five years that I received these communications.

The circumstances under which the messages were written were infinitely varied. As a rule it was necessary that I should be isolated, and the more passive my mind the more easy the communications. But I have received messages under all sorts of conditions. At first they came with difficulty, but soon the mechanical method appeared to be mastered, and page after page was covered with matter of which the specimens contained in this book will enable the public to judge.

What is now printed has been subjected to revision by a method similar to that by which it was first written. Originally published in the *Spiritualist* newspaper, the messages have been revised, but not substantially altered by those who first wrote them. When the publication in the *Spiritualist* was commenced, I had no sort of idea of doing what is now being done. Friends desired specimens to be published, and the selection was made without any regard to continuity. I was governed only by a desire to avoid the publication of what was of personal interest only, and I, perforce, excluded much that involved allusion to those still living, whom I had no right to drag into print. I disliked printing personal matter relating to myself; I had, obviously, no right to print that which concerned others. Some of the most striking and impressive communications have thus been excluded, and what is printed must be regarded as a mere sample of what cannot see the light now, and which must be reserved for consideration at a remote period, when I and those concerned can no longer be aggrieved by its publication.

It is an interesting subject for speculation whether my own thoughts entered into the subject-matter of the communications. I took extraordinary pains to prevent any such admixture. At first the writing was slow, and it was necessary for me to follow it with my eye, but even then the thoughts were not my thoughts. Very soon the messages assumed a character of which I had no doubt whatever that the thought was opposed to my own. But I cultivated the power of occupying my mind with other things during the time that the writing was going on, and was able to read an abstruse book, and follow out a line of close reasoning while the message was written with unbroken regularity. Messages so written extended over many pages, and in their course there is no correction, no fault in composition, and often a sustained vigour and beauty of style.

I am not, however, concerned to contend that my own mind was not utilised, or that what was thus written did not depend for its form on the mental qualifications of the medium through whom it was given. So far as I know it is always the case that the idiosyncrasies of the medium are traceable in such communications. It is not conceivable that it should be otherwise. But it is certain that the mass of ideas conveyed to me were alien to my own opinions, were, in the main, opposed to my settled convictions, and, moreover,

that in several cases information, of which I was assuredly ignorant, clear, precise, and definite in form, susceptible of verification, and always exact, was thus conveyed to me. As, at many of the séances, spirits came and rapped out on the table clear and precise information about themselves, which we afterwards verified, so, on repeated occasions, was such information conveyed to me by this method of automatic writing.

I argue from the one case to others. In one I can positively assert and prove the conveyance of information new to me. In others I equally believe that I was in communication with an external intelligence which conveyed to me thoughts other than my own. Indeed, the subject-matter of many of the communications printed in this volume will, by its own inherent quality, probably lead to the same conclusion.

I never could command the writing. It came unsought usually, and when I did seek it, as often as not I was unable to obtain it. A sudden impulse, coming I know not how, led me to sit down and prepare to write. Where the messages were in regular course I was accustomed to devote the first hour of each day to sitting for their reception. I rose early, and the beginning of the day was spent, in a room that I used for no other purpose, in what was to all intents and purposes a religious service These writings frequently came then, but I could by no means reckon upon them. Other forms of spirit-manifestation came too; I was rarely without some unless ill-health intervened, as it often did of late years, until the messages ceased.

The particular communications which I received from the spirit known to me as "Imperator" mark a distinct epoch in my life.

I have noted in the course of my remarks the intense exaltation of spirit, the strenuous conflict, the intervals of peace, that I have since longed for, but have seldom attained, which marked their transmission. It was a period of education in which I underwent a spiritual development that was in its outcome a very regeneration. I cannot hope, I do not try, to convey to others what I then experienced. But it may possibly be borne in upon the minds of some who are not ignorant of the dispensation of the spirit in their own inner selves, that for me the question of the beneficent action of external spirit on my own self was then finally settled. I have never since, even in the vagaries of an extremely sceptical mind, and amid much cause for questioning, ever seriously entertained a doubt.

947 A. From *Proceedings* S.P.R., vol. xi. pp. 106–7.

I will now give the account of "Rector"—one of the alleged remoter spirits—as to a quotation from a closed and unknown book. This spirit was, as described above, very intimately associated with Mr. Moses, and habitually wrote for "Imperator," and for the group of guides generally. His handwriting came more and more to resemble that of Mr. Moses himself. To him, moreover, was attributed the power of reading in books unknown to Mr. Moses, and of writing out matter there found through Mr. Moses' hand.

Q. Can you read?

A. "No, friend, I cannot, but Zachary Gray can, and Rector. I am not able to materialise myself, or to command the elements."

Q. Are either of those spirits here?

A. "I will bring one by-and-by. I will send . . . Rector is here."

Q. I am told you can read. Is that so? Can you read a book?

A. [Spirit handwriting changed.] "Yes, friend, with difficulty."

Q. Will you write for me the last line of the first book of the Æneid?

A. "Wait——*Omnibus errantem terris et fluctibus æstas.*"

[This was right.]

Q. Quite so. But I might have known it. Can you go to the book-case, take the last book but one on the second shelf, and read me the last paragraph of the ninety-fourth page? I have not seen it, and do not even know its name.

A. "I will curtly prove by a short historical narrative, that Popery is a novelty, and has gradually arisen or grown up since the primitive and pure time of Christianity, not only since the apostolic age, but even since the lamentable union of kirk and the state by Constantine."

[The book on examination proved to be a queer one called "*Roger's Antipopopriestian*, an attempt to liberate and purify Christianity from Popery, Politikirkality, and Priestrule." The extract given above was accurate, but the word "narrative" substituted for "account."]

Q. How came I to pitch upon so appropriate a sentence?

A. "I know not, my friend. It was by coincidence The word was changed by error. I knew it when it was done, but would not change."

Q. How do you read? You wrote more slowly, and by fits and starts.

A. "I wrote what I remembered, and then I went for more. It is a special effort to read, and useful only as a test. Your friend was right last night; we can read, but only when conditions are very good. We will read once again, and write and then impress you of the book:—'Pope is the last great writer of that school of poetry, the poetry of the intellect, or rather of the intellect mingled with the fancy.' That is truly written. Go and take the eleventh book on the same shelf. [I took a book called *Poetry, Romance, and Rhetoric.*] It will open at the page for you. Take it and read, and recognise our power, and the permission which the great and good God gives us, to show you of our power over matter. To Him be glory. Amen."

[The book opened at page 145, and there was the quotation perfectly true. I had not seen the book before: certainly had no idea of its contents.] [These books were in Dr. Speer's library.—F. W. H. M.]

It is plain that a power such as this of acquiring and reproducing fresh knowledge interposes much difficulty in the way of identifying any alleged spirit by means of his knowledge of the facts of his earth-life.

948 A. [Abridged from *Proceedings* S.P.R., vol. xi. pp. 69–93.]

In his little book on "Spirit Identity" (1879), Mr. Moses had collected some of the most impressive of these cases of identity, and added some interesting matter as to the subjective side of his experiences. The book was never widely known; and when the small edition was exhausted Mr. Moses postponed the republication, on the ground that the book was imperfect, and that he had no time to improve it. I repeatedly pressed him on the subject; and when last we spoke of it (October 15th, 1886), he said that he would some time re-write the book, and would consult me as to further passages of MS. to be published. The book

was never re-written; but an essay called "The Identity of Spirit," found among Mr. Moses' papers, and apparently intended to be read to the London Spiritualist Alliance, in some degree fulfils his expressed intention. I communicated this paper first to *Light*, the newspaper of which Mr. Moses was Editor until his death. I have carefully compared it with the MSS. on which it rests, and have found it accurate. I have also discussed it with Mrs. Speer, who helped Mr. Moses in its compilation and vouches for facts of verification, &c., not recorded in the MS. From this paper I cite the following instances. I add in square brackets a few notes where I have been able to bring some independent corroboration.

(1) It was in August 1872, that I first became acquainted with evidence of Spirit Identity. Dr. and Mrs. Speer and I were then sitting regularly almost every evening. A friend of Mrs. Speer's, of whom I had never heard, came and wrote through my hand her name, "A P. Kirkland." Dr. Speer said, "Is that our old friend?" Then I wrote. "Yes. I came to tell you that I am happy, but I can't impress our friend to-night." The handwriting then changed, and there came communications from Mr. Callister (a friend of mine); and from my cousin, T. J. S.; and from another spirit, which I do not think it of importance to mention here.

With regard to these communications, they were distinct in style, and it is of importance to notice that the handwriting of Miss Kirkland was very similar to her own, which I had never seen, and that of Mr. Callister, on being questioned as to his identity, recalled to my memory a fact which had escaped it, and referred to a conversation, the last I had had with him on earth. This I do not adduce as evidence of identity, nor do I withdraw it as such.

This was on August 21st, 1872, and on September 4th in the same year there came a little sister of Dr. Speer's, particulars respecting which case are printed in "Spirit Identity," p. 59, as follows:—

(2) "I pass to a case in which a spirit who first manifested her presence on September 4th, 1872, has remained in permanent communication with us ever since. I note this case because we have the advantage of prolonged intercourse to aid us in forming an opinion as to identity, and because the spirit has not only given an unequivocal proof of her characteristic individuality, but has evidenced her presence in various ways. This is a remarkable case, too, as tending to prove that life once given is indestructible, and that the spirit which has once animated a human body, however brief its tenure, lives on with unimpaired identity.

"The spirit in question announced herself by raps, giving a message in French. She said she was a sister of Dr. Speer's, and had passed away at Tours, an infant of seven months old. I had never heard her mentioned, and her brother had forgotten her existence, for she lived and died before his birth. Clairvoyants had always described a child as being in my company, and I had wondered at this, seeing that I had no trace of any such relation or friend. Here was the explanation. From the time of her first appearance she had remained attached to the family, and her clear, joyous little rap, perfectly individual in its nature, is never-failing evidence of her presence. It never varies, and we all know it at once as surely as we should know the tone of a friend's voice. She gave particulars of herself, and also her four names in full. One (Stanhope) was new to her brother, and he verified it only by reference to

another member of the family (Mrs. Denis). Names, and dates, and facts were alike unknown to me. I was absolutely ignorant of the fact of the existence of any such person."

(3) On an evening in the month of January 1874, I repeatedly said to Mrs. Speer, "Who is Emily C——.? Her name keeps sounding in my ear." Mrs. Speer replied that she did not know any one of that name. "Yes," I said very emphatically, "there is some one of that name passed over to the world of spirit." She could give me no information, and I was disturbed, in the way in which I always am when such things take place. This is one of the many cases occurring about this time When the evening paper came in we looked (as we frequently did) at the obituary. I may say that our minds were set on this subject of identity. At our daily sittings fact on fact was given to prove it and to remove any doubts. It became a regular thing for us to receive a message giving such facts as an obituary notice would contain. We therefore looked for them, and we found an announcement of the death of "Emily, widow of the late Captain C—— C——." On a subsequent evening in the following year, the date of which I can produce, but which I have not by me at the moment, she returned again. Dr. Speer and I had gone out for a walk in the afternoon—I was then staying with him at Dudley Villa, Shanklin, Isle of Wight—and at our séance in the evening came "Emily C—— C——." I inquired what brought her, and her answer was rapped out on the table, "You passed my grave." Here I should explain that at this time I never went near a graveyard but I attracted some spirit, identified afterwards as one whose body lay there. I said, "No, that is impossible; we have been near no graveyard," and Dr. Speer confirmed my impression. The communication, however, was persistent, and we agreed that we would take the same walk the next day. We did so, and at a certain place I had an impulse to climb up and look over a wall, which quite shut out from the view of the ordinary passer-by what was behind it. I climbed up and looked over, and my eye fell at once on the grave of "Emily C—— C——," and on the dates and particulars given to us, all exactly accurate.

