

APPENDICES

TO

CHAPTER II

207 A. Some striking cases of forgotten terrors giving rise to hysterical attacks, which have been cured by the skilful use of hypnotic suggestion, are given in Drs. Raymond and Janet's *Névroses et Idées fixes*.

The book contains many examples of "fixed subconscious ideas" at various depths of submergence, the most completely forgotten being often the most potent for mischief. A fixed memory of this kind, removed, so to say, from the general mental circulation, may act in precisely the same way as an actual lesion to motor nerves, inducing definite physical disabilities.

"The contraction persists," says Dr. Janet of one such case (vol. i. p. 344), "because the *emotion* persists, involving always the same psychological and physiological consequences. It is, so to say, a *fixed emotion*—a variety of fixed idea of which we from outside can see only one exterior manifestation, while the patient herself is unaware of the interior phenomenon which determines it."

To attempt to cure such patients without first discovering the true cause of mischief by some automatic message (as writing, or crystal vision, or utterance in hypnotic trance) which emanates from subliminal strata of their being, is like trying to open a secret drawer without having discovered the spring.

But Dr. Janet finds that hypnotic suggestion,—used with great patience and tact,—is able gradually to remove a great number of these mental spasms and insistent memories. It is not, of course, enough to make the suggestion crudely and bluntly. In order to enable it to *take*, it must be grafted adroitly upon the patient's mental condition of the moment. First of all, one must discover the hidden sources of her trouble—of which sources, strangely enough, she is often herself unaware—and then one must gradually suggest successive slight modifications in the painful memory. "The incident which gave you the shock was not so bad as you think; it really happened thus and thus," says Dr. Janet, until at last the old horror is forgotten, or transformed into something grotesque or innocuous.

Thus one patient is led to believe that the haunting word "cholera"

is really the name of a Chinese general; another, who has loved not wisely, but too well, is induced to see the lover of her hallucinatory memories with head transformed into a pig's, and undergoes a revulsion of feeling, à la Titania (vol. ii. p. 135).

Another curious case (vol. ii. p. 256) in which hypnotism first explained the trouble and then did much to amend it, is that of a boy, "Rou," whose short life has been plentifully interspersed with hysterical "fugues" or escapades, of which (like Ansel Bourne, 225 A) he loses all memory when he returns to normal life. He comes to himself suddenly—in a forest, in a convent, in a street-passage—and, as I say, remembers nothing, except an occasional *drenching* from rain or river, which has, in fact, for the moment partially awakened him from his somnambulist state. Hypnotisation, however, brings back the memory of the "fugues" (just as it did with Ansel Bourne), and we find that they have all been the working out of an *idée fixe*—that of going to sea as a cabin-boy. During these "fugues" the lad was anæsthetic, and consequently endured cheerfully extraordinary hardships, allowing himself with perfect *insouciance* to be treated by rough canal-men like a beast of burden. Hypnotic suggestion was able to avert these "fugues" whenever the boy was dimly conscious that they were coming on, although his brain was too profoundly affected to make the prognosis a hopeful one.

Many of these cases remind us of the narratives of Drs. Breuer and Freud, in their *Studien über Hysterie* (of which accounts are given above, in sections 217 and 218). I give as a sample one case of this type (Janet, vol. ii. p. 234), where hysterical attacks depending on the revival of a scheme of emotion (*état émotif systématique*) which has become sub-conscious are cured by this same process of first *discovering*, and then gradually *removing*, the alarming memory.

A girl of eighteen, designated as Lie, has suffered for two years from almost daily convulsive attacks. Each attack constitutes a revival of a past scene, constituting in rudimentary form a secondary state of personality. The attack begins with syncope, and the return to conscious life is a return to a condition of terror, with cries of "Lucien, Lucien," as if appealing to some one for defence; then she rushes to the window and cries "Thieves!" and then gradually re-enters her ordinary state. Asked what she can remember of such a scene, the girl can recollect nothing. She thinks that her attacks were originally induced by distress and fear at the sight of her father's drunkenness. She knows no one called Lucien. She came to Paris alone, and there seems to be no external way of supplying any possible defect in her memory.

Hypnotism, however, comes promptly to the physician's aid. Thrown into the hypnotic sleep, the patient recovers at once the details of a tragic story of her childhood—of an insult offered to her, from which a "Lucien" had defended her, and of a theft at the château where she worked, which followed a few days later. These terrifying events gave

rise to attacks of syncope, somnambulism, &c.,—and those attacks had now, in their turn, obliterated the memory of the events from the patient's waking mind. When she was reminded of them, they gradually recurred to her, and at the same moment the convulsive attacks which had been troubling her more or less ever since the events occurred entirely ceased.

Here is another remarkable case (p. 248) of the efficacy of hypnotic suggestion, first in discovering the nature of a mental confusion, and then in curing it. A young officer, Pk., is brought to the Salpêtrière, having fallen down in the Champs Elysées, and seeming entirely bewildered on rising up again. Arrived at the hospital, he holds out his hand to Dr. Janet, and addresses him as Dr. N.—a doctor at a military hospital at Brest. Asked what he means, and where he supposes himself to be, he replies, "We are at the military hospital at Brest, and you are Dr. N. They brought me here a few days ago—in May 1896." As a matter of fact, this occurred on July 6th, 1895. Next day the patient is in a different phase, and knows quite well that he is in Paris, although he remembers nothing about imagining himself to be at Brest. On inquiry it appears that this young man of twenty-eight is suffering from the combined effects of typhoid, dysentery, marsh-fever, sunstroke, an unfortunate marriage, and a tendency to absinthe. These troubles have made him hysterical, so that if he receives any shock or stimulus—as a threat of divorce or a glass of brandy—he is apt to become unconscious, and then to act in all sorts of odd ways, till he wakes up again in surprise, and with no recollection.

Fortunately he can be thrown at once into a somnambulatory state which brings back the memory of the spontaneous somnambulisms. He is then able to explain how he came to suppose himself to be in the hospital at Brest, and in the year 1896. He had, in fact, while walking in the Champs Elysées, been planning to apply for treatment in a military hospital and calculating that by about May 1896 he would be in the hospital, at Brest, where he knew the aforesaid Dr. N. Falling into his secondary state, he had no longer the ability to distinguish between this reverie and reality; and the continuing reverie substituted itself for the actual surroundings, so that he imagined himself to be already in the Brest hospital, as if his calculation had already worked itself out.

So soon as his excessive modifiability had thus been discovered, it was comparatively easy to give him the suggestions needed to set right his habits and to inspire him with strength for the future. He has since distinguished himself in military service abroad.

221 A. It is well known that a great variety of slight causes—hunger, fatigue, slight poisoning by impure air, a small degree of fever, &c.—are sometimes enough to produce a transient perturbation of personality of the most violent kind. I give as an instance the following account of a feverish experience, sent to me by the late Robert Louis Stevenson, from Samoa, in 1892 (and published in *Proceedings S. P. R.*, vol. ix. p. 9). In

Stevenson's paper on his own dreams, alluded to in 314, we have one of the most striking examples known to me of that helpful and productive subliminal uprush which I have characterised as the mechanism of genius. It is, therefore, interesting to observe how, under morbid conditions, this temperament of genius—this ready permeability of the psychical diaphragm—transforms what might in others be a mere vague and massive discomfort into a vivid though incoherent message from the subliminal storm and fire. The result is a kind of supraliminal duality, the perception at the same time of two personalities—the one rational and moral, the other belonging to the stratum of dreams and nightmare.

VAILIMA PLANTATION, UPOHO, SAMOAN ISLANDS,
July 14th, 1892.

DEAR MR. MYERS,—I am tempted to communicate to you some experiences of mine which seem to me (ignorant as I am) of a high psychological interest.

I had infamous bad health when I was a child and suffered much from night fears; but from the age of about thirteen until I was past thirty I did not know what it was to have a high fever or to wander in my mind. So that these experiences, when they were renewed, came upon me with entire freshness; and either I am a peculiar subject, or I was thus enabled to observe them with unusual closeness.

Experience A. During an illness at Nice I lay awake a whole night in extreme pain. From the beginning of the evening *one part of my mind* became possessed of a notion so grotesque and shapeless that it may best be described as a form of words. I thought the pain was, or was connected with, a wisp or coil of some sort; I knew not of what it consisted nor yet where it was, and cared not; only I thought, if the two ends were brought together, the pain would cease. Now all the time, with *another part of my mind*, which I ventured to think was *myself*, I was fully alive to the absurdity of this idea, knew it to be a mark of impaired sanity, and was engaged with *my other self* in a perpetual conflict. *Myself* had nothing more at heart than to keep from my wife, who was nursing me, any hint of this ridiculous hallucination; the *other* was bound that she should be told of it and ordered to effect the cure. I believe it must have been well on in the morning before the fever (or *the other fellow*) triumphed, and I called my wife to my bedside, seized her savagely by the wrist, and looking on her with a face of fury, cried: "Why do you not put the two ends together and put me out of pain?"

Experience B. The other day in Sydney I was seized on a Saturday with a high fever. Early in the afternoon I began to repeat mechanically the sound usually written "mhn," caught myself in the act, instantly stopped it, and explained to my mother, who was in the room, my reasons for so doing. "That is the beginning of the mind to wander," I said, "and has to be resisted at the outset." I fell asleep and woke, and for the rest of the night repeated to myself mentally a nonsense word which I could not recall next morning. I had been reading the day before the life of Swift, and all night long one part of my mind (*the other fellow*) kept informing me that I was not repeating the word myself, but was only reading in a book that Swift had so repeated it in his last sickness. The temptation to communicate this

nonsense was again strongly felt by *myself*, but was on this occasion triumphantly resisted, and my watcher heard from me all night nothing of Dean Swift or the word, nothing but what was rational and to the point. So much for the two consciousnesses when I can disentangle them; but there is a part of my thoughts that I have more difficulty in attributing. One part of my mind continually bid me remark the transrational felicity of the word, examined all the syllables, showed me that not one was in itself significant, and yet the whole expressed to a nicety a voluminous distress of one in a high fever and his annoyance at and recoil from the attentions of his nurses. It was probably the same part (and for a guess *the other fellow*) who bid me compare it with the nonsense words of Lewis Carroll as the invention of a lunatic with those of a sane man. But surely it was *myself* (and myself in a perfectly clear-headed state) that kept me trying all night to get the word by heart, on the ground that it would afterwards be useful in literature if I wanted to deal with mad folk. It must have been myself, I say, because *the other fellow* believed (or pretended to believe) he was reading the passage in a book where it could always be found again when wanted.

Experience C. The next night *the other fellow* had an explanation ready for my sufferings, of which I can only say that it had something to do with the navy, that it was sheer undiluted nonsense, had neither end nor beginning, and was insusceptible of being expressed in words. *Myself* knew this; yet I gave way, and my watcher was favoured with some references to the navy. Nor only that; *the other fellow* was annoyed—or I was annoyed—on two inconsistent accounts: first, because he had failed to make his meaning comprehensible; and second, because the nurse displayed no interest. *The other fellow* would have liked to explain further; but *myself* was much hurt at having been got into this false position, and would be led no further.

In cases A and C the illusion was amorphous. I knew it to be so, and yet succumbed to the temptation of trying to communicate it. In case B the idea was coherent, and I managed to hold my peace. Both consciousnesses, in other words, were less affected in case B, and both more affected in cases A and C. It is perhaps not always so: the illusion might be coherent, even practical, and the rational authority of the mind quite in abeyance. Would not that be lunacy?

In case A I had an absolute knowledge that I was out of my mind, and that there was no meaning in my words; these were the very facts that I was anxious to conceal; and yet when I succumbed to the temptation of speaking, my face was convulsed with anger, and I wrung my watcher's wrist with cruelty. Here is action, unnatural and uncharacteristic action, flowing from an idea in which I had no belief, and which I had been concealing for hours as a plain mark of aberration. Is it not so with lunatics?

I have called the one person *myself*, and the other *the other fellow*. It was myself who spoke and acted; the other fellow seemed to have no control of the body or the tongue; he could only act through myself, on whom he brought to bear a heavy strain, resisted in one case, triumphant in the two others. Yet I am tempted to think that I know the other fellow; I am tempted to think he is the dreamer described in my Chapter on Dreams to which you refer. Here at least is a dream belonging to the same period, but this time a pure dream, an illusion, I mean, that disappeared with the return of the sense of sight, not one that persevered during waking moments, and while I was able

to speak and take my medicine. It occurred the day after case B and before case C.