(4) Another instance similar in kind—though this is of a personal friend of Mrs Speer's—is the case of Cecilia Feilden. (See "Spirit Identity," p. 58.) We were then at Shanklin, sitting regularly every evening, when on January 1st, 1874, there came a fresh sound, a little ticking sound in the air, close to Mrs. Speer. We inquired what it might represent, and were told that it indicated the presence of Cecilia Feilden, who had died 17 years ago. We asked why she came, and were told that she had been attracted to her old friend, Mrs. Speer, through me, and in consequence of Dr. Speer's and my presence at her grave at Bonchurch that afternoon. She answered many questions, and finally rapped out, "I must now depart Adieu." This word Miss Feilden always used at the end of her letters. Mrs. Speer tells me that she seldom concluded a letter otherwise. I had never known her, or heard of her until Dr. Speer pointed out her grave. When we rose from the table we found that a piece of marked paper, which we had put down under the table, had written upon it the words, "passed 17 years."

(5) Again, there is the case of Henry Spratley. We were then the same circle, sitting in the same way, on January 2nd, 1874, and I can aver that not one of us had ever heard of this person. He had lately departed (December 1873), and it was alleged that he had been brought by the controlling spirit,

"Imperator," for purposes of evidence, and in pursuance of a plan intended to break down my persistent scepticism. We had from him messages of the usual type, saying simply who he was, when he was born, and when he died. We found it difficult, I remember, to verify the facts, but in the end Mrs. Speer succeeded in doing so by writing (1) to the Post Office, making a general inquiry, to which no answer came; (2) to the vicar of Maidenhead, with no reply (we afterwards discovered that he was on his holiday); (3) to the "present occupant of Moor Cottage," the address given to us by the spirit; (4) to his nearest surviving representative, who wrote back with some surprise to say that all things were quite true. "My father lived here till he died on December 24th."

(6) Another account to which I should like to refer is that of Rosamira Lancaster:—

"On February 28th, 1874, and following evening a spirit came by raps, and gave the name of 'Rosamira.' She said that she died at Torquay on January 10th, 1874, and that she had lived at Kilburn. She stated that her husband's name was 'Lancaster.' At this time I was troubled about details, and so I asked her husband's Christian name, and I got 'Ben,' and then the power failed. (The obituary showed that the full name was Benjamin.) I then passed under the control of 'Imperator,' and he said that he had tried as far as he could to bring this spirit to us. Afterwards the truth of the statements was verified by me, and they were found to be absolutely exact; and it is, perhaps, important to say in this connection that not only were they (*i.e.* the facts) literally true, but that nothing was said that was not true; nor was there any surplusage of detail—only plain, definite, positive facts."

[We have verified this death from an announcement in the *Daily Telegraph* of January 15th, 1874, of course published long before the name was given by raps at the séance. It is therefore quite possible that the name should have been unwittingly seen by Mr. Moses, and here reproduced from his subliminal memory.—F. W. H. M.]

(7) I will now quote the case given in "Spirit Identity," p. 193 (Appendix III.), of a "Man Crushed by a Steam-roller," as contributed by an eye-witness of the séance [F. W. Percival] to the *Spiritualist* of March 27th, 1874.

"On the evening of Saturday, February 21st, a few friends met together at the house of Mrs. Makdougall Gregory, 21 Green Street, Grosvenor Square, W. The party numbered six in all, and included the Baron Du Potet, and the gentleman to whose mediumship we are indebted for the 'Spirit Teachings' which have appeared from time to time in your columns. There was no intention of having a séance, and ordinary topics were the subject of conversation, when suddenly, in the middle of dinner, this gentleman surprised us by saying that he felt a spirit standing near him between himself and the Baron (who sat on his right); whether good or bad he could not tell, but the influence was by no means pleasant. The spirit was also perceived by the Baron, to whom it conveyed the impression that it was in a state of great distress, and that it was the spirit of a person then alive. Nothing more was said at the time, but the medium continued to feel a disagreeable influence near him, and spoke of it to me when dinner was over. As soon as we reached the drawing-room he was impelled to sit down and write; and when a pencil and paper had been brought, his hand was moved backwards and forwards with great rapidity, and an object was roughly drawn on the paper

which resembled a horse fastened to a kind of cart or truck. Several attempts were made to depict it more clearly, and then the following sentences were written:—'I killed myself—I killed myself to-day—Baker Street—medium passed.' Here the writing became unintelligible, as the medium grew more and more agitated, until at length he rose from his seat in a state of trance, and exclaimed in broken sentences: 'Yes, yes. Killed myself to-day, under a steam-roller. Yes, yes. Killed myself—blood, blood, blood.' The control then ceased, but the medium felt the same unpleasant influence for some hours afterwards, and could not entirely shake it off for some days. In reference to the communication, I may state that, although the medium had passed through Baker Street in the afternoon, neither he nor any one present was aware that a man had committed suicide there in the morning by throwing himself under a steam-roller. A brief notice of the occurrence appeared in the *Pall Mall Gazette* in the evening, but none of the party had seen that paper. It is worth remarking that on the front of the steam-roller which was used in Baker Street a horse is represented in brass, and this, perhaps, may serve to account for its appearance in the medium's drawing where we should certainly not expect to find it."

[It appears that the deceased was a cab-driver, and the drawing more probably had reference to this, as Mr. Podmore suggests in *Studies in Psychical Research*, p. 131, footnote. See also the reference to this case in the entry connected with Blanche Abercromby, section **949**.—F. W H. M.]

(8) Out of a profusion of cases here is one of a different kind. In the year 1880, one Thursday afternoon (date unknown), Dr. and Mrs. Speer and I had dined together, and the party included a lady who had been visiting a connection of Dr. Speer's family in that spring. There she had seen, and been much attracted to, a lovely little girl about seven months old The child used to be brought in after dinner, and the lady in question grew very fond of her. Between the time of leaving her friends and coming to London the child passed away. It is important to notice that none of these points had ever been mentioned to, or were known by, myself. On the occasion to which I refer, this lady had risen from her seat and was about to place herself in another chair, when I suddenly called out, "Don't sit down on it, don't sit down on it. Little Baby Timmins." None of us knew its first name, and they asked me I said "Marian; the grandmother has brought it." I then suddenly came out of the trance in which I had been, and in my own natural voice—so different to the voice in which I had been speaking—said, "Mrs. Speer, will you have some coffee?" quite ignorant of all that had passed. We wrote, and then found out a fact unknown to any of us,—that the child's name was Marian. I do not put this forth as a complete piece of evidence, for the lady may have heard and forgotten the name.

[Mrs. Speer has described to me this incident, which is remarkable as the only *observed* case where Mr. Moses had a sudden access of unconsciousness during ordinary life, although he himself mentions others.—F. W. H. M.]

As evidence from another point of view, I may mention that I have had repeated cases of signatures which are veritable fac-similes of those used by the persons in life; such, for example, are the signatures of Beethoven, Mozart, and of Swedenborg, in connection with Judge Edmonds. It is remarkable that his signature, or rather initials, in my book are those which he used, and that Swedenborg's signature, a very peculiar one, is a fac-simile of his known handwriting; quite unknown, however, to me.

948 B. I add two other cases not included by Mr. Moses in his paper on "The Identity of Spirit." (From *Proceedings* S.P.R., vol. xi. p. 100.)

(1) *Fanny Westoby.*—This case was described by Mr. Moses to Edmund Gurney and myself, while it was still fresh, on our first meeting with him, May 9th, 1874.

On the evening of April 8th, 1874, while at Bedford with his father and mother, Mr. Moses, who had been receiving messages about ancient religions during the day, began to ask a question, "I should l——," when a meaningless drawing was made in place of intended words.

Q. What is all that? And why was I stopped?

A. "A spirit wishes to communicate, and we are commanded to permit her. She is not able to write with ease, but will communicate through us. Her name is Fanny Westoby. Do you know the name?"

Q. I do not remember

A. "Your mother knows her well. She is a cousin of hers. She passed from your earth May 15th last.

Q. Was she married?

A. "Yes, her maiden name was Kirkham."

Q. Fanny Kirkham. Yes, I have a dim remembrance. She used to live at Markby.

A. "She says that she was born in Alford, in the house now occupied by Sam Stevenson. She then lived at Markby, and, having married, at Belchford. She passed away at Horncastle, at 63 years of age. You do not remember her, when, in the year 1845, you went to see her at Markby. Her mother, Elizabeth Kirkham, was then just released from a lingering illness, and your mother had gone to condole with her cousin. You were taken round the farm, and rode on a goat (she is anxious on this point), and she threw you in sport into a heap of wheat which was being threshed. The result was that you were severely bitten by the harvest bug. She is very anxious that you should recall this to your mother."

Q. I will. But is it wise?

A. "You will not be able to induce her to search into this matter, but you may satisfy yourself that what is said is true."

Q. Has she any message?

A. "She says, 'I lost much of my opportunity for progress through the gratification of bodily appetite, which cast me back. My course of progress is yet to come. I find my present life not very different from yours. I am nearly the same. I wish I could influence Mary, but I can't get near her.'"

Q. Can she assure me that she *is* F W.?

A. "She can give you no further evidence. Stay, ask your father about Donnington and the trap-door."

Q. I have not the least idea what she means. All the better. I will ask. Any more? Is she happy?

A. "She is as happy as may be in her present state."

Q. How did she find me out?

A. "She came by chance, hovering near her friend [*i.e.* Mrs. Moses], and discovered that she could communicate. She will return now."

Q. Can I help her?

A. "Yes, pray. She and all of us are helped when you devote your talents willingly to aid us."

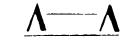
Q. What do you mean?

A. "In advocating and advancing our mission with care and judgment Then we are permeated with joy. May the Supreme bless you." [Book VIII pp. 78–83.]

"× Rector."

[I have inquired of my mother and find the particulars given are exactly true. She wonders how I remember things that occurred when I was only 5 years old! I have not ventured to say how I got the information, believing that it would be unwise and useless. My father I can get nothing out of about the trap-door He either does not remember or will not say.]

[*April 9th*, 1874. My father has remembered this incident. A trap-door led on to the roof in the house he occupied at Donnington. The house was double roofed, and a good view could be had from it. F. K. on a visit wanted to go there, and got fixed half-way amid great laughter.

 Elevation of double roof.]

[We have verified Mrs. Westoby's death in the Register of Deaths.—F. W H. M.]

(2) *President Garfield.*—This is a communication made, not by the departed spirit itself, but by friends.

30 ST. PETER'S, BEDFORD

September 20th, 1881, 10 A.M.—This morning, on waking at 5 54 A.M., I was aware of a spirit who desired to communicate. It turned out to be Mentor, with him B. Franklin, [Epes] Sargent and others. They told me in effect "The President is gone. We were with him to the last. He died suddenly, and all our efforts to keep him were unavailing. We laboured hard, for his life was of incalculable value to our country. He would have done more to rescue it from shame than any one now left." I asked why it had been deemed necessary to come to me with the news. It was replied that a period of great activity in the spirit world was now being renewed, and that my sympathies with him and with his work, and their own knowledge of me, had inclined them to bring the news. The *Daily News* contained no tidings, though the bulletins were bad. It seemed, on the contrary, that the news of the previous night which they contained was a little more favourable. I walked down to the station feeling convinced that the news would come, but up to 11.30 A.M. could not hear of it. About 12.37 I again went and found that a rumour had reached Bedford. The evening papers—*Globe* and *Echo*—which I purchased at 4.30 P.M gave me the first mundane information of the event. It is now stated that he died at 10.50 P M. on the 19th (yesterday). That in English time is 3.50 A.M. of this day (20th) or two hours before I woke and got the message.

I have since learned that the death was sudden, and the remarkable fluctuations are not inconsistent with efforts such as described.

September 21st.—The latest reports fix 10.35, not 10.50 P.M [or 3.35 A.M English time] as the exact time of death.

956 A. Reports and discussions on the case of Mrs. Piper have been published in *Proceedings* S.P.R., vol. vi. pp. 436–659; vol. viii. pp. 1–167; vol. xiii. pp. 284–582; vol. xiv. pp. 6–78; vol. xv. pp. 16–52; vol. xvi. pp. 1–649.

The following passages are quoted from the report by Professor William James, *Proceedings* S.P.R., vol. vi. pp. 651–59:—

I made Mrs. Piper's acquaintance in the autumn of 1885. My wife's mother, Mrs. Gibbens, had been told of her by a friend, during the previous summer, and never having seen a medium before, had paid her a visit out of curiosity. She returned with the statement that Mrs. P. had given her a long string of names of members of the family, mostly Christian names, together with facts about the persons mentioned and their relations to each other, the knowledge of which on her part was incomprehensible without supernormal powers. My sister-in-law went the next day, with still better results, as she related them. Amongst other things, the medium had accurately described the circumstances of the writer of a letter which she held against her forehead, after Miss G. had given it to her. The letter was in Italian, and its writer was known to but two persons in this country.

[I may add that on a later occasion my wife and I took another letter from this same person to Mrs. P., who went on to speak of him in a way which identified him unmistakably again. On a third occasion, two years later, my sister-in-law and I being again with Mrs. P., she reverted in her trance to these letters, and then gave us the writer's name, which she said she had not been able to get on the former occasion.]

But to revert to the beginning. I remember playing the *esprit fort* on that occasion before my feminine relatives, and seeking to explain by simple considerations the marvellous character of the facts which they brought back. This did not, however, prevent me from going myself a few days later, in company with my wife, to get a direct personal impression. The names of none of us up to this meeting had been announced to Mrs. P., and Mrs J. and I were, of course, careful to make no reference to our relatives who had preceded. The medium, however, when entranced, repeated most of the names of "spirits" whom she had announced on the two former occasions and added others. The names came with difficulty, and were only gradually made perfect. My wife's father's name of Gibbens was announced first as Niblin, then as Giblin. A child Herman (whom we had lost the previous year) had his name spelt out as Herrin. I think that in no case were both Christian and surnames given on this visit. But the *facts predicated* of the persons named made it in many instances impossible not to recognise the particular individuals who were talked about. We took particular pains on this occasion to give the Phinuit control no help over his difficulties and to ask no leading questions. In the light of subsequent experience I believe this not to be the best policy. For it often happens, if you give this trance-personage a name or some small fact for the lack of which he is brought to a standstill, that he will then start off with a copious flow of additional talk, containing in itself an abundance of "tests."

My impression after this first visit was, that Mrs. P. was either possessed of supernormal powers, or knew the members of my wife's family by sight and had by some lucky coincidence become acquainted with such a multitude of their domestic circumstances as to produce the startling impression which she did.

My later knowledge of her sittings and personal acquaintance with her has led me absolutely to reject the latter explanation, and to believe that she has supernormal powers.

I visited her a dozen times that winter, sometimes alone, sometimes with my wife, once in company with the Rev. M. J. Savage. I sent a large number of persons to her, wishing to get the result of as many *first* sittings as possible. I made appointments myself for most of these people, whose names were in no instance announced to the medium. In the spring of 1886 I published a brief "Report of the Committee on Mediumistic Phenomena" in the *Proceedings* of the American Society for Psychical Research, of which the following is an extract:—

"I have myself witnessed a dozen of her trances, and have testimony at first hand from twenty-five sitters, all but one of whom were virtually introduced to Mrs. P. by myself. Of five of the sittings we have *verbatim* stenographic reports. Twelve of the sitters, who in most cases sat singly, got nothing from the medium but unknown names or trivial talk. Four of these were members of the Society, and of their sittings *verbatim* reports were taken. Fifteen of the sitters were surprised at the communications they received, names and facts being mentioned at the first interview which it seemed improbable should have been known to the medium in a normal way. The probability that she possessed no clue to the sitter's identity was, I believe, in each and all of these fifteen cases, sufficient. But of only one of them is there a stenographic report; so that, unfortunately for the medium, the evidence in her favour is, although more abundant, less exact in quality than some of that which will be counted against her. Of these fifteen sitters, five, all ladies, were blood relatives, and two (I myself being one) were men connected by marriage with the family to which they belonged. Two other connections of this family are included in the twelve who got nothing. The medium showed a most startling intimacy with this family's affairs, talking of many matters known to no one outside, and which gossip could not possibly have conveyed to her ears. The details would prove nothing to the reader, unless printed *in extenso*, with full notes by the sitters. It reverts, after all, to personal conviction. My own conviction is not evidence, but it seems fitting to record it. I am persuaded of the medium's honesty, and of the genuineness of her trance; and although at first disposed to think that the 'hits' she made were either lucky coincidences, or the result of knowledge on her part of who the sitter was and of his or her family affairs, I now believe her to be in possession of a power as yet unexplained."

. . . As for the explanation of her trance-phenomena, I have none to offer. The *primâ facie* theory, which is that of spirit-control, is hard to reconcile with the extreme triviality of most of the communications. What real spirit, at last able to revisit his wife on this earth, but would find something better to say than that she had changed the place of his photograph? And yet that is the sort of remark to which the spirits introduced by the mysterious Phinuit are apt to confine themselves. I must admit, however, that Phinuit has other moods. He has several times, when my wife and myself were sitting together with him, suddenly started off on long lectures to us about our inward defects and outward shortcomings, which were very earnest, as well as subtile morally and psychologically, and impressive in a high degree. These discourses, though given in Phinuit's own person, were very different in style from his more usual talk, and probably superior to anything

that the medium could produce in the same line in her natural state. Phinuit himself, however, bears every appearance of being a fictitious being. His French, so far as he has been able to display it to me, has been limited to a few phrases of salutation, which may easily have had their rise in the medium's "unconscious" memory; he has never been able to understand *my* French; and the crumbs of information which he gives about his earthly career are, as you know, so few, vague, and unlikely sounding, as to suggest the romancing of one whose stock of materials for invention is excessively reduced. He is, however, as he actually shows himself, a definite human individual, with immense tact and patience, and great desire to please and be regarded as infallible. With respect to the rough and slangy style which he so often affects, it should be said that the Spiritualistic tradition here in America is all in favour of the "spirit-control" being a grotesque and somewhat saucy personage. The *Zeitgeist* has always much to do with shaping trance-phenomena, so that a "control" of that temperament is what one would naturally expect. Mr. Hodgson will already have informed you of the similarity between Phinuit's name and that of the "control" of the medium at whose house Mrs. Piper was first entranced. The most remarkable thing about the Phinuit personality seems to me the extraordinary tenacity and minuteness of his memory. The medium has been visited by many hundreds of sitters, half of them, perhaps, being strangers who have come but once. To each Phinuit gives an hourful of disconnected fragments of talk about persons living, dead, or imaginary, and events past, future, or unreal. What normal waking memory could keep this chaotic mass of stuff together? Yet Phinuit does so; for the chances seem to be, that if a sitter should go back after years of interval, the medium, when once entranced, would recall the minutest incidents of the earlier interview, and begin by recapitulating much of what had then been said. So far as I can discover, Mrs. Piper's waking memory is not remarkable, and the whole constitution of her trance-memory is something which I am at a loss to understand. But I will say nothing more of Phinuit, because, aided by our friends in France, you are already systematically seeking to establish or disprove him as a former native of this world.

Phinuit is generally the medium of communication between other spirits and the sitter. But two other *soi-disant* spirits have, in my presence, assumed direct "control" of Mrs. Piper. One purported to be the late Mr. E. The other was an aunt of mine who died last year in New York. I have already sent you the only account I can give of my earliest experiences with the "E. control." The first messages came through Phinuit, about a year ago, when, after two years of non-intercourse with Mrs. Piper, she lunched one day at our house and gave my wife and myself a sitting afterwards. It was bad enough; and I confess that the human being in me was so much stronger than the man of science that I was too disgusted with Phinuit's tiresome twaddle even to note it down. When later the phenomenon developed into pretended direct speech from E. himself I regretted this, for a complete record would have been useful. I can now merely say that neither then, nor at any other time, was there to my mind the slightest inner verisimilitude in the personation. But the failure to produce a more plausible E. speaks directly in favour of the non-participation of the medium's *conscious* mind in the performance. She could so easily have coached herself to be more effective. . . .

The aunt who purported to "take control" directly was a much better personation, having a good deal of the cheery strenuousness of speech of the original. She spoke, by the way, on this occasion, of the condition of health of two members of the family in New York, of which we knew nothing at the time, and which was afterwards corroborated by letter. We have repeatedly heard from Mrs. Piper in trance things of which we were not at the moment aware. If the supernormal element in the phenomenon be thought-transference it is certainly not that of the sitter's *conscious* thought. It is rather the reservoir of his potential knowledge which is tapped; and not always *that*, but the knowledge of some distant living person, as in the incident last quoted It has sometimes even seemed to me that too much intentness on the sitter's part to have Phinuit say a certain thing acts as a hindrance. . . .

956 B. The next passage I quote from the Introduction by myself—*Proceedings* S.P.R., vol. vi. pp. 436–442,—to the records of sittings given by Mrs. Piper in England, 1889–90:—

Mrs. Piper's case has been more or less continuously observed by Professor James and others almost from the date of the first sudden inception of the trance, some five years ago. Mr. Hodgson has been in the habit of bringing acquaintances of his own to Mrs. Piper, without giving their names; and many of these have heard from the trance-utterance facts about their dead relations, &c., which they feel sure that Mrs. Piper could not have known. Mr. Hodgson also had Mr. and Mrs. Piper watched or "shadowed" by private detectives for some weeks, with the view of discovering whether Mr. Piper (who is employed in a large store in Boston, U.S.A.) went about inquiring into the affairs of possible "sitters," or whether Mrs Piper received letters from friends or agents conveying information. This inquiry was pushed pretty closely, but absolutely nothing was discovered which could throw suspicion on Mrs. Piper, —who is now aware of the procedure, but has the good sense to recognise the legitimacy—I may say the scientific necessity—of this kind of probation.

It was thus shown that Mrs. Piper made no discoverable attempt to acquire knowledge even about persons whose coming she had reason to expect. Still less could she have been aware of the private concerns of persons brought anonymously to her house at Mr. Hodgson's choice. And a yet further obstacle to such clandestine knowledge was introduced by her removal to England—at our request—in November 1889. Professor Lodge met her on the Liverpool landing-stage, November 19th, and conducted her to a hotel, where I joined her on November 20th, and escorted her and her children to Cambridge. She stayed first in my house; and I am convinced that she brought with her a very slender knowledge of English affairs or English people. The servant who attended on her and on her two young children was chosen by myself, and was a young woman from a country village whom I had full reason to believe to be both trustworthy and also quite ignorant of my own or my friends' affairs. For the most part I had myself not determined upon the persons whom I would invite to sit with her. I chose these sitters in great measure by chance; several of them were not resident in Cambridge; and (except in one or two cases where anonymity would have been hard to preserve) I brought them to her under false names,—sometimes introducing them only when the trance had already begun.

In one sitting, for instance, which will be cited below, I learnt by accident

that a certain lady, here styled Mrs. A., was in Cambridge;—a private lady, not a member of the Society for Psychical Research, who had never before visited my house, and whose name had certainly never been mentioned before Mrs. Piper. I introduced this lady as Mrs. Smith;—and I think that when the reader is estimating the correct facts which were told to her, he may at any rate dismiss from his mind the notion that Mrs. Piper had been able either to divine that these facts would be wanted,—or to get at them even if she had known that her success depended on their production on that day.

Mrs. Piper while in England was twice in Cambridge, twice in London, and twice in Liverpool, at dates arranged by ourselves; her sitters (almost always introduced under false names) belonged to several quite different social groups, and were frequently unacquainted with each other. Her correspondence was addressed to my care, and I believe that almost every letter which she received was shown to one or other of us. When in London she stayed in lodgings which we selected; when at Liverpool, in Professor Lodge's house; and when at Cambridge, in Professor Sidgwick's or my own. No one of her hosts, or of her hosts' wives, detected any suspicious act or word.

We took great pains to avoid giving information in talk; and a more complete security is to be found in the fact that we were ourselves ignorant of many of the facts given as to our friends' relations, &c. In the case of Mrs. Verrall, for instance [cited in the *Report*, p. 584], no one in Cambridge except Mrs. Verrall herself could have supplied the bulk of the information given; and some of the facts given (as will be seen) Mrs. Verrall herself did not know. As regards my own affairs, I have not thought it worth while to cite *in extenso* such statements as might possibly have been got up beforehand; since Mrs. Piper of course knew that I should be one of her sitters. Such facts as that I once had an aunt, "Cordelia Marshall, more commonly called Corrie," might have been learnt,—though I do not think that they were learnt,—from printed or other sources. But I do not think that any larger proportion of such accessible facts was given to me than to an average sitter, previously unknown; nor were there any of those subtler points which could so easily have been made by dint of scrutiny of my books or papers. On the other hand, in my case, as in the case of several other sitters, there were messages purporting to come from a friend who had been dead many years, and mentioning circumstances which I believe that it would have been quite impossible for Mrs. Piper to have discovered.