Case D. In the afternoon there sprang up a storm of wind with monstrous clouds of dust; my room looked on a steep hill of trees whose boughs were all blowing in the same direction; the world seemed to pass by my windows like a mill-race. By this turmoil and movement I was confused, but not distressed, and surprised not to be distressed; for even in good health a high wind has often a painful influence on my nerves. In the midst of this I dozed off asleep. I had just been reading Scott's 'Life of Dryden,' had been struck with the fact that Dryden had translated some of the Latin hymns, and had wondered that I had never remarked them in his works. As soon as I was asleep I dreamed a reason why the sound of the wind and the sight of the flying dust had not distressed me. There was no wind, it seemed, no dust; it was only Dryden singing his translated hymns in *one direction*, and all those who had blamed and attacked him after the Revolution singing them in *another*. This point of the two directions is very singular and insane. In part it meant that Dryden was continuously flying past yet never passing my window in the direction of the wind and dust, and all his detractors similarly flying past yet not passing towards the other side. But it applied, besides this, both to the words and to the music in a manner wholly insusceptible of expression.

That was a dream; and yet how exactly it reproduces the method of *my other fellow* while I was awake. Here is an explanation for a state of mind or body sought, and found, in a tissue of rabid, complicated, and inexpressible folly.—Yours very sincerely,
ROBERT LOUIS STEVENSON.

222 A. A good example of the application of true scientific method to problems which doctors of the old school did not think worth their science is Dr. Janet's treatment of a singular problem which the mistakes of brutal ignorance turned in old times into a veritable scourge of our race. I speak of *demoniacal possession*, in which affliction Dr. Janet has shown himself a better than ecclesiastical exorcist.

I give here a typical case of pseudo-possession from *Névroses et Idées fixes* (vol. i. pp. 377-389): Achille, as Professor Janet calls him, was a timid and rather morbid young man, but he was married to a good wife, and nothing went specially wrong with him until his return from a business journey in 1890. He then became sombre and taciturn—sometimes even seemed unable to speak—then took to his bed and lay murmuring incomprehensible words, and at last said farewell to his wife and children, and stretched himself out motionless for a couple of days, while his family waited for his last breath.

"Suddenly one morning, after two days of apparent death, Achille sat up in bed with his eyes wide open, and burst into a terrible laugh. It was a convulsive laugh which shook all his limbs; an exaggerated laugh which twisted his mouth; a lugubrious, satanic laugh which went on for more than two hours.

"From this moment everything was changed. Achille leapt from his bed and refused all attentions. To every question he answered, 'There's nothing to be done! let's have some champagne; it's the end of the

world !' Then he uttered piercing cries, 'They are burning me—they are cutting me to pieces !' "

After an agitated sleep, Achille woke up with the conviction that he was possessed with a devil. And in fact his mouth now uttered blasphemies, his limbs were contorted, and he repeatedly made unsuccessful efforts at suicide. Ultimately he was taken to the Salpêtrière, and placed under Professor Janet, who recognised at once the classic signs of possession. The poor man kept protesting against the odious outrages on religion, which he attributed to a devil inside him, moving his tongue against his will. "Achille could say, like a celebrated victim of possession, Père Surin, 'It is as though I had two souls ; one of which has been dispossessed of its body and the use of its organs, and is frantic at the sight of the other soul which has crept in.' "

It was by no means easy to get either at Achille or at his possessing devil. Attempts to hypnotise him failed, and any remonstrance was met with insult. But the wily psychologist was accustomed to such difficulties, and had resort to a plan too insidious for a common devil to suspect. He gently moved the hand of Achille in such a way as to suggest the act of writing, and having thus succeeded in starting automatic script, he got the devil thus to answer questions quietly put while the raving was going on as usual. "I will not believe in your power," said Professor Janet to the malignant intruder, "unless you give me a proof." "What proof?" "Raise the poor man's left arm without his knowing it." This was done—to the astonishment of poor Achille—and a series of suggestions followed, all of which the demon triumphantly and unsuspectingly carried out, to show his power. Then came the suggestion to which Professor Janet had been leading up. It was like getting the djinn into the bottle. "You cannot put Achille soundly to sleep in that arm-chair !" "Yes, I can !" No sooner said than done, and no sooner done than Achille was delivered from his tormentor—from his own tormenting self.

For there in that hypnotic sleep he was gently led on to tell all his story ; and such stories, when told to a skilled and kindly auditor, are apt to come to an end in the very act of being told.

Achille had been living in a day-dream ; it was a day-dream which had swollen to these nightmare proportions, and had, as it were, ousted his rational being ; and in the deeper self-knowledge which the somnambulist state brings with it the dream and the interpretation thereof became present to his bewildered mind.

The fact was that on that fateful journey when Achille's troubles began he had committed an act of unfaithfulness to his wife. A gloomy anxiety to conceal this action prompted him to an increasing taciturnity, and morbid fancies as to his health grew on him until at last his day-dream led him to imagine himself as actually dead. "His two days' lethargy was but an episode, a chapter in the long dream."

What then was the natural next stage of the dream's development? "He dreamt that, now that he was dead indeed, the devil rose from the abyss and came to take him. The poor man, as in his somnambulic state he retraced the series of his dreams, remembered the precise instant when this lamentable event took place. It was about 11 A.M.: a dog barked in the court at the moment, incommoded, no doubt, by the smell of brimstone; flames filled the room; numbers of little fiends scourged the unhappy man, or drove nails into his eyes, and through the wounds in his body Satan entered in to take possession of head and heart."

From this point the pseudo-possession may be said to have begun. The fixed idea developed itself into sensory and motor automatisms—visions of devils, uncontrollable utterances, automatic script—ascribed by the automatist to the possessing devil within.

And now came the moment when the veracity, the utility, of this new type of psychological analysis was to be submitted to yet another test. From the point of view of the ordinary physician Achille's condition was almost hopeless. Physical treatment had failed, and death from exhaustion and misery seemed near at hand. Nor could any appeal have been effective which did not go to the hidden root of the evil, which did not lighten the load of morbid remorse from which the whole series of troubles had developed. Fortunately for Achille, he was in the hands of an unsurpassed minister to minds thus diseased. Professor Janet adopted his usual tactics—what he terms the *dissociation* and the gradual *substitution* of ideas. The incidents of the miserable memory were modified, were explained away, were slowly dissolved from the brooding brain, and the hallucinatory image of the offended wife was presented to the sufferer at what novelists call the psychological moment, with pardon in her eyes. "Such stuff as dreams are made of!"—but even by such means was Achille restored to physical and moral health; he leads now the life of normal man; he no longer "walketh in a vain shadow, and disquieteth himself in vain."

Compare with this the mediæval case of "Sœur Jeanne" (832 B). Professor Flournoy's subject "Hélène Smith" (834-842) is another instance of "pseudo-possession," though not by imaginary demons.

223 A. The following is a case of alternating consciousnesses apparently developed out of accesses of "sleep-waking." The account is taken from a paper by Dr. Elliotson on "Instances of Double States of Consciousness independent of Mesmerism" in the *Zoist*, vol. iv. p. 158, being quoted by him from the *Edinburgh Philosophical Transactions* of 1822.

Dr. Devan read to the Royal Society of Edinburgh, in February 1822, the history of a case observed by Dr. Dyce of Aberdeen, in a girl sixteen years old, which lasted from March 2nd to June 11th, 1815. The first symptom was an uncommon propensity to fall asleep in the evenings. This was followed by the habit of talking in her sleep on these occasions. One evening she fell asleep in

this manner: imagining herself an Episcopal clergyman, she went through the ceremony of baptizing three children, and gave an appropriate prayer. Her mistress shook her by the shoulders, on which she awoke, and appeared unconscious of everything, except that she had fallen asleep, of which she showed herself ashamed. She sometimes dressed herself and the children while in this state . . . answered questions put to her in such a manner as to show that she understood the question. . . . One day, in this state, she sat at breakfast, with perfect correctness, with her eyes shut. She afterwards awoke with the child on her knees, and wondered how she got on her clothes. . . . She sang a hymn delightfully while in this state, and . . . it appeared incomparably better done than she could accomplish when awake. . . . The circumstances which occurred during the paroxysm were completely forgotten by her when the paroxysms were over, but were perfectly remarked during subsequent paroxysms. . . . [One] Sunday she was taken to church by her mistress while the paroxysm was on her. She shed tears during the sermon, particularly during the account given of the execution of three young men at Edinburgh who had described, in their dying declarations, the dangerous steps with which their career of infamy and vice took its commencement. When she returned home she recovered in a quarter of an hour, was quite amazed at the questions put to her about the church sermon, and denied that she had been to any such place; but next night on being taken ill she mentioned that she had been at church, repeated the words of the text, and in Dr. Dyce's hearing gave an accurate account of the tragical narrative of the three young men by which her feelings had been so powerfully affected.

223 B. I give next an early instance of the method of elucidation of the mental condition in the secondary state through suitable experiments in automatic action,—the method which—as we see in other sections of this chapter—has been so successfully developed in the hands of Dr. Janet and other psychologists.

Dr. Mesnet¹ records the case of a soldier, F—, who received a gunshot wound in the head at Sedan, and was afterwards subject to periodical attacks, lasting for about a day in each month, of a kind of somnambulism, during which he hears, tastes, and smells nothing; and hardly sees at all except when the sense of touch calls his attention to objects, which he can then, as it seems, see distinctly.

During these accesses his actions seem purely automatic, and are for the most part an exact repetition of his everyday mode of life at the hospital. But by tactile suggestion the memory can be made to go back to an earlier epoch.

Thus if a cane is put into his hand in a way which suggests a rifle, he goes through the movements, and utters the brief cries, of battle: "Henri!" "There they are! at least a score of them!" "We must try and settle this between us!" &c.

Now let us see in what way the act of writing revived past experience. I abridge Dr. Mesnet's account (p. 18 *seqq.*) which contains several points

¹ *De l'Automatisme de la Mémoire*, &c. Par le Dr. Ernest Mesnet. Paris, 1874.

of interest. "He passed his hands over the table; felt the handle of a drawer; opened it and took out a pen, which at once excited in him the idea of writing. He felt in the drawer, and took out some sheets of paper and an ink-bottle. These he placed on the table, sat down, and began a letter addressed to his general, urging his own good conduct and courage, and asking his general to endeavour to procure for him the military medal.

"The faults of spelling, &c., in the letter were neither more nor less numerous than was habitual with the subject in his normal state. The facility with which he wrote, keeping to the true lines, showed that he saw what he was doing. To test this, we repeatedly placed a sheet of iron between his eyes and hand. He continued to write a few words illegibly, then ceased to write, without showing impatience. When the obstacle was removed he finished the imperfect line, and began another. The sense of sight was therefore needful to the written expression of the subject's thought.

"The ink in his inkstand was then replaced by water. He perceived the faintness of the letters traced, wiped his pen again and again, but never looked at the ink-bottle. His field of vision, it seemed, was awakened by touch alone, and was limited to objects with which he was actually in contact.

"He was writing on a sheet of paper which lay on a pile of about ten similar sheets. We quickly drew this top sheet away, and his pen continued to write on the second sheet. When he had written about ten words on the second sheet we snatched this also away, and he continued his phrase at exactly the same point on the third sheet. This process was repeated, and on the fifth sheet there was nothing but his signature at the bottom. Nevertheless, he read over and corrected his letter on this blank fifth sheet, scattering stops and corrections over the empty page, each of which corresponded to mistakes made on the co-ordinate points of the pages which had been snatched away from him."

On a later occasion (p. 23) pens were put in his way again; and as soon as he touched them he sat down and began a letter to a friend, this time making an appointment for the evening, after a concert at the *café* of the Champs Elysées, at which (as he supposed) he had to sing. Some slight change in the surroundings had carried his automatic reminiscence back to this other phase of his past career.