I am also acquainted with some of the facts given to other sitters, and suppressed as too intimate, or as involving secrets not the property of the sitter alone. I may say that, so far as my own personal conviction goes, the utterance of one or two of these facts is even more conclusive of supernormal knowledge than the correct statement of dozens of names of relations, &c., which the sitter had no personal motive for concealing.

On the whole, I believe that all observers, both in America and in England, who have seen enough of Mrs. Piper in both states to be able to form a judgment, will agree in affirming (1) that many of the facts given could not have been learnt even by a skilled detective; (2) that to learn others of them, although possible, would have needed an expenditure of money as well as of time which it seems impossible to suppose that Mrs. Piper could have met; and (3) that her conduct has never given any ground whatever for supposing her capable of fraud or trickery. Few persons have been so long and so

carefully observed; and she has left on all observers the impression of thorough uprightness, candour, and honesty.

On the question of fraud, see also the statements of Professor Lodge, *Proceedings* S.P.R., vol. vi. pp. 443–7; of Dr. Walter Leaf, pp. 558–9 of the same *Proceedings;* pp. 1–9 of the report by Dr. Hodgson in *Proceedings* S.P.R., vol. viii.; pp. 6–11 of the report by Professor Newbold in *Proceedings* S.P.R., vol. xiv.; and pp. 5–9 of the report by Professor Hyslop in *Proceedings* S.P.R., vol. xvi.

957 A. From the report by Professor Lodge, *Proceedings* S.P.R., vol. vi. pp. 448–53.

The personality active and speaking in the trance is apparently so distinct from the personality of Mrs. Piper that it is permissible and convenient to call it by another name. It does not differ from her as Hyde did from Jekyll, by being a personification of the vicious portion of the same individual. There is no special contrast, any more than there is any special similarity. It strikes one as a different personality altogether, and the name by which it introduces itself when asked, viz., "Dr. Phinuit," is as convenient as any other, and can be used wholly irrespective of hypothesis.

I would not in using this name be understood as thereby committing myself to any hypothesis regarding the nature of this apparently distinct and individual mind. At the same time the name is useful as expressing compactly what is naturally prominent to the feeling of any sitter, that he is not talking to Mrs. Piper at all. The manner, mode of thought, tone, trains of idea, are all different. You are speaking no longer to a lady, but to a man, an old man, a medical man. All this cannot but be vividly felt even by one who considered the impersonation a consummate piece of acting.

Whether such a man as Dr. Phinuit ever existed I do not know, nor from the evidential point of view do I greatly care. It will be interesting to have the fact ascertained if possible; but I cannot see that it will much affect the question of genuineness. For that he did not ever exist is a thing practically impossible to prove. While, if he did exist, it can be easily supposed that Mrs. Piper took care enough that her impersonation should have so much rational basis.

It can be objected, why, if he was a French doctor, has he so entirely forgotten his French? For though he speaks in a Frenchified manner, I am told that he cannot sustain a conversation in that language. I am unable to meet this objection by anything beyond the obvious suggestion that Mrs. Piper's brain is the medium utilised, and that she is likewise ignorant. But one would think that it would be a sufficiently patent objection to deter an impersonator from assuming a *rôle* of purely unnecessary difficulty, and one which it was impossible satisfactorily to maintain.

Admitting, however, that "Dr. Phinuit" is probably a mere name for Mrs. Piper's secondary consciousness, one cannot help being struck by the singular correctness of his medical diagnoses. In fact, the medical statements, coinciding as they do with truth just as well as those of a regular physician, but given without any ordinary examination and sometimes without even seeing the patient, must be held as part of the evidence establishing a strong *primâ facie* case for the existence of *some* abnormal means of acquiring information. Not

that it is to be supposed that he is more infallible than another. I have one definite case of distinct error in a diagnosis (*Report*, p. 547).

Proceeding now on the assumption that I may speak henceforth of Dr. Phinuit as of a genuine individual intelligence, whether it be a usually latent portion of Mrs. Piper's intelligence, or whether it be something distinct from her mind and the education to which it has been subjected, I go on to consider the hypotheses which still remain unexamined.

And first we have the hypothesis of fishery on the part of Dr. Phinuit, as distinguished from trickery on the part of Mrs. Piper. I mean a system of ingenious fishing: the utilisation of trivial indications, of every intimation, audible, tactile, muscular, and of little shades of manner too indefinable to name; all these excited in the sitter by skilful guesses and well-directed shots, and their nutriment extracted with superhuman cunning.

Now this hypothesis is not one to be lightly regarded, or ever wholly set aside. I regard it as, to a certain extent, a *vera causa*. At times Dr. Phinuit does fish. Occasionally he guesses; and sometimes he ekes out the scantiness of his information from the resources of a lively imagination.

Whenever his supply of information is abundant there is no sign of the fishing process.

At other times it is as if he were in a difficult position—only able to gain information from very indistinct or inaudible sources, and yet wishful to convey as much information as possible. The attitude is then as of one straining after every clue, and making use of the slightest indication, whether received in normal or abnormal ways: not indeed obviously distinguishing between information received from the sitter and information received from other sources.

The fishing process is most marked when Mrs. Piper herself either is not feeling well or is tired. Dr. Phinuit seems to experience more difficulty then in obtaining information; and when he does not fish he simply draws upon his memory and retails old facts which he has told before, occasionally with additions of his own which do not improve them. His memory seems to be one of extraordinary tenacity and exactness, but not of infallibility; and its lapses do introduce error, both of defect and excess.

He seems to be under some compulsion not to be silent. Possibly the trance would cease if he did not exert himself. At any rate he chatters on, and one has to discount a good deal of conversation which is obviously, and sometimes confessedly, introdueed as a stop-gap.

He is rather proud of his skill, and does not like to be told he is wrong; but when he waxes confidential he admits that he is not infallible: "he does the best he can," he says, but sometimes "everything seems dark to him," and then he flounders and gropes, and makes mistakes.

It is not to be supposed that this floundering is always most conspicuous in presence of a stranger. On the contrary, if he is in good form he will rattle off a stranger's connections pretty glibly, being indeed sometimes oppressed with the rush and volume of the information available; while, if he is in bad trim, he will fish and retail stale news (especially the latter) to quite an old hand, and one who does not scruple to accuse him of his delinquencies when they become conspicuous

This fallibility is unfortunate, but I don't know that we should expect anything else; anyhow it is not a question of what we expect, but of what we get.

If it were a question of what I for one had *expected*, the statement of it would not be worth the writing.

Personally I feel sure that Phinuit can hardly help this fishing process at times. He does the best he can, but it would be a great improvement if, when he realises that conditions are unfavourable, he would say so and hold his peace. I have tried to impress this upon him, with the effect that he is sometimes confidential, and says that he is having a bad time; but after all he probably knows his own business best, because it has several times happened that after half-an-hour of more or less worthless padding, a few minutes of valuable lucidity have been attained.

I have laid much stress upon this fishery hypothesis because it is a fact to be taken into consideration, because it is occasionally an unfortunately conspicuous fact, and because of its deterrent effect on a novice to whom that aspect is first exposed.

But in thus laying stress I feel that I am producing an erroneous and misleading impression of proportion. I have spoken of a few minutes' lucidity to an intolerable deal of padding as an occasional experience, but in the majority of the sittings held in my presence the converse proportion better represents the facts.

I am familiar with muscle-reading and other simulated "thought-transference" methods, and prefer to avoid contact whenever it is possible to get rid of it without too much fuss. Although Mrs. Piper always held somebody's hand while preparing to go into the trance, she did not always continue to hold it when speaking as Phinuit. She did usually hold the hand of the person she was speaking to, but was often satisfied for a time with some other person's, sometimes talking right across a room to and about a stranger, but preferring them to come near. On several occasions she let go of everybody, for half-hours together, especially when fluent and kept well supplied with "relics."

I have now to assert with entire confidence that, pressing the ingenious-guessing and unconscious-indication hypothesis to its utmost limit, it can only be held to account for a very few of Dr. Phinuit's statements.

It cannot in all cases be held to account for medical diagnoses, afterwards confirmed by the regular practitioner.

It cannot account for minute and full details of names, circumstances, and events, given to a cautious and almost silent sitter, sometimes without contact. And, to take the strongest case at once, it cannot account for the narration of facts outside the conscious knowledge of the sitter or of any person present.

Rejecting the fishery hypothesis, then, as insufficient to account for many of the facts, we are driven to the only remaining known cause in order to account for them:—viz., thought-transference, or the action of mind on mind independently of the ordinary channels of communication. Whether "thought-transference" be a correct term to apply to the process I do not pretend to decide. That is a question for psychologists

It may be within the reader's knowledge that I regard the fact of genuine "thought-transference" between persons in immediate proximity (not necessarily in contact) as having been established by direct and simple experiment; and, except by reason of paucity of instance, I consider it as firmly grounded as any of the less familiar facts of nature such as one deals with in a laboratory. (*Proceedings* S.P R., vol. ii. p. 189.)

I speak of it therefore as a known cause, *i.e.*, one to which there need be

no hesitation in appealing in order to explain facts which without it would be inexplicable.

The Phinuit facts are most of them of this nature, and I do not hesitate to assert confidently that *thought-transference is the most commonplace explanation to which it is possible to appeal.*

I regard it as having been rigorously proved before, and as therefore requiring no fresh bolstering up; but to the many who have not made experiments on the subject, and are therefore naturally sceptical concerning even thought-transference, the record of the Phinuit sittings will afford, I think, a secure basis for faith in this immaterial mode of communication,—this apparently direct action of mind on mind.

But, whereas the kind of thought-transference which had been to my own knowledge experimentally proved was a hazy and difficult recognition by one person of objects kept as vividly as possible in the consciousness of another person, the kind of thought-transference necessary to explain these sittings is of an altogether freer and higher order,—a kind which has not yet been experimentally proved at all. Facts are related which are not in the least present to the consciousness of the sitter, and they are often detailed glibly and vividly without delay; in very different style from the tedious and hesitating dimness of the percipients in the old thought-transference experiments.

But that is natural enough, when we consider that the percipient in those experiments had to preserve a mind as vacant as possible. For no process of inducing mental vacancy can be so perfect as that of going into a trance, whether hypnotic or other.

Moreover, although it was considered desirable to maintain the object contemptated in the consciousness of the agent, a shrewd suspicion was even then entertained that the unconscious part of the agent's brain might be perhaps equally effective.

Hence one is at liberty to apply to these Phinuit records the hypothesis of thought-transference in its most developed state: absolute vacuity on the part of the percipient, acted on by an entirely sub-conscious or unconscious portion of the sitter's brain.

In this form one feels that much can be explained. If Dr Phinuit tells one how many children, or brothers, or sisters one has, and their names; the names of father and mother and grandmother, of cousins and of aunts; if he brings appropriate and characteristic messages from well-known relatives deceased; all this is explicable on the hypothesis of free and easy thought-transference from the sub-consciousness of the sitter to the sensitive medium of the trance personality.[1]

So strongly was I impressed with this view, that after some half-dozen sittings I ceased to feel much interest in being told things, however minute, obscure, and inaccessible they might be, so long as they were, or had been, within the knowledge either of myself or of the sitter for the time being.

[1] For instance, in the course of my interviews, all my six brothers (adult and scattered) and one sister living were correctly named (two with some help), and the existence of the one deceased was mentioned. My father and his father were likewise named, with several uncles and aunts. My wife's father and stepfather were named in full, both Christian and surname, with full identifying detail. I only quote these as examples; it is quite unnecessary as well as unwise to attach any evidential weight to statements of this sort made during a sojourn in one's house.

At the same time it ought to be constantly borne in mind that this kind of thought-transference without consciously active agency has never been experimentally proved. Certain facts not otherwise apparently explicable, such as those chronicled in *Phantasms of the Living*, have suggested it, but it is really only a possible hypothesis to which appeal has been made whenever any other explanation seems out of the question. But until it is actually established by experiment in the same way that conscious mind action has been established, it cannot be regarded as either safe or satisfactory; and in pursuing it we may be turning our backs on some truer but as yet perhaps unsuggested clue. I feel as if this caution were necessary for myself as well as for other members of the Society.

On reading the record it will be apparent that while "Phinuit" frequently speaks in his own person, relating things which he himself discovers by what I suppose we must call ostensible clairvoyance, sometimes he represents himself as in communication—not always quite easy and distinct communication, especially at first, but in communication—with one's relatives and friends who have departed this life.

The messages and communications from these persons are usually given through Phinuit as a reporter. And he reports sometimes in the third person, sometimes in the first. Occasionally, but very seldom, Phinuit seems to give up his place altogether to the other personality, friend or relative, who then communicates with something of his old manner and individuality; becoming often impressive and realistic.

This last, I say, is rare, but with one or two personages it occurs, subject to reservations to be mentioned directly; and when it does, Phinuit does not appear to know what has been said. It is quite as if he in his turn evacuated the body, just as Mrs. Piper had done, while a third personality utilises it for a time. The voice and mode of address are once more changed, and more or less recall the voice and manner of the person represented as communicating.

The communications thus obtained, though they show traces of the individuality of the person represented as speaking, are frequently vulgarised; and the speeches are more commonplace, and so to say cheaper, than what one would suppose likely from the person himself. It can, of course, be suggested that the necessity of working through the brain of a person not highly educated may easily be supposed capable of dulling the edge of refinement, and of rendering messages on abstruse subjects impossible.

See also the report by Dr. Walter Leaf in *Proceedings* S.P.R., vol. vi. pp. 559–68; and the report by Dr. Hodgson in *Proceedings* S.P.R., vol. viii. pp. 46–58.

959 A. [The following account is quoted from the beginning of the "History of the G. P. Communications," given by Dr. Hodgson in *Proceedings* S.P.R., vol. xiii. pp. 295–335.]

G. P. met his death accidentally, and probably instantaneously, by a fall in New York in February 1892, at the age of thirty-two years. He was a lawyer by training, but had devoted himself chiefly to literature and philosophy, and had published two books which received the highest praise from competent authorities. He had resided for many years in

Boston or its vicinity, but for three years preceding his death had been living in New York in bachelor apartments. He was an Associate of our Society, his interest in which was explicable rather by an intellectual openness and fearlessness characteristic of him than by any tendency to believe in supernormal phenomena. He was in a sense well known to me personally, but chiefly on this intellectual side; the bond between us was not that of an old, intimate, and if I may so speak, emotional friendship. We had several long talks together on philosophic subjects, and one very long discussion, probably at least two years before his death, on the possibility of a "future life." In this he maintained that in accordance with a fundamental philosophic theory which we both accepted, a "future life" was not only incredible, but inconceivable; and I maintained that it was at least conceivable. At the conclusion of the discussion he admitted that a future life was conceivable, but he did not accept its credibility, and vowed that if he should die before I did, and found himself "still existing," he would "make things lively" in the effort to reveal the fact of his continued existence.

On March 7th, 1888, he had a sitting with Mrs. Piper, one of a series arranged by the Committee on Mediumistic Phenomena connected with the American S.P.R. (See *Proceedings* S.P.R., vol. viii. p. 2.) The names of the sitters in this series were very carefully guarded by the Committee, and I may add my own opinion that Mrs. Piper never knew until recently that she had ever seen G. P. At the sitting which G. P. attended, the Rev. Minot J. Savage acted as the supervising member of the Committee, and G. P. was a stranger to him. (See vol. xiii. p. 326.)

G. P.'s conclusion was, briefly, that the results of this sitting did not establish any more than hyperæsthesia on the part of the medium.

I knew of G. P.'s death within a day or two of its occurrence, and was present at several sittings with Mrs. Piper in the course of the following few weeks, but no allusion was made to G. P. On March 22nd, 1892, between four and five weeks after G. P.'s death, I accompanied Mr. John Hart [not the real name], who had been an old intimate friend of his, to a sitting.[1] I understood from Mr. Hart that he had some articles with him to be used as tests, but he gave me no further information than this, though I surmised that the articles might have belonged to G. P. The

[1] I must mention here that towards the end of 1887, at a time when Mrs Piper's sittings were given in a very much more haphazard way than at present, I had taken Mr. Hart to Mrs. Piper on the chance of getting a sitting. Mrs. Piper was just about to give a sitting to a lady, so that our visit was futile. In my own opinion this circumstance is irrelevant, but as Mrs. Piper saw Mr. Hart at that time for a few minutes, although his name was not mentioned, it might be regarded by some persons as important. Further, Mrs Piper was staying in New York with one of our members, Dr. Anna Lukens (who knew nothing of G. P.), at the time when G P. met his death. She went to New York February 8th, 1892, and returned to Boston February 20th, 1892, as I learned from Dr. Lukens, staying with Dr. Lukens all the time, and giving a series of sittings. Mrs. Piper independently gave me a concordant account.

appointment for the sitting was made by myself, and of course Mr. Hart's real name was not mentioned to Mrs. Piper. I abridge from the notes of the sitting made by myself at the time, and substitute, in part, other names for those actually used.[1]

The sitting began by some remarks of Phinuit concerning the sitter, followed by an incorrect statement about a cousin said to have died some years before with some heart trouble. Mr. Hart presented a *pencil*.[2]

Phinuit: Cousin. Heart, through here [clutches throat and about breast and lower] something like pneumonia. Do you know that's a brother? (Sometimes he used to call me brother.) He's very close to you. (He isn't my brother, though we used to say it of each other.) [The pencil had been worn by an uncle of mine who died of inflammation of the bladder.—J. H.] [Phinuit here calls out a name that suggests an attempt at *Howards*. See later.—R. H.] (I don't know any one of that name.)

[Sitter gives locket, saying, "He also wore this."]

Phinuit [fingering locket hard]: It has hair in it. It is the hair of his father . . . George . . . and of another, his mother, too. (Yes, that's right.) The influences are confusing. (I have something else here) [giving watch]. Yes. George. Ha . . . Har . . . Hart. [All correct. The name of my uncle George is in the back of the watch. When he died, my uncle Albert wore it. I did not remember that the name was engraved on the inner case of the watch.—J H.]

L a l . . . lal . . . Albert . . . is that the way you pronounce it? He is very fond of you. He says he is not d e d . . . d e a d He will see you again. He is glad to see you. He is very fond of you. [Lal was a pet name my father sometimes called my uncle Albert.—J H.]

Who is James . . . Jim? (Yes, I know, but he is not dead.) There is

[1] Owing to the personal character of many of the incidents referred to in the G. P. communications, I have in nearly all cases substituted other names for the real ones. It has been suggested that the important witnesses in connection with the G. P. evidence may have been in collusion with Mrs. Piper. The absurdity of this suggestion would be at once apparent if their real names were given, but since the only real full names given of actual sitters with G. P. are those of Professors C. Eliot Norton and James M. Peirce, of Harvard University, who are referred to chiefly as cases of being recognised by the communicating G. P. as personally known to him, I state concerning the others that I know personally all but two of the G. P. sitters, and most of them intimately, that they belong to the most cultivated and responsible class in the United States, and that it would be as absurd to suppose any collusion between them and Mrs. Piper as to suppose that the members of the Council of the S.P.R. were in collusion with her. Many of them are also known personally to Mr. Myers, who adds the following statement.—R H.

I am well acquainted with fourteen of the principal persons cited in the sittings recorded in connection with "George Pelham." Several of these, indeed, are among my most valued friends. Not only would the idea of their deliberate collusion with Mrs. Piper be absurd, but I also regard them as very unlikely, from their previous opinions and their character, to supply the unconscious collusion—if I may so term it—of prepossessed credulity.—FREDERIC W. H. MYERS.

[2] In the accounts of sittings, the sitter's remarks are throughout given in round brackets, and explanatory notes in square brackets.

another George who wants to speak to you. How many Georges are there about you any way?

The rest of the sitting, until almost the close, was occupied by statements from G. P., Phinuit acting as intermediary. George Pelham's real name was given in full, also the names, both Christian and surname, of several of his most intimate friends, including the name of the sitter.

Moreover, incidents were referred to which were unknown to the sitter or myself.

One of the pair of studs which J. H. was wearing was given to Phinuit. . . . "(Who gave them to me?) That's mine. I gave you that part of it. I sent that to you. (When?) Before I came here. That's mine. Mother gave you that. (No.) Well, father then, father and mother together. You got those after I passed out. Mother took them. Gave them to father, and father gave them to you. I want you to keep them. I will them to you." Mr. Hart notes: "The studs were sent to me by Mr. Pelham as a remembrance of his son. I knew at the time that they had been taken from G.'s body, and afterwards ascertained that his stepmother had taken them from the body and suggested that they would do to send to me, I having previously written to ask that some little memento be sent to me."

James and Mary [Mr. and Mrs.] Howard were mentioned with strongly personal specific references, and in connection with Mrs. Howard came the name Katharine. "Tell her, she'll know. I will solve the problems, Katharine." Mr. Hart notes: "This had no special significance for me at the time, though I was aware that Katharine, the daughter of Jim Howard, was known to George, who used to live with the Howards. On the day following the sitting I gave Mr. Howard a detailed account of the sitting. These words, 'I will solve the problems, Katharine,' impressed him more than anything else, and at the close of my account he related that George, when he had last stayed with them, had talked frequently with Katharine (a girl of fifteen years of age) upon such subjects as Time, Space, God, Eternity, and pointed out to her how unsatisfactory the commonly accepted solutions were. He added that some time he would solve the problems, and let her know, using almost the very words of the communication made at the sitting." Mr. Hart added that he was entirely unaware of these circumstances. I was myself unaware of them, and was not at that time acquainted with the Howards, and in fact nearly every statement made at the sitting, during which I was the note-taker, concerned matters of which I was absolutely ignorant.

Meredith, an intimate friend of Mr. Hart and G. P., was mentioned. "Lent a book to Meredith. Tell him to keep it for me. Go to my room where my desk is." In reply to inquiries (April 1892), Meredith stated that the last time he saw Pelham was in Pelham's own room several months before the latter's death. They had spent the greater part of the day together, and Pelham had pressed Meredith to take away some of his

manuscripts and books. Thus far the reference to Meredith seems to have been correct. But Meredith was unable to remember definitely that he took any manuscript or book away.

The only references coming from G. P. that were apparently confused or without special significance were the remarks towards the end of the sitting: "Give me a powder; my tongue is wet"—which had no meaning for the sitter (but which the Howards thought might have reference to a time when G. P. was ill in their house)—and the statements below about the handkerchief and perhaps the "Uncle Will." He did leave his papers, letters, &c., "mixed up."

John, if that is you, speak to me. Tell Jim I want to see him. He will hardly believe me, believe that I am here. I want him to know where I am. . . . O good fellow. All got dark, then it grew light. Where is Uncle Will? I met Uncle Willie, William. (I don't know what you mean.) Ask *Mother*. She'll know. [G. P. had no Uncle William deceased. He had a deceased great-uncle William, on his mother's side, who was thus the uncle of his mother deceased and his stepmother living, who are sisters.]

Go up to my room. (Which room?) Up to my room, where I write. I'll come. Speak to me, John. (What room?) Study. (You said something about a desk just now.) I left things all mixed up. I wish you'd go up and straighten them out for me. Lot of names. Lot of letters. I left things mixed up You answer them for me. Wish I could remember more, but I'm confused C L U B. Went to the Club Two things at the Club to make right. (What Club?) His hand-er—(handkerchief). Handkerchief. (What does he want with his handkerchief?) I left it at the Club. (What Club?) O U R . . . did you find it? (Yes, no, you haven't told me at what Club.) I saw you there It isn't like you, John. [The last time I saw G. was at the Players' Club in New York.—J. H.]

Who's Rogets? [Phinuit tries to spell the real name.] (Spell that again.) [At the first attempt afterwards Phinuit leaves out a letter, then spells it correctly.] Rogers. (What do you want Rogers to get?) I want you to tell Rogers to get my handkerchief. I left it He found it. Rogers has got a book of mine. (What is he going to do with it?)