Here, then, we have automatic writings appearing to proceed from the writer's known personality, but projected backwards to an earlier point of time. They may be compared with writings professing to emanate from a personality other than the writer's, but at the present moment of time. We shall find, I think, that this is not necessarily a deep-seated distinction; rather that the automatic writing, while representing some dislocation or rearrangement—some "allotropic form," as I have elsewhere suggested—of the writer's personality, yet may sometimes take its super-

ficial colour from some almost accidental circumstance, some suggestion round which the flow of more or less incoherent mentation crystallises into definite shape. The subject is discussed fully in Chapter VIII.

224 A. The following case of involuntary crime committed by a boy named Sörgel, in a state of secondary consciousness, is summarised from an account given in the paper by Dr. Elliotson, already referred to in **223 A** (*Zoist*, vol. iv. pp. 172-79), being quoted by him from Anselm Ritter von Feuerbach's¹ collection of trials.

"Sörgel (says Dr. Elliotson) was a poor, innocent, industrious youth, subject first to violent epilepsy, and then to paroxysms of second consciousness, in which he had delusions and ungovernable criminal propensities, the whole of which he was ignorant of upon returning to his ordinary state of consciousness, though in his morbid state he remembered the occurrences of his natural state." On September 7th, 1824, in a state of post-epileptic consciousness, Sörgel murdered an old wood-cutter in a forest, chopping off his head and both his feet with one of his own axes. Returning from the forest, Sörgel told several people what he had done. He said that he had drunk a felon's blood, and that he was now quite well, as a felon's blood was supposed to be a cure for the falling sickness. He also said that a year ago some one had buried his blood on the hill; that he had gone there and found the man who had done it and had killed him.

The next day Sörgel was examined by the criminal court, and repeated the same story; he was taken to see the body, and recognised it without the slightest air of embarrassment or remorse. As an excuse for the murder, he repeatedly said that he killed the man in order to drink his blood and be cured by it.

This state of consciousness lasted a week. He then returned spontaneously to his natural state. On September 15th the judges found him quiet: his conversation was coherent; his appearance and manner totally changed. He did not remember anything about the murder, but supposed he must have committed it, since every one told him he had. Nor did he remember having confessed to the crime, or having been shown his victim's body. He admitted having heard that the blood of a felon was a cure for the falling sickness, but observed that the man he killed was no felon. Examined again, September 28th, the axe was laid before him: he did not know it. Nothing new could be elicited. Of the period between September 7th and 15th, he only knew that "his head was very confused, and that he dreamt all manner of nonsense." He did not remember the substance of his dreams; only one or two circumstances remained with him, as that the judge had visited him in prison, and that some one had

¹ Feuerbach was for ten years President of the Central Criminal Court of a province of Bavaria. It was chiefly owing to his exertions that torture was abolished in the criminal procedure of that state; and he was the composer of a reformed code which was adopted in 1813, and formed the basis of reforms in other German States.

written at the table. He was acquitted of the crime, as not being responsible for his action at the time, and died a few months later in a lunatic asylum.

A somewhat similar case of the post-epileptic type was recorded by Elliotson in the *Zoist* (vol. i. pp. 340-49, and vol. viii. pp. 237-52) as having come under his own observation. The patient, a lad named Thomas Russen, having become blind, deaf, and dumb after an epileptic fit, was cured by "mesmeric" treatment. Three months later he had another seizure—apparently due to a remark casually overheard about deafness, dumbness, and blindness—and was again cured by "mesmerism," by Mr. H. S. Thompson.

Another case of a man whose secondary condition was characterised by violent criminal propensities was given in the *Medical News* (Philadelphia, U.S.A.), February 21st, 1891, in an article by G. R. Trowbridge, M.D., entitled "A Case of Epilepsy with Double Consciousness." This case is quoted in the *Proceedings* S.P.R., vol. vii. p. 256.

225 A. A full account of the well-known case of Ansel Bourne was first published in the *Proceedings* S.P.R., vol. vii. pp. 221-58, in a paper by Dr. Hodgson, entitled "A Case of Double Consciousness." I give extracts from this paper, as follows:—

The case which I am about to relate has many points of interest. The secondary condition has, so far as can be ascertained, occurred only once in the lifetime of the subject; and the memory of it, entirely lost during waking hours, is easily, though incompletely, brought back by putting the patient into the hypnotic trance.

Ansel Bourne, at the time of his seizure, was an itinerant preacher sixty-one years old, and residing in the small town of Greene, in the State of Rhode Island. One morning, whilst apparently in his usual state of health, he disappeared, and in spite of the publicity which the newspapers gave to the fact, and the efforts of the police to find him, he remained undiscovered for a period of two months, at the end of which time he turned up at Norristown, Pennsylvania, where for the previous six weeks he had been keeping a small variety store under the name of A. J. Brown, appearing to his neighbours and customers as a normal person, but being, as it would seem, in a somnambulistic condition all the while. As Elder Bourne's life presents at least one other incident of great interest, I shall give a sketch of its entire course, as an introduction to my account of the episode which forms the main subject of this paper.

Ansel Bourne is of New England parentage, and was born in New York city, July 8th, 1826. His maternal grandfather "lost his mind" late in life ("about seventy"), but seems to have had no acute form of insanity. His father "became dissipated," so that Ansel's mother and he separated when Ansel was only seven years old, and the boy's early life was spent in poverty, with little schooling and much work, until at the age of fifteen he was set to learn the carpenter's trade at Olneyville, Rhode Island. From then to the age of thirty-one he worked at his trade at various places in that state. Being of a serious turn of mind, he read and studied a good deal in his leisure moments, and from having become a member of the Baptist Church, changed at last into

a convinced atheist, not of the disputatious and aggressive sort, but silent and stubborn, as he is wont to be in other matters which are exclusively "his own business." Meantime he had married, in 1854, and had children, and in 1857 was living at Westerly, Rhode Island, next door to Mr. Taylor, minister of the so-called "Christian" Church, for whom he had come to cherish a decided feeling of enmity. In relating the crisis of that year, I abridge the account given in a pamphlet¹ which has had a wide circulation.

The following is a brief summary of the facts related in the pamphlet, which are given fully in Dr. Hodgson's paper:—

On August 6th, 1857, Ansel Bourne was brought home ill. Thinking himself recovered, he was working again in his garden on August 14th, the hottest day of the season; in the middle of the day he experienced much pain in his head, but went on working at intervals. On August 16th he suddenly became unconscious, and this lasted for two days. The doctor who attended him put it down to a severe sunstroke. He recovered, but had several relapses.

On Wednesday, October 28th, he went out for a walk, feeling quite well. An unaccountable idea suddenly occurred to him that he ought to go to church; but he said to himself that he would rather be struck deaf and dumb for ever than go there. A few minutes later he felt dizzy, and sat down on a stone by the side of the road. Then, in the words of the pamphlet: "In an instant it seemed as though some powerful hand drew something down over his head, and then over his face, and finally over his whole body; depriving him of his sight, his hearing, and his speech, and rendering him perfectly helpless. Yet he had as perfect power of thought as at any time in his life. His mind instantly went back to the conflict of his thoughts, some eight or ten minutes before. The terrible decision and choice, 'I would rather be struck deaf and dumb for ever, than go to the Christian Chapel,' came before him with awful significance. It seemed that God had truly taken him at his word, and given him what he had chosen." He was soon found and carried home in a waggon. He was perfectly sensible of everything that happened; he could feel perfectly, but could not see, hear, or speak, so that he was thought by the doctor and his friends to be entirely unconscious. He remained firmly convinced that this was a judgment on him for his sins. About twenty-six hours after the seizure his sight was suddenly restored, and he was then able to communicate with his friends in writing. He could still neither hear nor speak, though he could use his tongue freely in other ways. On November 11th, at his own desire, he was carried to the "Christian Chapel," and wrote a message on his slate to be read to the congregation, announcing his conversion.

On the following Sunday, November 15th, he went again to the chapel and wrote another message to the same effect to be read aloud. As a further sign to them of his state of mind, he wished to stand up before the congregation and

¹ "Wonderful Works of God: a narrative of the wonderful facts in the case of Ansel Bourne, of West Shelby, Orleans Co., N.Y., who, in the midst of opposition to the Christian religion, was suddenly struck blind, dumb, and deaf; and after eighteen days was suddenly and completely restored, in the presence of hundreds of persons, in the Christian Chapel at Westerly, on the 15th of November 1857. Written under his direction." (Entered according to Act of Congress, in the year 1858, by Ansel Bourne, in the clerk's office of the District Court for the Southern District of the State of New York.)

hold up his hands. In the general emotional excitement that followed the reading of his message, he stood up in the pulpit and lifted up his hand, and in an instant his hearing and speech were suddenly restored, and from that time onwards he has always had the complete use of his faculties.

The result of these experiences was to make him adopt the career of an itinerant preacher; but finding the hard work and incessant travelling too much for his health, he returned to his former trade of a carpenter. His second wife, whom he married in 1882, disapproved of his absences from home in the course of his preaching, so that he confined his labours to the immediate vicinity. On this account he became somewhat troubled, thinking that he was not so active in religious work as he ought to be, and he was afterwards inclined to think that if he had been more active and therefore more contented with his work, his subsequent experiences would never have occurred.

At this point I resume Dr. Hodgson's narrative.

January 17th, 1887, he went from his home in Coventry, R.I., to Providence, in order to get money to pay for a farm which he had arranged to buy, leaving his horse at Greene Station, in a stable, expecting to return the same afternoon from the city. He drew out of bank \$551, and paid several small bills, after which he went to his nephew's store, 121 Broad Street, and then started to go to his sister's house in Westminster Street. This was the last that was known of his doings at that time. He did not appear at his sister's house, and did not return to Greene, where his horse remained for about three weeks, and was finally taken away by Mrs. Bourne. [The police were communicated with, and the disappearance was announced in the local paper.]

Notwithstanding the publicity given to the fact of his disappearance, no tidings whatever were received of him till March 14th, eight weeks later. The account of the morning of March 14th, as given to us by Mr. Bourne in reply to our inquiries, agrees substantially with that given to Dr. Weir Mitchell (who has taken much interest in the case, and has kindly allowed us to use his notes in the preparation of this paper) a year ago by Mr. Bourne, and with that furnished to Dr. Weir Mitchell by Surgeon-General L. H. Read, who was summoned to examine Mr. Bourne on the morning of March 14th, soon after he regained his ordinary waking consciousness. The contemporary newspaper accounts which we have seen are also in substantial agreement with the results of our recent inquiries.

It appears that Ansel Bourne arrived at Norristown, Pa., about February 1st, 1887, *i.e.* two weeks after his disappearance from Providence, R.I. Under the name of A. J. Brown he rented a store-room at 252 East Main Street, from Mr. Pinkston Earle, and divided the room into two by means of curtains. The rear portion of the room he filled with furniture and used as a "general living" apartment, not only sleeping there, but preparing his own meals there also. The front portion of the room he stocked with notions, toys, confectionery, &c. These he purchased and paid for in Philadelphia, which he visited each week for the purpose of replenishing his stock. He fastened a sign to his window, reading *A. J. Brown*. The room which he rented was part of the house in which the Earle family were dwelling, but although they came in daily contact with "Mr. Brown," there was nothing in his manner or proceedings which suggested anything peculiar. He was quiet in his behaviour,

precise and regular in his habits, and paid his bills promptly. He was especially punctual in the closing of his store at 9 P.M. on ordinary week-days, and at 10 P.M. on Saturday. He attended the Methodist church on Sunday, and on one occasion, at a religious meeting, he related an incident which he said he had witnessed on a steamboat years previously on the passage from Albany to New York, and his remarks were thought particularly relevant to the point under consideration. In short, none of the persons who had any dealings with him seem to have conceived any suspicion that he was in any unusual condition or labouring under any form of vagary.

On the morning of Monday, March 14th, about five o'clock, he heard, he says, an explosion like the report of a gun or pistol, and waking, he noticed that there was a ridge in his bed not like the bed he had been accustomed to sleep in. He noticed the electric light opposite his windows. He rose and pulled away the curtains and looked out on the street. He felt very weak, and thought that he had been drugged. His next sensation was that of fear, knowing that he was in a place where he had no business to be. He feared arrest as a burglar, or possibly injury. He says this is the only time in his life he ever feared a policeman.