[Both Hart and G. P. knew Rogers, who at that time had a certain MS. book of G P. in his possession. The book was found after G. P.'s death and given to Rogers to be edited. G. P. had promised during his lifetime that a particular disposition should be made of this book after his death. This action which G. P. living had contemplated with regard to the book was here, and in subsequent utterances which from their private nature I cannot quote, enjoined emphatically and repeatedly, and had it been at once carried out, as desired by G. P., much subsequent unhappiness and confusion might have been avoided. Neither Hart nor Rogers knows anything of the handkerchief incident.]

During the latter part of the sitting, and without any relevance to the remarks immediately before and after, which were quite clear as expressions from G. P., came the words, "Who's James? Will—William." [It must be remembered that Phinuit was talking throughout.] This was apparently explained by Phinuit's further remarks at the close of the sitting.

Phinuit: Who's Alice? (What do you want me to say to her?) [To R. H.] Alice in spirit. Alice in spirit says it's all over now, and tell Alice in the body all is well Tell Will I'll explain things later on. He [George] calls Alice, too, in the body. I want her to know me, too, Alice and Katharine. . . . Speak to him. He won't go till you say good-bye. [The hand then wrote: George Pelham. Good day (?) John.]

[Phinuit's reference seemed to be quite clear at the time to Professor William James, and the three Alices were discriminated. It seemed as though Phinuit's mention of the other Alices had reminded G. P. of the one well known to him. Alice James, the sister of Professor William James, had recently died in England. The first name of Mrs. James is also Alice. Alice, the sister of Katharine, is the youngest daughter of Mr. Howard and was very fond of G. P.]

As I have already said, the most personal references made at the sitting cannot be quoted; they were regarded by J. H. as profoundly characteristic of Pelham, and in minor matters, where my notes were specially inadequate, such as in the words of greeting and occasional remarks to the sitter, the manner of reference to his mother with him "spiritually," and to his father and [step] mother living, &c., the sitter was strongly impressed with the *vraisemblance* of the personality of Pelham.

959 B. [Dr. Hodgson's Report continues as follows:—]

It so happened that appointments had been made for other sitters, and it was nearly three weeks before a special opportunity was given for further communication from G. P., at a sitting when Mr. and Mrs. James Howard were present alone. In the interim I accompanied several different persons to their sittings, and at each of these Phinuit represented G. P. as anxious to see his friends, using some remark as "George says, when are you going to bring Jim?" or "George says he wants to tell you about the philosophy of this life." One only of these sitters, Mr. Vance, had been known to G. P., and at the beginning of his sitting, which was on March 30th, 1892, G. P. first wrote a few words to myself expressing a wish to see his father (Mr. P.) about some private matters; then Phinuit spoke for him, saying, "I want to tell you where I am and what I am doing and what this life consists of." Then references were made to two other friends of G. P., who had also been mentioned at John Hart's sitting, and then for the first time the sitter was noticed. "How is your son? I want to see him some time." "Where did he know my son?" "In studies, in college." This was correct: Mr. Vance had a son who was class-mate of G. P. Mr. Vance then asked: "Where did George stay with us?" and received a correct answer, a description of his country house being given. (See *Report*, pp. 457–8.)

At the Howards' first sitting, on April 11th, 1892, for which I made the appointment, of course without giving names, Phinuit said very little. After a few words at the beginning he gave way for what purported to be G. P. using the voice, and during nearly the whole of the time of trance

apparently G. P. controlled the voice directly. The statements made were intimately personal and characteristic. Common friends were referred to by name, inquiries were made about private matters, and the Howards, who were not predisposed to take any interest in psychical research, but who had been induced by the account of Mr. Hart to have a sitting with Mrs. Piper, were profoundly impressed with the feeling that they were in truth holding a conversation with the personality of the friend whom they had known so many years. The following passages are from Mr. Howard's notes taken during the sitting, and may serve to suggest to some extent the freedom with which the conversation was carried on. All the references to persons and [incidents] are correct.

G. P.: Jim, is that you? Speak to me quick. I am not dead. Don't think me dead. I'm awfully glad to see you. Can't you see me? Don't you hear me? Give my love to my father and tell him I want to see him. I am happy here, and more so since I find I can communicate with you. I pity those people who can't speak . . . I want you to know I think of you still. I spoke to John about some letters. I left things terribly mixed, my books and my papers; you will forgive me for this, won't you? . . .

(What do you do, George, where you are?)

I am scarcely able to do anything yet; I am just awakened to the reality of life after death. It was like darkness, I could not distinguish anything at first. Darkest hours just before dawn, you know that, Jim. I was puzzled, confused. Shall have an occupation soon. Now I can see you, my friends. I can hear you speak. Your voice, Jim, I can distinguish with your accent and articulation, but it sounds like a big bass drum. Mine would sound to you like the faintest whisper.

(Our conversation then is something like telephoning?)

Yes.

(By long distance telephone.)

[G. P. laughs.]

(Were you not surprised to find yourself living?)

Perfectly so. Greatly surprised. I did not believe in a future life. It was beyond my reasoning powers. Now it is as clear to me as daylight. We have an astral fac-simile of the material body. . . . Jim, what are you writing now?

[G. P. when living would probably have jeered at the associations of the word "astral."—R. H.]

(Nothing of any importance.)

Why don't you write about this?

(I should like to, but the expression of my opinions would be nothing. I must have facts.)

These I will give to you and to Hodgson if he is still interested in these things.

(Will people know about this possibility of communication?)

They are sure to in the end. It is only a question of time when people in the material body will know all about it, and every one will be able to communicate. . . . I want all the fellows to know about me. . . . What is Rogers writing?

(A novel.)

No, not that. Is he not writing something about me?

(Yes, he is preparing a memorial of you.)

That is nice; it is pleasant to be remembered. It is very kind of him. He was always kind to me when I was alive. Martha Rogers [deceased daughter] is here. I have talked with her several times. She reflects too much on her last illness, on being fed with a tube. We tell her she ought to forget it, and she has done so in good measure, but she was ill a long time. She is a dear little creature when you know her, but she is hard to know. She is a beautiful little soul. She sends her love to her father. . . .

Berwick, how is he? Give him my love. He is a good fellow; he is what I always thought him in life, trustworthy and honourable. How is Orenberg? He has some of my letters. Give him my warmest love. He was always very fond of me, though he understood me least of all my friends. We fellows who are eccentric are always misunderstood in life. I used to have fits of depression. I have none now. I am happy now. I want my father to know about this. We used to talk about spiritual things, but he will be hard to convince. My mother will be easier. . . .

[As stated above, all the references to persons, incidents, characters, &c., so far as they are known to living persons, are correct.]

Among the private matters referred to was the disposition of the book, concerning which G. P. expressed orally the same desire as before. (See above, p. 612.) The only writing produced at this sitting moreover was confined to this matter, and was a message to his father repeating his wish.

He referred to a tin box of German manufacture which he said was either in New York or Z—— [giving the name, a very peculiar one, of the locality of his father's country residence]. He said that it contained letters from three persons whom he specified. He wished the Howards to have this box. They replied that the letters were all burned.

G. P. I think not. I want you to have them. I want you to tell my father about this.

(Can't you give us something that will convince him? something we don't know and he does?)

I understand, a test. You can tell him about this tin box that I left in my room. I know they have taken the chest, but this tin box they have not. [The box was found at Z——, but there were no letters in it.—R. H.]

[Mr. Vance, the sitter of March 30th, 1892, had sent me two questions for G. P., which I requested the Howards to put at their sitting. The questions were—"1. What was the purpose of the association you formed two years ago with Miss Helen Vance and two other ladies? 2. Give the names of the two other ladies." My impression is that I gave Mr. Howard my recollection of these questions without having the original letter of Mr. Vance at hand, and probably Mr. Howard put the questions as I gave them to him. His account is as follows:—]

Then we put two test questions, by request of Mr. Hodgson: 1st. What was the nature of the Society formed by you and some other young people? He was obviously confused, and in trying to answer said "development." We told him not to bother about it now, but to tell us at next sitting, a proposal which

Phinuit recommended, but he himself in his gruff voice suggested "Theosophic." I told him no. He made a try at question 2nd. Names of members of Society, "Helen Dering—Derrich, or Herrick." [The questions were apparently not asked until towards the end of the sitting, and Phinuit had evidently taken control of the voice and was acting as intermediary. The answer must be called wrong, although Helen was the first name of one of the members.—R. H.]

959 C. [The following is from Dr. Hodgson's report in *Proceedings* S.P.R., vol. xiii. pp. 353–57.]

I close this section of my Report by a brief account of the case of the friend whom I have called Mr. Hart, to whom in the first instance G. P. manifested (see **959 A**), and who himself died in Naples on May 2nd, 1895. As in G. P.'s case, I substitute other names for the real ones. I had not been having regular series of sittings at this time, and heard incidentally on May 3rd that a cablegram had been received by a relative announcing the death of Hart. My assistant, Miss Edmunds, went out to Mrs. Piper at my request to arrange a sitting for me for the next day, May 4th, and to say that it was extremely important that I must have the sitting. I did not tell Miss Edmunds the reason, and she made a totally erroneous conjecture concerning it. The announcement of the death, however, with the place and cause of death (inflammation of the heart), appeared in a Boston evening paper on May 3rd. At the sitting on May 4th, after a few words from Phinuit, G. P. wrote and gave several messages from friends, and then asked what he could do for me. I replied that I had something for him to do, but could not tell him what it was. He made a brief reference to his father and mother, and then to a friend of my own, and then came the following:—

Hold, H. See all of these people bringing a gentleman. [R. H. thinks this is *unintentionally* written, and doesn't repeat the words aloud.]

Read . . . do you see them, H.? (No.) He is coming here I think I knew him. [R. H. can't decipher after *think*.] That I knew him. Come here and listen, H. He has been here before and I have seen him since I passed out. (Who is it?) John. "Do you see me, H.?" He says this. (No.) "What about my health? Oh, George, I am here, do not go away from me," . . . not to you, H., to me. (Yes, I understand.) "I thought I should see you once more before I came here." (What is the full name?) John H. (Give me the second name in full.) Did you speak? (Write the second name in full.) Hart. (That's right, Hart, old fellow.) "Will you listen to me, Hodg . . . [Much excitement in hand, and letters jumbled over. G. P. writing throughout, but at times apparently much perturbation introduced.] George knew I was here and met me, but I was too weak to come here and talk, H." . . . Yes, H., but the dear old fellow is short-breathed. . . . "I expected to see you before I came here, H. (Yes, I hoped to have met you in the body again) but you see I was failing. How are you?"

What [apparently from G. P. to Hart.]

"I brought Ge—— here first." (Yes, you did.)

Yes, I do [from G. P. to Hart.] [More probably from Hart to G. P., in

answer to some such question as "Do you mean me?" from G. P. to Hart. 1898.]

Oh, what about me, H.?

(He means your first messages came to him.)

Oh, I see! but I was . . . but (you were out of the body) yes. . . . "I am a little dull, H., in my head." (Isn't the *light* good to-day?) Yes, but it is I, H., my (you mean *you* are not in good trim, George?) No no I Hart no, H. I Hart (I see, Hart is dull, Hart can't do so well.) [H. is the initial of Hart's real name. 1898.] [Thump with fist. Much thumping with fist during sitting, indicative of assent at different times.]

The above is transcribed from the type-written copy of the record of the sitting, and the quotation marks were doubtless inserted by myself to make the record clearer. There was much confusion in the rest of the sitting. The cause of death he stated to be inflammation of the stomach, which was not correct, though he had suffered much from this for a year before his death. I may have known of this, but was not consciously aware of it. I knew that he had been ill in Europe, but when I last heard from him several months previously, I understood that he had recovered. There were confused references to the Howards. He referred to two other friends in Europe (whose names had been given in previous sittings by G. P.), mentioned several names unknown to me, and referred to incidents in connection with them, as well as other matters, none of which, for family reasons, I have yet been able to verify. I think it probable that they will be partially, but only partially correct. There seemed to be glimpses here and there of a clear consciousness. He wanted to know if it was Paris (where he had stayed some time while in Europe). I said it was Arlington Heights.

"Arlington, I remember Arlington—did you not take me here? (Yes, this is the very room where George came to you.) Oh yes, I had his [article of G. P. specifically mentioned] and my watch . . Will they send my body on to New York? (I don't know) I hope they will. They are now talking about it." [I learned later that the desirability of taking the body to America was discussed.]