The last thing he could remember before waking was seeing the Adams express waggons at the corner of Dorrance and Broad Streets, in Providence, on his way from the store of his nephew in Broad Street to his sister's residence in Westminster Street, on January 17th.

He waited to hear some one move, and for two hours he suffered great mental distress. Finally he tried the door, and finding it fastened on the inside, opened it. Hearing some one moving in another room, he rapped at the door. Mr. Earle opened it, and said, "Good-morning, Mr. Brown." Mr. B.: "Where am I?" Mr. E.: "You're all right." Mr. B.: "I'm all wrong. My name isn't Brown. Where am I?" Mr. E.: "Norristown." Mr. B.: "Where is that?" Mr. E.: "In Pennsylvania." Mr. B.: "What part of the country?" Mr. E.: "About seventeen miles west of Philadelphia." Mr. B.: "What time in the month is it?" Mr. E.: "The 14th." Mr. B.: "Does time run backwards here? When I left home it was the 17th." Mr. E.: "17th of what?" Mr. B.: "17th of January." Mr. E.: "It's the 14th of March."

Mr. Earle thought that "Mr. Brown" was out of his mind, and said that he would send for a doctor. He summoned Dr. Louis H. Read, to whom Mr. Bourne told the story of his doings in Rhode Island on the morning of January 17th, and said that he remembered nothing between the time of seeing the Adams express waggons on Dorrance Street on January 17th and waking up that morning, March 14th. "These persons," he said, "tell me I am in Norristown, Pennsylvania, and that I have been here for six weeks, and that I have lived with them all that time. I have no recollection of ever having seen one of them before this morning." He requested Dr. Read to telegraph to his nephew, Andrew Harris, then at 121 Broad Street, Providence, R.I. Dr. Read telegraphed, "Do you know Ansel Bourne? Please answer." The reply came, "He is my uncle. Wire me where he is, and if well. Write particulars."

Later, Mr. Harris journeyed to Norristown, sold the goods in the store by auction, and settled up the business affairs of "Mr. Brown," who, as Mr. Bourne, returned with him to Rhode Island. Dr. Read adds, in his account of the case which he furnished to Dr. Weir Mitchell:—

"He said he was a preacher and farmer, and could not conceive why he

should have engaged in a business he knew nothing about, and never had any desire to engage in it. When asked about his purchasing and paying for goods, and paying freight bills, he said he had no recollection of any such transactions.

"The family with whom he lived say that after the occurrence of that morning he was greatly changed. He was annoyed at any reference to his store, and never entered it afterwards. He became despondent, took no food, was unable to sleep, and became greatly prostrated both physically and mentally, and, from information recently received, those conditions are said to continue.

"There are a number of circumstances connected with and preceding the peculiar dual condition that have satisfied me that he is a sincere man, and not an impostor."

Early in 1890 Professor James heard of the case from one of our Associates, Mr. J. N. Arnold, who was the means of putting him into communication with Mr. Harris and Mr. Bourne, and for whose assistance in this and in other cases we are much indebted.

It will have been observed that no account was forthcoming of Mr. Bourne's doings between the time of his disappearance from Providence and his advent in Norristown two weeks later, and Professor James conceived the idea that if Mr. Bourne could be hypnotised, we might obtain from him while in the hypnotic trance a complete history of the whole incident, and at the same time, by post-hypnotic suggestion, prevent the recurrence of any such episode. The circumstances had naturally left a painful and perplexed impression upon Mr. Bourne; he was anxious to have any light possible thrown upon his strange experience, and he readily acquiesced in the proposals made for hypnotisation.

Mr. Bourne is still living in Greene, R.I., and in accordance with our arrangement¹ he came to Boston on five consecutive days, May 27th to 31st, and submitted to our investigations, returning each day to Greene. Professor James and myself also visited Mr. Bourne and hypnotised him in his home at Greene, R.I., on June 7th, 1890.

On May 27th we questioned him in detail concerning his past life, and ascertained, *inter alia*, that he was "mesmerised" once, about forty years previously; he thinks that he was not "transformed" into any one else by the "mesmerist," but was made to go through various laughable performances. At 1.50 P.M. Professor James began to hypnotise him—using passes—and he proved a sensitive subject, becoming entranced in the course of a few minutes. He was unable to open his eyes, to unclasp his hands, &c. No inquiry was made on this occasion concerning the "Brown" incident; we determined simply that he could be readily entranced and readily waked.

On the next day we endeavoured to obtain a detailed account from him, while in the trance state, of his doings during the eight weeks, January 17th to March 13th, 1887. The following statements² were elicited from him after he had been enjoined to go into a deeper sleep and recall everything that happened on January 17th, 1887, and afterwards.

¹ Mr. Bourne received his travelling expenses, and in addition the amount which he would have earned by his ordinary work as carpenter. He arrived in Boston about 11 A.M. and left at 3 P.M.

² I here give a general summary of the various statements made by Mr. Bourne in trance at our different sittings. The more detailed account of these is given in Appendix A., *Proceedings S.P.R.*, vol. vii. p. 241.

He said that his name was Albert John Brown, that on January 17th, 1887, he went from Providence to Pawtucket in a horse-car, thence by train to Boston, and thence to New York, where he arrived at 9 P.M., and went to the Grand Union Hotel, registering as A. J. Brown. He left New York on the following morning and went to Newark, N. J., thence to Philadelphia, where he arrived in the evening, and stayed for three or four days in a hotel near the Depôt. He then spent a week or so in a boarding-house in Filbert Street, about No. 1115, near the Depôt. It was kept by two ladies, but he could not remember their names. He thought of taking a store in a small town, and after looking round at several places, among them Germantown, chose Norristown, about twenty miles from Philadelphia, where he started a little business of five cent goods, confectionery, stationery, &c.

He stated that he was born in Newton, New Hampshire, July 8th, 1826 (he was born in New York city, July 8th, 1826), had passed through a great deal of trouble, losses of friends and property; loss of his wife was one trouble—she died in 1881; three children living—but everything was confused prior to his finding himself in the horse-car on the way to Pawtucket; he wanted to get away somewhere—he didn't know where—and have rest. He had six or seven hundred dollars with him when he went into the store. He lived very closely, boarded by himself, and did his own cooking. He went to church, and also to one prayer-meeting. At one of these meetings he spoke about a boy who had kneeled down and prayed in the midst of the passengers on a steamboat from Albany to New York.

He had heard of the singular experience of Ansel Bourne, but did not know whether he had ever met Ansel Bourne or not. He had been a professor of religion himself for many years, belonged to the "Christian" denomination, but back there everything was mixed up. He used to keep a store in Newton, New Hampshire, and was engaged in lumber and trading business; had never previously dealt in the business which he took up at Norristown. He kept the Norristown store for six or eight weeks; how he got away from there was all confused; since then it has been a blank. The last thing he remembered about the store was going to bed on Sunday night, March 13th, 1887. He went to the Methodist church in the morning, walked out in the afternoon, stayed in his room in the evening and read a book. He did not feel "anything out of the way." Went to bed at eight or nine o'clock, and remembered being in bed, but nothing further.

The statements made by Mr. Bourne in trance concerning his doings in Norristown agree with those made by his landlord there and other persons; but since Mr. Bourne, in his normal state, has heard of these, they afforded no presumption in favour of the correctness of his statements concerning the first two weeks of his absence, those which immediately preceded his arrival in Norristown. The register-books of the hotels had been destroyed, so that we were unable to trace his travels in detail by finding the name "A. J. Brown" at the hotels which he described himself as having visited. We have, however, through the kindness of Mr. William Romaine Newbold, Lecturer on Psychology in the University of Pennsylvania, ascertained that he boarded for a week or more at "The Kellogg House," Nos. 1605-7 Filbert Street, Philadelphia. Mr. Newbold's report (see Appendix B) seems to establish the general trustworthiness of Mr. Bourne's account (in trance) of his doings before going to Norristown, although his recollections may be inaccurate as regards such minor points as the number of the boarding-house, &c.

Mr. Newbold thinks "the reason that Bourne found his way into 'The Kellogg House' is to be found in the fact that it is the first house in Filbert Street going west from the Pennsylvania Railroad Dépôt that displays a sign such as would be likely to attract a man of moderate means but staid habits. Indeed, I believe that it is the first house in that direction that has any sign at all, and the hotels directly in view upon coming out of the station all have the general appearance of the ordinary saloon. 'The Kellogg House' is plain and respectable in appearance."

It may be worth mentioning here that the Grand Union Hotel, where Mr. Bourne in trance states that he stayed in New York, is just across the street from the station, and that, as we learn from Mrs. Bourne, he had stayed there on his honeymoon trip with her in September, 1882, and had previously been there with his sisters.

Additional corroboration of the accuracy of his trance-memory has been furnished by statements which Mr. Bourne (in trance) made concerning the money and other property in his possession at Norristown on the night of the 13th of March, 1887. We have satisfactory reasons for regarding these statements as correct, but the details of the circumstances connected with their verification involve matters which we do not feel justified in publishing. It is enough to say that the money which he took away on January 17th has been, in our opinion, accounted for, though, prior to our inquiries made in consequence of his trance-statements, there was an unexplained deficiency of about \$150.00.

It will be seen from the account which Mr. Newbold obtained of the conversations which "Mr. Brown" had with Mrs. Kellogg and the waiter, Mr. Jackson, that Mr. Bourne in his secondary state recollected certain portions of his past life, and especially the character of his own trade. His memory seems to have been considerably better during his eight weeks' spontaneous "ambulatory trance" than it is now in the artificially produced trance, and it may be worth while adding that it appeared to be, as regards some details of his entire life, more obscure in our latest hypnotisations than in our earliest. Many of our questions were repeated again and again, and we have not recorded all these in full detail, but the result suggests that the "Brown" state is much less coherent now than in its first inception in 1887, and that the personality of "Brown" is slowly disintegrating.

From the tests of the sense organs made upon Mr. Bourne, both waking and entranced, it would seem that the only difference between trance and waking as to sensibility is "a not very pronounced analgesia during the trance." (See Appendix C., *Proceedings S.P.R.*, vol. vii. p. 255.)

We made attempts while Mr. Bourne was in his normal state to evoke the "Brown" personality by automatic writing, &c., and similarly, while he was entranced, we endeavoured to "tap" Mr. Bourne, but our efforts were unavailing. So, likewise, were the attempts, by prolonged passes, to produce a deeper trance in which the "Bourne" and "Brown" personalities might be unified. We could get no manifestation of either personality while the other was to the front, not even the fulfilment of post-hypnotic suggestions, and at the end of our experiments Brown and Bourne seemed as far as ever from realising that each belonged to the other.

Taken altogether, the case is not a little perplexing. In the Brown state, while forgetting some of the most important events of his past life, including his own name and his second marriage, and the place of his birth, he remem-

bered the *date* of his birth correctly, the date of his first wife's death, his trade, &c., and curiously enough, on one occasion related an incident that occurred on a steamboat between Albany and New York, and which in his Bourne state he also well remembers. In trance, on May 28th, he recalled that he had children living, but on June 7th he had no recollection of them. It is difficult to see along what definite channels the temporary obliteration of Bourne's memories proceeded, with, as consequence, his transformation into Brown. We learn from Mr. Bourne that he never knew a Mr. A. J. Brown, and never lived in Newton, N.H. Neither Mr. Bourne nor his wife could suggest any clue which might lead to any explanation of his adopting A. J. Brown as his name, or Newton, N.H., as his birthplace.¹ But, indeed, we could hardly hope to trace the antecedents of his peculiar actions in detail. And it remains now to mention some additional facts which appear to throw some light upon both of his remarkable experiences, at least to the extent of suggesting that his case should be classified in its essentials as belonging to a well-recognised type.

In reply to our inquiries (see also Dr. Hinsdale's report, Appendix C., p. 254), he stated that he injured his eyesight as a young man by too much study, working at night to educate himself. His vision improved after his strange experience in 1857, and remained improved until 1887. He used to have headaches frequently, now seldom. They diminished as he began to lose his hair, which was very thick in 1857. (Of course the loss of his hair may not have been the cause of the diminution of his headaches.)

He stated also that he had been subject to the "blues" since childhood, but these had not been so frequent for a year and a half. When under them he did not want to see anybody or talk to anybody. These would sometimes last a few hours, sometimes a week. Occasionally, at such times, when walking, he would find himself two or three miles away from where he had last noticed himself as being.