When I asked, "Why didn't George tell me to begin with?" he replied, "Because I told him to let me come and tell myself." This was like Hart, and so was the statement quoted above that it was he who brought G. P. first.

At this sitting, and several also in the following week, during which the confusion continued, a knowledge was shown of various matters known to me which were specially suggestive of Hart, references to friends and relatives, presents which he had given to me, jokes about cigars, magazines which he had entrusted to me just before he went to Europe three years previously, &c., but of course I was anxious to obtain information concerning events in Europe of which I was entirely ignorant, especially any that occurred just before his death; and I have such on record, but have

not yet succeeded in discovering how much correct statement they include. Between the first and second sitting it occurred to me that the announcement of his being there to communicate was "led up to" by G. P., and at the second sitting, when Hart wrote part of the time himself, I said, "I suppose last time you thought I took your coming very coolly." The hand wrote excitedly: "You seemed very inconsiderate to what you used to do." I explained that I had heard of his death by a cablegram which had been received by his "brother-in-law." He then wrote the name of the brother of his sister s husband. I said no, "your wife's brother."

Another incident at the same sitting showed a curious remembrance.

. . . Ask for my cigar case . . . am I dreaming . . . I think I know that once I sat in this corner [hand points to other side of the room, to place where Mrs. Piper sat at time when Hart attended his sitting on March 22nd, 1892.] (You mean you sat there?) Yes I did (yes, I remember) I know where I am now.

As I recall this incident, I did not understand what was meant at first when the hand pointed, as it was more than three years since Mrs. Piper had sat there. That position in the room was not associated specially in my mind with Hart, as various other persons whom I had accompanied to sittings had sat in the same position, both before and after Hart's sitting, and it was only after April 29th, 1892 (see *Report*, p. 292), when I succeeded in getting the hand to write with the block-book on the table instead of on the top of Mrs. Piper's head, that I requested Mrs. Piper to change her position, so that there might be plenty of room for the table and for a sitter on the other side of it. But the occasion was a very memorable one to *Hart*, and if *he* was communicating and waking to a consciousness of his surroundings, it was a natural observation for him to make.

In June and July a friend of mine was having a series of sittings, and Hart sent a message to me through him; he was becoming clearer, and wished to communicate. There were no opportunities for any further series of sittings, however, and Mrs. Piper stopped sitting for her summer rest, and I visited England later. Few sittings were given in the winter of 1895–6 owing to Mrs. Piper's ill-health. Hart gave brief messages on several occasions; said that he wanted to follow in "G. P.'s tracks," and seemed somewhat aggrieved, so to speak, because he did not have the same opportunity as had been afforded to G. P. Thus, on January 22nd, 1896:—

. . . What in the world is the reason you never call for me? I am not sleeping. I wish to help you in identifying myself, . . . I am a good deal better now. (You were confused at first.) Very, but I did not really understand how confused I was. It is more so, I am more so when I try to speak to you. I understand now why George spelled his words to

me. [Several sentences, even of ordinary words, were spelt out by Phinuit from G. P. at his first appearance, to Hart.]

He became clearer later on, and purported to take part in an inquiry I was making concerning a person's whereabouts in Mexico. It was during this time that Miss Warner (*Report*, p. 324) had her two sittings, January 6th and 7th, 1897. She remarked to me during the sitting of January 7th, 1897, that Hart knew one of her brothers, Charlie, and that they went to the Azores together. I asked Phinuit if he or G. P. could get Hart. Shortly afterwards G. P. wrote, and after a short conversation with the sitter came the following:—

Did you have a brother Jack, Hart asks. (Yes.)

[For Hart.] I am here. George, tell her I see her and I long to ask her brother if he recalls the storm we experienced.

(I know he does. I've heard him speak of it.)

Good, and ask him if he still has the stick like mine. Take the pipe, old chap, I do not wish it. Hear you? (R. H.: Yes, it may be the one he gave me) and I have it in my mind A memento. He ought to have it [Hart gave me a pipe. It is not clear whether the reference is to this, or to one connected with sitter's brother.—R H.]

We went to a queer little hotel, at a little hotel together. Charlie had a headache from hunger. We were almost starved when we got there, the food was bad, the food was so bad, poor. I am content here, quite. Do you ever see me as I really am? (No. I don't see you at all.) Not at all. I do, H. Hear Hart say have a smoke, anything for relief. Ask him [Charlie] about this for me. Hungry. (R. H.: He's still talking about Charlie and their experiences together?) Yes, H. He is.

(Tell some more.) We went up to the hotel and ask him if he recalls the laugh we had after we got to our room Give him my love.

(What did you laugh about?) because of the dirt, &c. . . . very amusing. He has not been well but he is going to be. [Disturbance in hand.] Hold on, old man, I cannot hear if you grab me in this way.

Did you ever have a fever?

(R. H: Who says that?) I, J. H.

(Do you mean me?) Yes. (Yes. I had a fever. Pneumonia, and typhoid fever.) Never have another. Going to be well now. I said it. (Do you mean me?) Yes, Charles too. Give him my love and do not forget about the stick. . . .

Miss Warner wrote:—

I had known that Charley and Hart took a trip in a sailing vessel to the Azores, but absolutely no details, except that the boat was driven on the rocks and they watched her break up.

This was all she could recollect in connection with the statements made by Hart about her brother. I remembered also about the shipwreck at the Azores, but had no recollections of any sort connecting Hart with Charley Warner, or about any of the other incidents referred to. I think, however, that as Hart himself told me of the shipwreck

at the Azores, he probably mentioned Warner in connection with it. He may possibly also have spoken of some of the other incidents. But I am unable to recall the vaguest memory of any sort about them. Charley Warner was then in California, and in reply to inquiries he wrote on February 2nd, 1897:—

J. H. and myself once were hove to on the North Atlantic for about three days during a severe storm. At another time we were at Horta, Fayal Island, and watched our vessel drag ashore and break up on account of a very bad storm, or hurricane. J. H. had a very serviceable stick. As I remember it, a stout little blade dropped out of the ferrule. I never had one like it that I can remember. He thought highly of it and advised me to get one like it. I don't remember anything about a pipe. What he says about the queer little hotel is all true; I don't remember that I had a headache, but we were hungry. J. H. was extremely amused about something at that hotel and we had a hearty laugh. It was connected with dirt.

960 A. From Dr. Hodgson's Report in *Proceedings* S.P.R., vol. xiii. pp. 335–6.

I pass on now to consider briefly the results obtained from some other communicators, and begin with the case of the lady whom I have called Madame Elisa Mannors. Other names are substituted for the real ones. She was known to G. P., and her first appearance was to her sister, Madame Frederica, on May 17th, 1892 (*Report*, p. 471). She had died the previous summer. The cause of her death was designated by Phinuit, who also described correctly, purporting to repeat what she was telling him, some incidents which had occurred at her death-bed The sitter inquired about a watch which had belonged to Madame Elisa, but the statements made at this sitting, and to myself at subsequent sittings, did not lead to its recovery. Some Italian was written by request, the lady being as familiar with Italian as with English, but only two or three common words were decipherable. The first names of sitter and communicator were given, and the last name was both written and afterwards given by G. P. to Phinuit. Some of the writing was of a personal character, and some about the watch, and G. P. stated correctly, *inter alia*, that the sitter's mother was present (in "spirit") with the communicator, and that he himself did not know her. The real names are very uncommon. The Italian for "It is well. Patience," was whispered at the end of the sitting as though by direct control of the voice by Madame Elisa. Both the sitter and her sister were well known to me, and also to the Howards, and Madame Elisa made several personal communications in the course of the sittings recorded in Appendix I. (see *Report*, pp. 417–19, 423), where further attempts, only partially successful, were made to write Italian clearly, and also to speak it, but not much was said.

She communicated by writing later to three or four other friends or relatives, always in a strongly personal way, and very clearly. In her statements to one very personal friend, at sittings when I was present, she showed on several occasions an intimate private knowledge of her sister and her sister's family in connection with events that were occurring, and also of other relatives to whom she was deeply attached. She also had several "written talks" with myself alone, referred to incidents with which we were both familiar when

guests at the same house in another part of the country, and appreciated properly other references which I made myself. It always seemed like the woman I knew.

As I have mentioned elsewhere (*Report*, pp. 293, 332), the intelligence communicating by writing is not conscious of the act of writing. The chief difficulty apparently in getting another language written by the hand is that strange words tend to be written phonetically unless they are thought out slowly letter by letter The writing is usually much more legible now than it was during the period of the records from which I am quoting, when there was frequently much difficulty in deciphering even the simplest English words. It was therefore not surprising that so little of the "Italian" written by Madame Elisa was decipherable.

962 A. From Dr. Hodgson's report in *Proceedings* S.P.R., vol. xiii. pp. 384–5.

There are various references in the records given in Appendix IV. to the twin children of Dr. and Mrs. A. B. Thaw. One of these, Margaret, died a year before their first sitting at the age of six months, and the other, Ruthie, died three months before their first sitting at the age of fifteen months. The communications concerning these children were given almost entirely by Phinuit, who had, however, some difficulty with the names. At the first sitting several attempts were made before the name Margaret was given clearly Trouble with teeth was mentioned in connection with the children, apparently as the first impression on the appearance of Margaret, but not actually specified as Margaret's. Margaret was teething when she died. Phinuit also said that one of the children wanted baby's beads. Margaret used to play with a necklace of beads belonging to her older sister living. And referring to Margaret, Phinuit said that she had some flowers in her hand, that "she liked them and took them with her." Mrs. Thaw had placed three little flowers in Margaret's hand after her death. Phinuit got much more in connection with Ruthie, whose first appearance seemed to be accompanied by a recurrence of associations connected with the trouble that caused her death, dysentery and sore throat. Phinuit indicated the locality and the distress, and Ruthie's dislike of "the powder." Bismuth was given through the entire illness of two weeks and was always given with trouble. Phinuit spoke of Ruthie as having light golden hair, afterwards adding curly;—correct—but called her a boy. The living Ruthie was very generally mistaken for a boy, but not, of course, by the Thaws. Yet Phinuit had much difficulty in getting the name, and failed to get nearer than Ethie, and the sitters told him it began with R. Phinuit said that she had not learned to talk, but later on he got the name Ruth-ie correctly. He remarked that she only said papa and mamma. Other words that the living Ruthie said were given in later sittings. Phinuit described her as wanting to see the stars. For two or three months before her death Ruthie was fond of pointing at the stars through the window. At the beginning of the sitting Phinuit said she put her hand on Dr. Thaw's head, and afterwards described her as wanting to pat his face, actions which were characteristic of the living Ruthie towards Dr. Thaw. Similarly she wanted to hear the tick tick (watch) in connection with her uncle Aleck, and it was he who chiefly used to hold the watch for her to hear it. And another characteristic action was reproduced in connection with Mr. Melvin W.;

Phinuit said she wanted him to wave the hand in a certain way to Mr. W., and the living Ruthie waved her hand in that way to Mr. W., and to him only. Reference was also made to her picture, and Mrs. Thaw was painting a picture of Ruthie when she was taken ill. In later sittings Phinuit described her as saying other words, *baby*, *pretty*, *Bettie*, and *pussie*, with the accent used by Ruthie when living. These were the only words besides the *papa* and *mamma* mentioned before, used by Ruthie when living. The first time Mrs. Thaw wore fur at a sitting, the hand stroked it, and Phinuit whispered "pussie" as Ruthie living used to do. But Ruthie had whispered "pussie" at a previous sitting. Two or three times there seemed to be a direct control of the voice by Ruthie who took the place of Phinuit (*Report*, pp. 564, 576, 578). The first time she whispered *pttee* and *pssee* (pretty and pussie) and the second time *pttee* only, the words being many times repeated. This second occasion was connected with rather a striking incident. Mrs. Piper was visiting the Thaws in New York, and they took her up the river Hudson to their country house and had a sitting on the afternoon of the day of their arrival. I was taking notes, sitting slightly to one side and partly behind Mrs. Piper, while Dr. and Mrs. Thaw were sitting in front of her, with their heads somewhat bowed. Phinuit apparently "left" and his place was taken by Ruthie, who began whispering *pttee pttee*. The hand rose and turned somewhat diagonally and extended the forefinger and pointed towards a picture on the far side of the room. The Thaws did not see this action until I drew their attention to it, when they looked up, and followed the direction of the pointing. The hand then trembled and sank. Dr. Thaw noted: "During the last month of Ruthie's life it was a regular morning custom to bring her to the room in which this sitting was held—our bedroom—and she would always point, as hand did in sitting, with *one* finger (unusual with a baby) and say 'pt-tee, pt-tee,' just as in sitting. This little incident had not been in either sitter's conscious mind since baby's death six months before. Mrs. Piper had never been in that room until the actual time of sitting. Many other pictures in the room, two of which Mrs. Piper's hand could have pointed at more easily than the particular one always noticed by the baby."

963 A. I now cite a few instances of prophecies given through Mrs. Piper.

(*a*) The following account is from Miss W.'s report (made from contemporary notes) of sittings with Mrs. Piper, *Proceedings* S.P.R., vol. viii. p. 34.

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

E. G. W.

(*b*) The next incident is from Mr. "M. N.'s" account of Mrs. Piper in

Proceedings S.P.R., vol. viii. p. 120, which was corroborated by Mrs. "M. N."

April 5th [1889.].

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

About the middle of May my father died very suddenly in London from heart failure, when he was recovering from a very slight attack of bronchitis, and the very day that his doctor had pronounced him out of danger Previous to this Mrs Piper (as Dr. Phinuit) had told me that she would endeavour to influence my father about certain matters connected with his will before he died. Two days after I received the cable announcing his death my wife and I went to see Mrs. Piper, and she [Phinuit] spoke of his presence, and his sudden arrival in the spirit-world, and said that he (Dr Phinuit) had endeavoured to persuade him in those matters while my father was sick. Dr. Phinuit told me the state of the will, and described the principal executor, and said that he (the executor) would make a certain disposition in my favour, subject to the consent of the two other executors, when I got to London, England. Three weeks afterwards I arrived in London; found the principal executor to be the man Dr. Phinuit had described. The will went materially as he had stated. The disposition was made in my favour, and my sister, who was chiefly at my father's bedside the last three days of his life, told me that he had repeatedly complained of the presence of an old man at the foot of his bed, who annoyed him by discussing his private affairs. . . .

["M. N."]

(*c*) See *Proceedings* S.P.R., vol. xiii. pp. 447–449.

At a sitting with Mrs. Piper on March 7, 1892, the death of her uncle David was foretold to Miss Macleod. Her contemporary note of the statement was: "David will die soon."

She wrote on March 27, 1893:

"My uncle David, whose death Mrs. Piper predicted at the sitting which I had with her on March 7, 1892, died at Chicago on last Tuesday, the 21st of March. As far as I know, his health was perfectly good at the time of the sitting."

(*d*) From Dr. Hodgson's account of the sittings of Dr. A. B. Thaw with Mrs. Piper, *Proceedings* S.P.R., vol. xiii. p. 352.

Several minor prophecies proved correct: one important prophecy concerning the success of certain machines was wrong as to time, as well as other circumstances connected with them; but another concerning the death of a brother, who was never present at a sitting, was right. This brother was a

chronic invalid with asthma. At the sitting of May 10th, 1892, Phinuit said that his kidneys were out of order, and it was discovered for the first time that he had kidney disease on a careful medical examination made two weeks later. At the same sitting Phinuit said that he would die "within six months or a year," and, in reply to the question how, said, "He's going to sleep, and when he wakes he'll be in the spirit. Heart will stop." On May 22nd, the time was given as "six months or a little less." He died in sleep, of heart failure, on the 3rd of the following September.

980 A. I cited in **858 A** a case, communicated by Dr. Ermacora, of Padua, of foreknowledge of a letter's arrival on the part of a sensitive well known to him, Signorina Maria Manzini, the knowledge purporting to come from her control, "Elvira." An article by Dr. Ermacora in *Proceedings* S.P.R., vol. xi. p. 235, records a long series of observations made by him with the same sensitive, and two other precognitive cases of hers—of which I quote one below—are given in vol. xi. pp. 466–476. Dr. Ermacora was not able to decide whether "Elvira" is a separate entity, or merely a modification of the medium's own mind. There is, in fact, much the same perplexity as in the case of Phinuit and Mrs. Piper.

Whatever Elvira may be, she possesses certain supernormal powers which for us are perhaps the more instructive in that their scope is somewhat narrowly limited. Among these powers Elvira claims *precognition*; admittedly on what may be termed a puny scale, and dealing with trivial matters, but nevertheless involving some real knowledge of the coming course of events, and of the part which human actions, apparently free, will play therein. The question now before us is whether Elvira's apparent foreknowledge may not be explained as inference from a slightly wider knowledge of the present, combined with a power of suggestion exercised not only upon Maria Manzini herself (which on any hypothesis is obviously probable), but even upon strangers.[1] Dr. Ermacora, as may be seen from his full report, kept these points in mind; and his conclusion was that Elvira had shown some foreknowledge of events, paltry indeed in themselves, but yet such as *suggestion* can hardly be pressed to cover. (See the incident of sale of pawn-tickets, and others, in *Rivista di Studi Psichici*, 1895.) The question will then be,—and these trivial incidents may help us quite as well as more important ones towards its solution,—whether that supernormal knowledge of actually existing thoughts and things with which Elvira must at any rate be credited (see **858 A**) may be enough to suggest by mere forward-looking inference,—itself perhaps supernormally acute,—the events foretold in the following and some similar cases.

[1] Dr. Ermacora once informed me that Elvira had made a prediction involving a mistake to be made by Maria in cutting out some garments, and then withdrew it, as not wishing that Maria should thus waste the stuff, and resolving to influence her *not* to make the mistake. Elvira herself, therefore, admits that she can influence the so-called predictions by suggestions of her own.

Dr. Ermacora writes:—

Signorina Maria Manzini, at my request, kept an account of the dreams which occurred in her ordinary sleep. Some were remembered spontaneously in the morning and some in her next somnambulic state. In the latter case I suggested to her that she should remember and record them after waking.

I think the following case was remembered in somnambulism, but this is of no consequence, because Signorina Maria, following my advice, recorded not only the date of dreams, but also the date and the hour when she wrote them down. In any case the present dream was recorded before its fulfilment.

This is what I find in the record of Signorina Maria's dreams:—

March 27th, 1894, 11 P.M.

"Night of March 26th–27th, 1894.

"I dreamt that the door bell rang on the S. Pietro side of the house.[1] I went to open and found a tall man about forty years old, with greyish trousers and a darker overcoat. He was very polite, and asked if I would subscribe to the issue of a novel, saying that afterwards I should have a pair of earrings as a prize. I said no, because I thought it was an imposture"

I did not read the account of this dream till after its realisation, but am perfectly certain that Signorina Maria told it to me directly, and I also distinctly recollect that when Signorina Maria related the realisation a few days later, she said I ought to remember her preceding dream; and I remember also that I not only recalled it, but that I looked at once at the record to see if it had been written down according to rule. I found that it was correct, and that it agreed with the *viva voce* story. Besides, though Signorina Maria may not always be diligent in recording dreams she hardly remembers, she is very careful to put the exact date, and is therefore quite certain that the dream occurred either in the night of March 26th–27th, or at most (supposing the case to have been complicated by a paramnesia which displaced the dream in *time*) on March 27th, at 9 P.M.; about which time, as can be seen from my journal of the somnambulic experiments, Signorina Maria was in somnambulism in my presence.

On the evening of March 31st, *i.e.* four days after the dream, Signorina M. told me that on that day about 3 P.M. the visit of which she had dreamed had taken place. Everything coincided; the entrance of the person by the door towards S. Pietro, his age, his insinuating manners, the colour of his trousers and overcoat, and the object of his visit.

I called her mother, and asked her to describe the visit with all possible details; meanwhile I took the following notes: "The person came twice; the first time about 11 A.M., when Maria was out. Signora Annetta (her mother) was alone in the house. The visitor had very pleasant manners, and was about thirty-five years old (Signorina Maria thought forty). He had a box covered with black cloth with him, such as is used by commercial travellers. He said he came to show them a novelty. In order to get rid of him, Signora Annetta said that Signorina Maria was not at home; he replied that he would return,

[1] Signorina Maria's house has two doors, one in the Via S. Pietro, and the other turned towards the river Bacchiglione.

and Signora Annetta told him to come at 2 P.M. At 2 P.M. he returned and rang at the door on the S. Pietro side. Signora Annetta opened to him, and says that when he entered the room Maria seemed much astonished (Maria said at once that she was astonished at recognising him). He proposed that they should subscribe to the issue of a novel; there were to be prizes when the issue was finished; two pictures, or a small organ, or a pair of earrings. In his box were the organ and an alarum, as samples, and he had with him, but not in the box, samples of the earrings, of the frames, and two oleographs between pasteboards.

Luigia Monti and Linda Bigoni were also present. Maria refused the offers. When they and the man were gone, Maria remarked with surprise that she had already dreamt of the scene with all its details, *i.e.* as far as the man was concerned. Signora Annetta added that from girlhood she also had frequently dreamed of coming events.

March 31*st*, 1894, 9.30 P.M. (written in the presence of Annetta and Maria). It was necessary to prove two things, before the case could be supposed to be evidential. First, that the visit was real, and not an odd hallucination of the senses or memory, and secondly, that the man had not made the tour of Padua offering his merchandise, many days before the dream; in which case Signorina Maria might have become aware of it in some way or other, and thus have originated the dream herself.

In order to clear up the first point, I went on the following day (April 1st, about 6.30) to see Signorina Linda Bigoni, and asked her to tell me all about the visit at which she had been present. She replied that she had gone to see Maria the day before, about 2.30, while the man was there, and she confirmed all the details about the object of his visit, his remarks, the things he had with him, his politeness, his age, and the colour of his clothes. He had made the same proposition to her as to Maria. As she had arrived after him, she could not say by which door he had entered; but she said he had left before her, and had gone out by the kitchen door, towards the river. On being questioned, she replied that she had not seen Signorina Maria since the visit. Before leaving her, I requested her, if the man should come to her house, or if she should meet him in the street, to ask him on what day he had come to Padua; which she promised to do.

The same evening I went back to Signorina Maria, and before telling her of my talk with Signorina Linda, I questioned her and her mother again. Signorina Maria said she did not remember by which door the man had gone out, or rather, she had paid no attention; but her mother said she was certain that he had gone out by the kitchen door, because he had seen some one enter that way, and on leaving had said that as there was a door there also he would go out by it. The mother did not know, however, whether he or Signorina Linda B. had left first, but Signorina Maria was sure he had gone away first, because afterwards she had continued her conversation with Signorina Linda about their own affairs, and this conversation, begun before he left, had prevented her noticing by which door he quitted the house.

Both then said they remembered Signorina Linda B.'s coming at about 2.30 while the man was there, and that he had come before 2 and stayed nearly an hour.

Thus all the testimony is in accordance, and no doubt remains that the event with all its details really happened.

On the evening of April 18th, Signorina Maria told me that her friend, Signorina Linda B., had something to tell me, but in order to keep her promise she would tell it only to me. Signorina Maria said that Linda B. was coming to see her on the morrow, when I could meet her.

The following day (April 19th) I went to see Signorina Maria at the time fixed, and found Linda B. at the house. The latter told me she had met the man in the street; that he had recognised her and had renewed his offer. She took advantage of this to ask him when he had arrived in Padua, and he said he had come on March 29th, and that he had not visited Padua before for several years.

This proves that the dream occurred two days before the arrival of the person implicated, and that consequently it could not have resulted from a mere sensorial impression of Signorina Maria's.

Of such a type as this—gradually evolved, slightly inexact, and altogether trivial—are all the predictions given through Elvira. I do not think, however, that their triviality affords in itself any clear indication as to their origin. They are the attempts of an intelligence which, whether embodied or unembodied, is not much above a child's level, to prove a fact of the highest importance—namely, the possibility of foreseeing future events. In comparison with the value of the result thus aimed at, the actual incidents by which it may be attained matter little. It is of greater interest to have a pedlar's visit foretold, if only that visit could not have been foreseen by any ordinary intelligence, than to have, say, a death foretold, if we suspect that that more impressive prophecy may have helped to work its own fulfilment.

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