Mrs. Bourne informed us that Mr. Bourne had had several "fainting fits" in the course of his life. She knew of four such occurrences. The first of these happened about July 1882, two months before her marriage, in church. Mr. Bourne had gone into the pulpit just before the service. He was not going to preach that day. It was very warm, and, as Mr. Bourne was coming out of the pulpit, he fell down unconscious. The second occurred about December 1882, when he fell off a lounge in the room. On the third occasion he was standing by the side of the carriage after harnessing the horses, when he suddenly fell unconscious. This was in February 1886. The last time occurred soon after his return from Norristown in 1887. He was sitting in a chair under a tree in the shade, and he slid out of the chair to the ground. On these occasions he remained unconscious for several hours, probably two hours at least and six hours at most.

These facts, taken in connection with his experiences in 1857 and 1887, suggest that Mr. Bourne has been subject to some form of epilepsy, and that during his eight weeks' absence in 1887 he was suffering from a *post-epileptic partial loss of memory*. I suppose that on January 17th, 1887, he may have had a mild epileptic seizure, and that "after the fit, he was a different person,

¹ The postmaster at Newton, N.H., in reply to my inquiry, states that he has "asked some of the oldest inhabitants, and none of them ever knew of any A. J. Brown."

although in the same skin; or, as the popular phrase is, the post-epileptic patient 'was not himself.'"¹

226 A. This case was reported by Dr. Proust, Professor of Hygiene at the Hôtel Dieu of Paris, before the *Académie des Sciences Morales et Politiques*, as an instance of what he called "ambulatory automatism in a hysterical man," or, as it might otherwise be phrased, of double personality with an active second self. I give a brief *résumé* from the *Revue de l'Hypnotisme*, March 1890, p. 267.

Emile X., *æt.* 33, is a barrister in Paris; of good ability and education in classical studies, both as a boy and at the university. He was always nervous and over sensitive, with some hysterical attacks and functional derangements of motion and sensation, signs, in fact, of *la grande hystérie*. He could be hypnotised very easily, and whilst M. Luys had him in charge he could be put to sleep by a loud noise, or any sudden impression. One day in a *café* he saw himself in the looking-glass and at once fell into a hypnotic state which frightened his friends and led them to take him to an hospital, where he recovered without any difficulty. Sometimes his attacks were different; he would seem to his companions to undergo no loss of consciousness, but would lose the memory of all his past life during a few minutes or a few days, and in this condition of secondary consciousness would lead an active and apparently normal life on foot or on horseback, in his friends' houses or in shops. From such a state he woke suddenly, and was entirely without memory of what had happened to him in this secondary state. An instance of this occurred on September 23rd, 1888. He had had a quarrel with his stepfather in Paris, which had excited him considerably, and he fell into his second state. Three weeks later he woke after his usual fashion, without any memory whatever of what had been happening, and found himself at Villars-Saint-Marcelin, in the Haute Marne, more than 100 miles from Paris. He picked up from various sources a little knowledge of what he had done. He was told he had visited the priest of the village, who had thought him "odd"; that he had also stayed with one of his uncles, who was a bishop in the Haute Marne, and at his house had broken various things, and torn up some MSS. of his uncle; that he had run into debt to the extent of £20, and that he had been summoned before the Court at Vassy on some charge of petty theft, and in his absence judgment had been given against him. Again, on May 11th, 1889, he was breakfasting at a restaurant in Paris, and two days later found himself at Troyes. Of what had happened during these two days he could remember nothing. He recollected that before losing his consciousness he had had a great-coat and a purse in it containing 226 fr.

These facts reminded Professor Proust of the well-known case of Félicité X. [231 A], and of the more recent case of Louis V. [233 A], in which the memory of the secondary personality was recalled by hypnotism. Emile X. was easily hypnotised, and in that state could give a full account of what had happened to him in his states of secondary personality. In his first of these two attacks he described how he had lost some of the £20 at cards, and told the complete

¹ "The Croonian Lectures on Evolution and Dissolution of the Nervous System" (1884), by J. Hughlings Jackson, M.D. See also, by the same author, "Ophthalmology and Diseases of the Nervous System" (1885), and "Temporary Mental Disorders after Epileptic Paroxysms," in *The West Riding Lunatic Asylum Reports*, vol. v.

story of what he had done when staying with his uncle the bishop, and afterwards with the priest. In the same way as to his visit to Troyes, he told the details of his journey, of the friends he had dined with there, and where he had left his overcoat and purse. Notes were taken of his hypnotic account, and on the strength of these he wrote to the hotel-keeper at Troyes asking for his coat and purse, and describing where he had left them. Two days later, to his great astonishment, he received them both, and the 226 fr. in the purse. The Court at Vassy also, when his true condition had become known, reversed the judgment given against him.

226 B. The following case of "Automatisme Somnambulique avec dédoublement de la personnalité" was reported by J. M. Boeteau, Interne des Asiles de la Seine, in the *Annales Médico-psychologiques* for January, 1892. It has some resemblance to the Ansel Bourne case, inasmuch as the lost memory of an escapade is recovered under hypnotisation, but differs from it in the presence of marked hysteria. There seemed to be no suspicion of epilepsy. I abbreviate M. Boeteau's very full and clear account:—

Marie M., now aged twenty-two, has been subject to hysterical attacks since she was twelve years old. She became an out-patient at the Hôpital Andral for these attacks; and on April 24th, 1891, the house physician there advised her to enter the surgical ward at the Hôtel-Dieu, as she would probably need an operation for an internal trouble. Greatly shocked by this news, she left the hospital at 10 A.M., and lost consciousness. When she recovered consciousness she found herself in quite another hospital—that of Ste. Anne—at 6 A.M. on April 27th. She had been found wandering in the streets of Paris, with haggard aspect, worn-out boots, and lacerated feet, in the evening of the day on which she left the Hôpital Andral, under the shock of painful apprehension. On returning to herself, she could recollect absolutely nothing of what had passed in the interval. While she was thus perplexed at her unexplained fatigue and footsoreness, and at the gap in her memory, M. Boeteau hypnotised her. Like Ansel Bourne, she passed with ease into the hypnotic state, although she had never before been hypnotised, and like him she at once remembered the events which filled at least the earlier part of the gap in her primary consciousness.

It appears that when she left the Hôpital Andral, she set out at first for the Hôtel-Dieu, as recommended; but that the horror of the impending operation upset her balance of mind, and suddenly transformed itself into a conviction that her baby, which had died at the Assistance Publique, was being kept from her by the nurse to whom she had entrusted it at Chaville. She had walked to Chaville, and then on to Versailles, whither the nurse had removed. She could learn nothing of her baby, and walked back to Paris. During this long walk, which wore out her boots and wounded her feet, she was insensible to fatigue or hunger. But on regaining Paris she began to be haunted by spectral surgeons, endeavouring to perform operations on her. She was found in an increasing state of maniacal excitation, and was taken to a police infirmary on the 25th and to the Hospital of Ste. Anne on the 26th April.

The patient's account of her adventures was found to be correct. The novel point here is the recovery by hypnotism of the memory of a state resembling a sudden access of mania. There seems to have been some fragmentary recollec-

tion of the primary state during the secondary state, inasmuch as the poor woman recollected the fact that she had a baby, and the name and address of the nurse. But there was so little of such memory that Dr. Boeteau feels justified in saying that "for a time she had had a real mental life differing from the normal life, with a recurrence to her normal life after three days; thus presenting a clear example of alternating and divided personality, with complete separation between the two psychical existences."

One further point should be noted. If the patient is hypnotised and told to write the day of the month, she writes April 25th, 1891. This is one of the days during her *fugue*—the day, as it appears, on which she sank from coherent into incoherent delirium. It thus appears that some kind of secondary personality, identified with the earlier part of the *fugue*, still exists subliminally, although the patient has apparently quite recovered her mental balance.

228 A. The next case is taken from an article entitled "Duplex Personality: Report of a Case," by William F. Drewry, M.D., of Petersburg, Virginia, U.S.A., in the *Medico-Legal Journal* for June 1896:—

The following case, which came under my observation within the past year, and the details of which were kindly given me by an eminent practitioner of Virginia,¹ who was the family physician of the patient, typifies the peculiar phases of duplex personality and periodic extinction of memory, and is interesting from a psychologic, as well as clinical point of view. It is also of interest as regards forensic medicine.

Mr. K. was a man fifty years old, of splendid physique, in good health, in fairly comfortable circumstances, doing a mercantile business, sober, moral and industrious, of affable disposition, popular with a large circle of friends, member of several secret benevolent orders, and happy and contented in his domestic relations. He was born and reared in the State; had resided and conducted business in—for twenty or more years, and deservedly bore the reputation of being a correct, straightforward man in every particular. He had for years been one of the town officials.

One of his near relatives (an uncle, I think) at about the age of fifty, without any apparent reason whatever, went out West, leaving his wife and children, and was not heard of for many years. Finally he came back on a visit, and remained a short time with his family and old acquaintances. No explanation was given of his strange conduct. It was thought that he had some form of mental disease. I mention this case to show that Mr. K. might have inherited some neuropathic taint or eccentricity.

One day, while apparently in perfect health, without any premonitory symptoms of mental derangement, Mr. K. went to a northern city to purchase goods for his store. While there two days he transacted a great deal of business, met many old friends, and exhibited no indication of aberration of mind. Starting homeward, he registered as a passenger on a certain steamer; feeling very tired he secured a state-room, to which at once he repaired, changed his linen, &c. When tickets were collected he was missing. He had suddenly and mysteriously disappeared. No one had seen him leave the boat, jump or fall overboard. An acquaintance, however, said that he was reasonably certain that he saw Mr. K. several hours after the boat had left in one of the depôts in the city.

¹ Dr. H. G. Leigh, Sr., of Petersburg, Va.

He was sitting down, hat pulled over his face, and seemed to be in a "deep study," so he was not disturbed. Mr. K.'s open valise and all his clothes, except those he wore, were found in his state-room. The room door was open, but the key had been taken away.

Some suspected he had been robbed and thrown overboard; others thought he had (suddenly) become insane, or had had a fit and fallen into the sea; the suicide theory was also indulged in, and the opinion was entertained by some that he had absconded. But what had become of him, why, when, and how he disappeared were mysteries. He had, unobserved, simply "stepped out into the great unknown." A vigorous search was made to find him, dead or alive, detectives were employed, the newspapers teemed with accounts of the strange and unaccountable going away of this well-known man, but no clue was to be had that would throw any light whatever upon his mysterious disappearance.

Finally search was abandoned, the theory that he was dead accepted, and the court appointed an administrator of his estate and a guardian for his children. His business was purchased by his son, and everything was moving along smoothly, when, *six months after* he was last heard of, he suddenly and unexpectedly appeared at the home of a relative in a distant southern city. He was brought home in a composed, but partially dazed condition, able to recognise but few of his friends. He was an entirely changed man—the physical and psychical metamorphoses were quite complete. He was hardly recognised by his friends. He had reduced in weight from 250 to 150 pounds, and was very feeble. He wore the same suit of clothes he had on at the time he disappeared, and had in his pocket the check and key which were given him on the boat.

He was at once put under treatment, and in four weeks he recovered his previous bodily and mental health, and has since conducted his same old business with his accustomed skill and industry. A day or two after his return home an abscess, deep down in the auditory canal, broke and discharged a large quantity of sanguino-purulent matter. Immediately thereupon improvement began and went on rapidly. *This was a remarkable fact*, and is, I think, worthy of special note.

Hear Mr. K.'s own account of his strange case: "I was feeling very tired—thoroughly fatigued—after a very busy day in the city, so went to my state-room immediately upon going aboard the boat and changed my clothes. Up to that time I was thoroughly conscious, but after that I recall nothing—all was oblivion—till six months later when 'I came suddenly to myself' in a distant city in the South, where I knew no one. I found myself driving a fruit-waggon on the street. I was utterly astounded. Why I was there, how and when I got there, where I came from, what I had been doing, were puzzling questions to me. Upon inquiry I learned that I had been there, and at work, for some time. My life since I was in that state-room had been an absolute blank to me. I can give no account of myself during that period of time. I started at once for Virginia, but on the way I again lost consciousness, though only for a day or two. When further on my way home, I felt so utterly worn out, I stopped in a certain town and went to the house of a very near relative. From there I was taken home. I was in a half-dazed, confused condition, and remained so some days longer. I am now feeling well and all right."

This case bears many striking resemblances to others that have been from time to time reported, but there are two points of special interest. First, the inherited tendency to eccentricity, if not to insanity. His mysterious dis-

appearance occurred at the same age at which his progenitor so strangely disappeared. Second, the abscess in the ear, the discharge of which was followed by a rapid return to normal mentality. Is it not probable that this abscess had some etiologic connection with the mental trouble, by producing a maladjustment of the cerebral functions, a disturbance of the circulation, an endarteritis, which would induce a condition of encephalic anæmia, or a suppression of suppuration, which would effect a hyperæmia?

"Loss of memory," says Rosse, "following organic lesion, dynamic trouble, or any sudden metabolic disturbance of the brain, may recover rapidly." Certainly Mr. K. made a rapid, uninterrupted recovery after the abscess had discharged. His physician said that there was a perceptible change for the better just as soon as the ear was relieved.

229 A. The following case is taken from the paper by Dr. Elliotson referred to in **223 A** and **224 A** (*Zoist*, vol. iv. p. 185), being quoted by him from the *Northern Journal of Medicine* for June 1845. The case was there reported by Dr. David Skae.

The patient was an unmarried man, in the prime of life, connected with the legal profession, regular and temperate in his habits. His complaint began with the usual symptoms of dyspepsia, passing into hypochondria and ultimately into a state between hypochondria and mental alienation. The dyspeptic symptoms had become a subject of complaint and solicitude to the patient about ten or twelve years earlier. There generally succeeded a train of morbid feelings and finally of illusions founded upon them, the sensations felt being imagined to be sufferings of a mysterious and unparalleled kind. Feelings of gloom and despondency were at the same time developed; the most trifling errors were magnified into unpardonable crimes. He began a system of reading the Bible with great zeal and rapidity; by quickly scanning the pages and turning over the leaves, he grew to believe that he read through the whole Bible once and all the metrical psalms once or twice daily. He sat up most of the night and lay in bed all day, surrounded with Bibles and Psalm-books. He also developed suicidal tendencies, but these were restrained by his natural timidity and conscientiousness.

Dr. Skae writes:—

From an early period in the history of this case it was observed that the symptoms displayed an aggravation *every alternate day*. This gradually became more and more marked; and for the last eighteen months the symptoms described have become distinctly periodic. On each alternate day the patient is affected in the manner just described and will neither eat, sleep, nor walk, but continues incessantly turning over the leaves of a Bible, and complaining piteously of his misery. On the intermediate days he is, comparatively speaking, quite well, enters into the domestic duties of his family, eats heartily, walks out, transacts business, assures every one he is quite well, and appears to entertain no apprehension of a return of his complaints. What is chiefly remarkable . . . is the sort of double existence which the individual appears to have. On those days on which he is affected with his malady, he

appears to have no remembrance whatever of the previous or of any former day on which he was comparatively well, nor of any of the engagements of those days; he cannot tell whether he was out, nor what he did, nor whom he saw, nor any transaction in which he was occupied. Neither does he anticipate any amendment on the succeeding day. . . . On the intermediate days . . . he distinctly remembers the transactions of previous days on which he was well, but appears to have little or no recollection of the occurrences of the days on which he was ill. He appears in short to have a . . . sort of two-fold existence, one half of which he spends in the rational enjoyment of life and discharge of its duties, and the other in a state of hopeless hypochondriacism, amounting almost to complete mental aberration.

230 A. We next come to cases of factitious secondary personalities, developed apparently from self-suggestions in the hypnotic state. I give first the classic case of Professor Pierre Janet's patient, Mme. B. (or Léonie), the subject of the experiments in telepathic hypnotisation described in **568 A**. The summary here given is founded on a paper by Professor Janet, entitled "*Les Actes Inconscients dans le Somnambulisme*," in the *Revue Philosophique*, March 1888, with comments of my own. The case is also constantly referred to in Professor Janet's *L'Automatisme Psychologique*¹ (1889).

I may begin with a trivial incident, containing nothing new to students of hypnotism, but well illustrating the concurrent action of the supraliminal and the hypnotic personality—the hidden criticism which the subliminal self seems to be ever exercising upon the words and actions which our supraliminal selves fondly suppose to be the full expression of what we are.

In these researches Mme. B. in her everyday condition is known by the name of Léonie. In the hypnotic trance she has chosen for herself the name of Léontine, which thus represents her secondary personality. Behind these two, this triple personality is completed by a mysterious Léonore, who may for the present be taken as non-existent. A post-hypnotic suggestion was given to Léontine, that is to say, Léonie was hypnotised and straightway became Léontine, and Léontine was told by Professor Janet that after the trance was over, and Léonie had resumed her ordinary life, she, Léontine, was to take off her apron—the joint apron of Léonie and Léontine—and then to tie it on again. The trance was stopped, Léonie was awakened, and conducted Professor Janet to the door, talking with her usual respectful gravity on ordinary topics. Meantime her hands—the joint hands of Léonie and Léontine—untied her apron, the joint apron, and took it off. Professor Janet called Léonie's attention to the loosened apron. "Why, my apron is coming off!" Léonie exclaimed, and with full consciousness and intention she tied it on again. She then continued to talk, and for her—for Léonie—the incident was over. The apron, she supposed, had somehow come untied, and she had retied it. This, however, was not enough for Léontine. At Léontine's prompting the joint hands again began their work, and the apron was taken off again and again

¹ In this work and in most of the later references to the case by other writers, the three stages of personality are designated: Léonie 1, Léonie 2, Léonie 3. I use here the corresponding nomenclature of Dr. Janet's earlier report—Léonie, Léontine, and Léonore.

replaced, this time without Léonie's attention having been directed to the matter at all.

Next day Professor Janet hypnotised Léonie again, and presently Léontine, as usual, assumed control of the joint personality. "Well," she said, "I did what you told me yesterday! How stupid the other one looked"—Léontine always calls Léonie "the other one"—"while I took her apron off! Why did you tell her that her apron was falling off? I was obliged to begin the job over again."

This trifling incident well illustrates the important point which M. Janet in France and Gurney in England have largely helped to establish, namely, the persistence of the hypnotic self, as a remembering and reasoning entity, during the reign of the ordinary self.

Thus far we have dealt with a secondary personality summoned into being, so to say, by our own experiments, and taking its orders entirely from us. It seems, however, that, when once set up, this new personality can occasionally assume the initiative, and can say what it wants to say without any prompting. This is curiously illustrated by what may be termed a conjoint epistle addressed to Professor Janet by Mme. B., and her secondary personality, Léontine. "She had left Havre more than two months when I received from her a very curious letter. On the first page was a short note, written in a serious and respectful style. She was unwell, she said, worse on some days than on others, and she signed her true name, Mme. B. But over the page began another letter in a quite different style, and which I may quote as a curiosity, 'My dear good sir, I must tell you that B. really, really makes me suffer very much; she cannot sleep, she spits blood, she hurts me; I am going to demolish her, she bores me, I am ill also, this is from your devoted Léontine.' When Mme. B. returned to Havre I naturally questioned her about this singular missive. She remembered the *first* letter very distinctly, . . . but had not the slightest recollection of the *second*. . . . I at first thought that there must have been an attack of spontaneous somnambulism between the moment when she finished the first letter and the moment when she closed the envelope. . . . But afterwards these unconscious, spontaneous letters became common, and I was better able to study their mode of production. I was fortunately able to watch Mme. B. on one occasion while she went through this curious performance. She was seated at a table, and held in her left hand the piece of knitting at which she had been working. Her face was calm, her eyes looked into space with a certain fixity, but she was not cataleptic, for she was humming a rustic air; her right hand wrote quickly, and, as it were, surreptitiously. I removed the paper without her noticing me, and then spoke to her; she turned round, wide awake, but surprised to see me, for in her state of distraction she had not noticed my approach. Of the letter which she was writing she knew nothing whatever."

Léontine's independent action is not entirely confined to writing letters. She observed (apparently) that when her primary self, Léonie, discovered these letters, she (Léonie) tore them up. So Léontine hit on the plan of placing them in a photographic album into which Léonie could not look without falling into catalepsy (on account of an association of ideas with Dr. Gibert, whose portrait had been in the album). In order to accomplish an act like this Léontine has to wait for a moment when Léonie is distracted, or, as we say, absent-minded. If she can catch her in this state Léontine can direct Léonie's

walks, for instance, or make her start on a railway journey without luggage, in order to get to Havre as quickly as possible.

It will be observed that Léontine has now arrived at a point midway between the mere *stages*—which cannot be called *personalities*—through which Gurney's hypnotic subjects could be led backwards and forwards at pleasure (see 523 A), and, on the other hand, the fully-developed alternating personalities of such a case as Félicité X. (see 231 A). If Léontine were habitually encouraged, if a large part of Mme. B.'s life were passed in that hypnotic stage in which Léontine holds unchecked dominion, we must suppose that Léontine would acquire more and more power of intervening in Mme. B.'s waking state—her Léonie state—also; until perhaps the relapses from Léontine into Léonie,—from the secondary into the primary personality,—might become as brief and rare as they have become in the often-cited case of Félicité X. And thus the whole personage might undergo profound alteration by gradual steps leading on from what was at first a mere momentary experiment.

There are, however, even now striking differences between the characters of Léonie and Léontine.

"This poor peasant," says Professor Janet, "is in her normal state a serious and somewhat melancholy woman, calm and slow, very gentle and extremely timid. No one would suspect the existence of the personage whom she includes within her. Hardly is she entranced when she is metamorphosed: her face is no longer the same; her eyes indeed remain closed, but the acuteness of her other senses compensates for the absence of sight. She becomes gay, noisy, and restless to an insupportable degree; she continues good-natured, but she has acquired a singular tendency to irony and bitter jests. . . . In this state she does not recognise her identity with her waking self. 'That good woman is not I,' she says, 'she is too stupid!'"

Besides these differences of character, Léontine is in another way also a remarkable hypnotic personality. Mme. B. has been so often hypnotised, and during so many years (for she was hypnotised by other physicians as long ago as 1860), that Léontine has by this time acquired a very considerable stock of memories which Mme. B. does not share. Léontine, therefore, counts, as properly belonging to her own history and not to Mme. B.'s, all the events which have taken place while Mme. B.'s normal self was hypnotised into unconsciousness. It was not always easy at first to understand this partition of past experiences.

"Mme. B., in the normal state," says Professor Janet, "has a husband and children. Léontine, speaking in the somnambulant trance, attributes the husband to 'the other' (Mme. B.), but attributes the children to herself. . . . At last I learnt that her former mesmerisers, as bold in their practice as certain hypnotisers of to-day, had induced somnambulism at the time of her *accouchements*; Léontine, therefore, was quite right in attributing the children to herself; the rule of partition was unbroken, and the somnambulism was characterised by a duplication of the subject's existence." There surely could hardly be a more striking illustration of the remark made (*Proceedings*, vol. iv. p. 225) that "when once a second mnemonic chain is woven, the emergence of a second personality is only a matter of degree."

We now come to consider the third personality, Léonore. Although Léonie's unconscious acts are sometimes (not always) coincident with Léontine's conscious ones, Léontine's unconscious acts are never included in Léonie's

memory, any more than in Léontine's own. They belong to some other, to some profounder manifestation of personality, to which M. Janet has given the name of Léonore. And observe that just as Léontine can sometimes by her own motion and without suggestion write a letter during Léonie's waking state and give advice which Léonie might do well to follow, so also Léonore can occasionally intervene of her own motion during Léontine's dominance and give advice which Léontine might with advantage obey.

"The spontaneous acts of the unconscious self," says M. Janet, here meaning by *Pinconscient* the entity to which he has given the name of Léonore, "may also assume a very reasonable form, a form which, were it better understood, might perhaps serve to explain certain cases of insanity. Mme. B., during her somnambulism (*i.e.* Léontine), had had a sort of hysterical crisis; she was restless and noisy, and I could not calm her. Suddenly she stopped and said to me with terror, 'Oh, who is talking to me like that? it frightens me.' 'No one is talking to you.' 'Yes! there on the left!' And she got up and tried to open a wardrobe on her left hand, to see if some one was hidden there. 'What is it that you hear?' I asked. 'I hear on the left a voice which repeats, 'Enough! enough! be quiet; you are a nuisance.' Assuredly the voice which thus spoke was a reasonable one, for Léontine was insupportable; but I had suggested nothing of the kind, and had had no idea of inspiring a hallucination of hearing. Another day Léontine was quite calm, but obstinately refused to answer a question which I asked. Again she heard with terror the same voice to her left, saying, 'Come, be sensible, you must answer.' Thus the unconscious sometimes gave her excellent advice."

And in effect, so soon as Léonore, in her turn, was summoned into communication, she accepted the responsibility of this counsel. "What was it that happened," asked M. Janet, "when Léontine was so frightened?" "Oh, nothing; it was I who told her to keep quiet; I saw that she was annoying you; I don't know why she was so frightened."

Note the significance of this incident. Here we have got at the root of a hallucination. We have not merely inferential but direct evidence that the imaginary voice which terrified Léontine proceeded from a profounder stratum of consciousness in the same individual.

Just as Mme. B. was sent by passes into a state of lethargy from which she emerged as Léontine, so also Léontine in her turn was reduced by renewed passes to a state of lethargy from which she emerged no longer as Léontine, but as Léonore. This second awakening is slow and gradual, but the personality which emerges is in one most important point superior to either Léonie or Léontine. Alone among the subject's phases this phase possesses the memory of every phase. Léonore, like Léontine, knows the normal life of Léonie, but distinguishes herself from Léonie, in whom, it must be said, these subjacent personalities appear to take little interest. But Léonore also remembers the life of Léontine, condemns her as noisy and frivolous, and is anxious not to be confounded with her either. "Vous voyez bien que je ne suis pas cette bavarde, cette folle;—nous ne nous ressemblons pas du tout." And in fact Léonore's own character, so far as it has yet been manifested, is worthy of that profounder place in the personality which she seems to occupy.

Yet one further variation, and I end my brief *résumé* of this complex history. Léonore is liable to pass into a state which does not, indeed, interrupt her chain of memory, but which removes her for a time from the possibility of communication with other minds. She grows pale, she ceases to speak or to hear, her

eyes, though still shut, are turned heavenwards, her mouth smiles, and her face takes an expression of beatitude.

This is plainly a state of so-called ecstasy ; but it differs from the ecstasy common in hysterical attacks in one capital point. Not only is it remembered—indistinctly, perhaps—by Léonore, who describes herself as having been dazzled by a light on the left side, but also it brings with it the most complex of all the chains of memory, supplementing even Léonore's recollection on certain acts which have been accomplished unconsciously by Léonore herself.

The subjoined scheme, simplified from that given by Professor Janet, may enable the reader to follow the above description with greater ease. The shaded spaces indicate absence of consciousness.

Diagram of the joint life of

Léonie	Ordinary waking life	////	////	////	Ordinary waking life
Léontine	Knowledge of Léonie : latent	Emergence in somnambulic life	////	Emergence in somnambulic life	Knowledge of Léonie : latent
Léonore	Knowledge of Léonie & Léontine : latent	Knowledge of Léontine : latent	Emergence and ecstasy	Knowledge of Léontine : latent	Knowledge of Léonie & Léontine : latent

230 B. The greater number of facts reported in *L'Automatisme Psychologique*, as Professor Janet says in his introduction, were observed in four of his principal subjects, whom he called Léonie, Lucie, Rose, and Marie. Among all the subjects he knew, he regarded these four as the most satisfactory for purposes of psychological experiment ; partly because of his long and complete acquaintance with all the details of their maladies and characters, and partly because—having been always observed with care and only by competent persons—they had been as little as possible affected by the example of other patients, or by suggestions imprudently made in their presence. The case of Léonie has just been given, and that of Lucie is almost equally instructive. She was described first in articles published by Professor Janet in the *Revue Philosophique*, being there called "L.," and the summary here given is founded chiefly on an article in the *Revue* for December 1886, but adopts the nomenclature of the different personalities or stages of personality—Lucie 1, Lucie 2, Lucie 3—used in *L'Automatisme Psychologique*.

The subject was a girl of nineteen, who was highly hysterical, having attacks daily of several hours' duration. She was also devoid of the sense of pain, or the sense of contact, so that she "lost her legs in bed," as she put it. I may begin by saying that M. Janet and Dr. Powilewicz completely cured her, mainly by hypnotic suggestion, so that the phenomena which I am about to describe, though morbid in the sense that they occurred in a morbid person, were healthy in the sense that they were incidental to a process of cure.

Post-hypnotic suggestion succeeded easily, with no recollection in the waking state of the hypnotic command. At first, however, it was necessary that the hypnotised subject—Lucie 2—should *assent* when she was told to do something on awakening. When the command was an unwelcome one she would say *no* instead of *yes*, and would not fulfil it on awaking.

On her fifth hypnotisation, however, Lucie underwent a kind of brief catalepsy, after which she returned to the somnambulant state; but that state was deeper than before. (This was the first appearance of Lucie 3.) She no longer made any sign, whether of assent or refusal, when she received the hypnotic commands; but she executed them infallibly, whether they were to take effect immediately or after awaking. Moreover, the suggested actions became absolutely a portion of the trance-life. She executed them without apparently knowing what she was doing. If, for instance, in her waking state she was told (in the tone which in her hypnotic state signified command) to get up and walk about, she walked about, but, to judge from her conversation, she supposed herself to be still sitting quiet. She would weep violently when commanded, but while she wept she continued to talk as gaily and unconcernedly as if the tears had been turned on by a stop-cock. One day M. Janet begged Lucie, in her waking state (*i.e.* Lucie 1), to *resist* his next command. She said that she was not aware that she had ever obeyed him, and would certainly resist now. The command was given, and she executed it unconsciously, while still protesting that she would certainly resist.

Here, then, was an indication of a new partition of the identity—not merely that partition which is habitually established between the hypnotic trance and the waking state. For this new partition subsisted equally in both states, and the dividing boundary was no obvious gulf, but a line as imaginary as the Equator. For the line was merely this, that any suggestion uttered by M. Janet in a brusque tone of command reached the subliminal self alone; any other remark reached the subject—awake or somnambulant—in the ordinary way.

The next step was to test the intelligence of Lucie 3. M. Janet began with a simple experiment. "When I shall have clapped my hands together twelve times," he said to the entranced subject before awakening her, "you will go to sleep again." There was no sign that the sleeper heard or understood; and when she was awakened the events of the trance were blank to her, as usual. She began talking to other persons. M. Janet, at some little distance, clapped his hands feebly together five times. Seeing that she did not seem to be attending to him, he went up to her and said, "Did you hear what I did just now?" "No, what?" "Do you hear *this*?" and he clapped his hands once more. "Yes, you clapped your hands." "How often?" "Once." M. Janet again withdrew, and now clapped his hands six times gently, with pauses between the claps. Lucie paid no apparent attention; but when the sixth clap of this second series—making the twelfth altogether—was reached, she fell instantly into the trance again.

It seemed, then, that Lucie 3 had counted the claps through all, and had obeyed the order. M. Janet varied the conditions; ordering that the girl should fall asleep when he should mention the same letter of the alphabet twice in succession; or when the sum of the digits which he mentioned should reach ten. The result showed that Lucie 3 could successfully attend and obey so long as the problem was a simple one, but that when the problem became too complex, confusion ensued.

Thus far, however, the knowledge gained as to Lucie 3 was not *direct* but inferential. The nature of the commands which she could execute showed her to be capable of attention and memory; but there was no way of learning her own conception of herself, if such existed, nor of determining her relation to other phenomena of the trance. And here it is that automatic writing was successfully invoked. M. Janet began by the following simple command: "When I clap my hands you will write *Bonjour*." This was done in the usual loose and scrawling script of automatism, and Lucie, though fully awake, was not aware that she had written anything at all. She was next ordered to write a letter, which she did in a commonplace style, and signed "Lucie." But Lucie was unconscious of the letter-writing, and when the epistle was shown to her she pronounced it a forgery. The unconscious hand was again bidden to write a letter; it wrote word for word the same letter as before, as if it were a musical-box wound up to repeat a particular tune.

By means of a simple artifice, however, it was found possible to do more than this. M. Janet simply ordered the entranced girl to write answers to all questions of his after her awakening. The command thus given had a persistent effect, and while Lucie 1 continued to chatter as usual with other persons, Lucie 3 wrote brief and scrawling responses to M. Janet's questions. This was the moment at which in many cases a new and separate invading personality is assumed; and if Lucie had believed in possession by devils—as so many similarly-constituted subjects in old times believed—we can hardly doubt that the energy now writing through her hand would have assumed the style and title of a "familiar spirit." Or if, again, she had been a modern Spiritualist, it is probable that the signature of some deceased friend would have appeared at the foot of these communications. But here the "communicating intelligence" was of so obviously *artificial* a kind that it could scarcely venture to pretend to be either a devil or Lucie's grandmother. A singular conversation gave to this limited creation, this *statutory intelligence*, an identity sufficient for practical convenience. "Do you hear me?" asked Professor Janet. Answer (by writing), "No." "But in order to answer one must hear?" "Certainly." "Then how do you manage?" "I don't know." "There must be somebody who hears me?" "Yes." "Who is it?" "Not Lucie." "Oh, some one else? Shall we call her Blanche?" "Yes, Blanche." "Well then, Blanche, do you hear me?" "Yes." This name, however, had to be changed, for the following reason:—The name Blanche happened to have very disagreeable associations in Lucie's mind; and when Lucie was shown the paper with the name Blanche, which she had unconsciously written, she was angry, and wanted to tear it up. Another name had to be chosen. "What name will you have?" "No name." "You must—it will be more convenient." "Well then, Adrienne." Never, perhaps, has a personality had less spontaneity about it.

Yet Adrienne (Lucie 3) was in some respects *deeper down* than Lucie 1. She could get at the genesis of certain psychical manifestations of which Lucie 1 experienced only the results. A striking instance of this was afforded by the phenomena of the hystero-epileptic attacks to which this patient was subject.

In cases of this sort it often happens that the patient's imagination during the attack is excited by the reminiscence of some scene of terror which perhaps first set on foot this nervous disturbance. On a smaller scale this recurrence to a still dominant moment of past fear may be familiar to some of my readers. I know a lady who was much frightened in childhood by a large dog which sprang out on her; and who still, in moments of alarm or agitation, seems to

see the creature spring at her again. Well, Lucie's special terror, which recurred in wild exclamation in her hysterical fits, was somehow connected with *hidden men*. She could not, however, recollect the incident to which her cries referred; she only knew that she had had a severe fright at seven years old, and an illness in consequence. Now during these "*crises*" Lucie (except, presumably, in the periods of unconsciousness which form a pretty constant element in such attacks) could hear what Professor Janet said to her. Adrienne, on the contrary, was hard to get at, could no longer obey orders, and if she wrote, wrote only, *J'ai peur, j'ai peur*.

M. Janet, however, waited till the attack was over, and then questioned Adrienne as to the true meaning of the agitated scene. Adrienne was able to describe to him the terrifying incident in her childish life which had originated the confused hallucinations which recurred during the attack. She could not explain the recrudescence of the hallucinations; but she knew what Lucie saw and why she saw it: nay, indeed, it was Adrienne rather than Lucie to whom the hallucinations were directly visible.

Adrienne thus appeared to be in a sense more deeply involved than Lucie 1 and 2 in the hysterical attacks. But it must not be therefore supposed that Adrienne represented a necessarily *morbid* aspect of the complex identity. And the experiments showed that her plane of existence lay *beneath* some of the superficial evils from which Lucie 1 suffered.

Lucie 1 was a hysterical patient, very seriously amiss. One conspicuous symptom was an almost absolute defect of sensibility, whether to pain, to heat, or to contact, which persisted both when she was awake and when entranced. There was, as already mentioned, an entire defect of the muscular sense also, so that when her eyes were shut she did not know the position of her limbs. Nevertheless, it was remarked as an anomaly that when she was thrown into the cataleptic state (Lucie 3), not only did the movements impressed on her continue to be made, but the corresponding or complementary movements, the corresponding facial expression, followed just as they usually follow in such experiments. Thus, if M. Janet clenched her fist in the cataleptic stage, her arm began to deal blows, and her face assumed a look of anger. The suggestion given *through the so-called muscular sense* had operated on a subject in whom the muscular sense, as tested in other ways, had seemed to be wholly lacking. As soon as Adrienne could be communicated with, it was possible to get somewhat nearer to a solution of this puzzle. Lucie was thrown into catalepsy; then M. Janet clenched her left hand (she began at once to strike out), put a pencil in her right hand, and said, "Adrienne, what are you doing?" The left hand continued to strike, and the face to bear the look of rage, while the right hand wrote, "I am furious." "With whom?" "With F." "Why?" "I don't know, but I am very angry." M. Janet then unclenched the subject's left hand and put it gently to her lips. It began to "blow kisses," and the face smiled. "Adrienne, are you still angry?" "No, that's over." "And now?" "Oh! I am happy." "And Lucie?" "She knows nothing, she is asleep."

Now, so far as I know, this is absolutely the first glimpse that has yet been obtained into the subjective being of the subject in the *cataleptic* state. We have thus far only been able to conjecture whether there was or was not any psychical concomitant of the cataleptic gestures of anger or satisfaction. "Il n'y a que le cataleptique," say MM. Binet and Féré,¹ "qui mérite le nom d'auto-

¹ Binet et Féré, *Le Magnétisme Animal*, p. 105.

mate. . . . On a dit avec raison que le cataleptique n'a point une personnalité à lui, qu'il n'existe pas de *moi cataleptique*." Yet the key of automatic writing has unlocked this closely-barred chamber, and has shown us that the clenched fist, which strikes out at our suggestion as if it were moved by a spring, does in fact imply a corresponding emotion of anger, which (in Lucie's case at least) is definite enough to select its own *object*, although it cannot explain to us its own *origin*.

The peculiar condition of Lucie when awake adds a further interest to this experiment. When awake, she suffered, as I have explained, from a grave sensory disturbance—an entire absence of the so-called muscular sense. But here we find Lucie 3 (Adrienne) possessed of that sense—responding to muscular stimuli in a way which showed normal sensibility. Adrienne's intelligence, indeed, showed little *verve* or spontaneity; but she might claim that if she were beneath the level of Lucie's waking intellect, she was—in another sense—beneath the level of Lucie's sensory disturbances as well: somewhat as deep-sea denizens are beneath not the sunlight only but the storm. This was, in fact, a culminant example of the disappearance, in hypnotic trance, of functional nervous derangements. The inabilities which result from organic lesion subsist, of course, though they may lose their painful character; but the inabilities which, for want of a better name, we call hysterical, may, any of them, in any phase of hypnotism, change, diminish, or disappear.

Thus, as in Férida X.'s case (given in 231 A), the secondary or induced state was in some respects *less* morbid than the habitual state—free from the nervous troubles which crippled the patient's waking life. Unless "morbid" is to become a word as question-begging as the word "natural" long has been, we must be as careful *not* to call these novel states morbid as we should be *not* to describe these operations of Nature as unnatural.

In Lucie's case, indeed, these odd manifestations were—as the pure experimentalist might say—only too sanative, only too rapidly tending to normality. M. Janet accompanied his psychological inquiries with therapeutic suggestion—telling Adrienne not only to go to sleep when he clapped his hands, or to answer his questions in writing, but to cease having headaches, to cease having convulsive attacks, to recover normal sensibility, and so on. Adrienne obeyed; and even as she obeyed the rational command, her own Undine-like identity vanished away. The day came when M. Janet called on Adrienne, and Lucie laughed and asked him whom he was talking to. Lucie was now a healthy young woman; but Adrienne, who had risen out of the Unconscious, had sunk into the Unconscious again—must I say?—for evermore.

I must now point out the chief lesson which is in my view to be drawn from a study of this case. We have here *demonstrably* what we can find in other cases only *inferentially*—an intelligence manifesting itself continuously by written answers, of purport quite outside the normal subject's supraliminal mind, while yet that intelligence was but a part, a fraction, an aspect, of the normal subject's own identity.

We must bear this ascertained fact—for it is as near to an ascertained fact as anything which this perplexing inquiry can bring us—steadily in mind while we deal with future cases. And we must remember that Adrienne—while she was, if I may so say, the subliminal self reduced to

its simplest expression—did, nevertheless, manifest certain differences from Lucie, which, if slightly exaggerated, might have been very perplexing. Her handwriting was slightly different, though only in the loose and scrawling character so frequent in automatic script. Suppose the handwriting had been rather *more* different, and had vaguely resembled that of some deceased member of the family? It is easy to understand what inferences might have been based on such a fact. Again, Adrienne remembered certain incidents in Lucie's childhood which Lucie had wholly forgotten. These events occurred at a grandmother's house. Suppose that the sentence recording them had been signed with the *grandmother's* name, instead of with the merely arbitrary name selected for the convenience of a cool observer? Here, too, it is easy to imagine the confidence—in one sense the well-grounded confidence—with which any knowledge on Lucie's own part of those long past events would have been disclaimed.

230 C. Other cases of multiple personality developed in connection with the hypnotic trance have been studied by Professor Pierre Janet's brother, Dr. Jules Janet, and were described by the latter in a paper entitled "*L'Hystérie et l'Hypnotisme, d'après la Théorie de la Double Personnalité*," in the *Revue Scientifique*, May 19th, 1888. One of these cases was that of Professor Charcot's famous subject, Blanche Wittman, whose history, as developed in the hands of Dr. Jules Janet, I give in a later Appendix (**225 A**).

Another case,¹ treated also by M. Jules Janet, and which he kindly gave me the opportunity of seeing, was even more remarkable in a therapeutic aspect. It is perhaps the most marked among those very rare cases where it can be said with confidence that death itself has been averted by a hypnotic change of personality.

From the age of thirteen the patient, Marceline R., had been subject to a miserable series of hysterical troubles—chorea, *crises*, anæsthesia, &c. In January 1886 the hysterical tendency took its most serious form—of insuperable vomiting, which became so bad that the very sight of a spoonful of soup produced distressing spasms. Artificial means of feeding were tried, with diminishing success, and in June 1887 she was paralytic and so emaciated that (in spite of the rarity of deaths from any form of hysteria) her death from exhaustion appeared imminent.

M. Janet was then asked to hypnotise her. Almost at once he succeeded in inducing a somnambulant state in which she could eat readily and digest well. Her weight increased rapidly, and there was no longer any anxiety as to a fatal result. But the grave inconvenience remained that she could only eat when hypnotised. M. Janet tried to overcome this difficulty; for a time he succeeded; and she left the

¹ The earlier part of this case is described in M. Jules Janet's paper, "*Un Cas d'Hystérie Grave*," *Revue de l'Hypnotisme*, May 1889.

hospital for a few months. She soon, however, returned in her old state of starvation. M. Janet now changed his tactics. Instead of trying to enable her to eat in her first or so-called normal state, he resolved to try to enable her to live comfortably in her secondary state. In this he gradually succeeded, and sent her out in October 1888, established in her new personality. The only inconveniences of this change seem to be (1) that when she has been left some months without re-hypnotisation a tendency to hysterical mutism sets in; and (2) that whenever she is "awakened" into her *first* personality she has lost (like Félicité X.) all memory of the time passed in the *second*.

After some shorter trials, M. Janet hypnotised her November 12th, 1888, and left her in her secondary state till January 15th, 1889. He then "awoke" her, but the vomiting at once returned, and she again applied to M. Janet for help. He hypnotised her, and left her in her second state till March 31st. He then again "awoke" her, with the same result. Again he hypnotised her; and when he took me to see her on August 10th, she had been in the hypnotic state continuously for three months and ten days, during which time she had successfully passed a written examination for the office of hospital nurse, which she had failed to pass in her normal state.

When we saw her, August 10th, she was normal in appearance and manner, except for a certain shortness of breath, or difficulty of speaking, which M. Janet explained as likely to develop into hysterical mutism if hypnotisation were not renewed. She was fairly well nourished, and her expression was open and contented.

M. Janet resolved not merely to re-hypnotise her, but to wake her and leave her for a time in her first state, in order to see whether the dysphagia had disappeared, and at the same time to observe whether the loss of recollection of the events of the secondary state was really complete. He woke her—in the old Elliotsonian fashion—by "reverse passes." Her change of expression was very noticeable. The look of easy content was replaced by a pained, anxious air. Her attention was at once arrested by some masons at work in the courtyard, who apparently had pulled down a wall, or made some similar change, since her last waking. Asked what she was looking at, she said, in a low, timid voice, "I had not observed the alterations." Asked what day of the week it was, she said "Sunday"—and in fact March 31st was a Sunday. "What day of the month?" "March 31st." "How, then, is this oleander in the courtyard in flower?" "Oh, sir," she said, "those flowers are only paper." "Feel them!" She felt them timidly, and said nothing more. "What had you for breakfast this morning?" "I tried to take some milk." This again referred to March 31st—on August 10th she had breakfasted on ordinary solid food. "Drink a little now." She attempted, but spasms at once began, and she could not retain it. We then left her; but Professor Pierre Janet (who was

also present) told me later that during the two or three days for which she was left in her first state the alarming vomiting continued and she began to spit blood. "My brother was sent for, and determined to re-hypnotise her. She was calmed as if by enchantment, and is now in excellent condition. During her two 'waking' days she made a number of serious blunders not only as regards her mother, but with lodgers in the house. Her conduct absolutely proved a complete forgetfulness of the preceding months. After making inquiries from the various persons who saw her, my brother told me that he could retain no doubt as to her forgetfulness." M. Jules Janet added that since she had been replaced in the second condition the loss of flesh had been rapidly repaired, and she was again comfortable.

231 A. I give next the case of Dr. Azam's often quoted patient, Félicité X.¹ In this case the somnambulant life finally became the normal life; as the "second state," which appeared at first only in short, dream-like accesses, gradually replaced the "first state," which finally recurred but for a few hours at long intervals. But the point on which I wish to dwell is this: that Félicité's second state was altogether *superior* to the first—physically superior, since the nervous pains which had troubled her from childhood disappeared; and morally superior, inasmuch as her morose, self-centred disposition was exchanged for a cheerful activity which enabled her to attend to her children and her shop much more effectively than when she was in the "état bête," as she called what was once the only personality that she knew. In this case, then, which at the time Dr. Azam wrote—1887—was of nearly thirty years' standing, the spontaneous readjustment of nervous activities—the second state, no memory of which remained in the first state—resulted in an improvement profounder than could have been anticipated from any moral or medical treatment that we know. The case shows us how often the word "normal" means nothing more than "what happens to exist." For Félicité's *normal* state was in fact her *morbid* state; and the new condition, which seemed at first a mere hysterical abnormality, brought her at last to a life of bodily and mental sanity which made her fully the equal of average women of her class.

A very complete account of the case, reproducing in full almost the whole of Dr. Azam's report, is given in Dr. A. Binet's *Altérations de la Personnalité* (pp. 6–20), and I briefly summarise this here:—

Félicité was born at Bordeaux, in 1843, of healthy parents. Towards the age of thirteen years she began to exhibit symptoms of hysteria. When about fourteen and a half she used suddenly to feel a pain in her forehead, and then to fall into a profound sleep for some ten minutes, after which she woke spontaneously in her secondary condition. This lasted an hour or two; then the sleep came on again, and she awoke in her normal state. The change at first

¹ For the fullest account of Félicité, see *Hypnotisme, Double Conscience, &c.*, par le Dr. Azam. Paris, 1887.

occurred every five or six days. As the hysterical symptoms increased, Dr. Azam was called in to attend her in 1858.

His report of that time states that in the primary state she appears very intelligent and fairly well educated; of a melancholy disposition, talking little, very industrious; constantly thinking of her maladies and suffering acute pains in various parts of the body, especially the head—the *clou hystérique* being very marked; all her actions, ideas, and words perfectly rational. Almost every day what she calls her *crise* comes on spontaneously—often while she is sitting at her needlework—preceded by a brief interval of the profound sleep, from which no external stimulus can rouse her. On waking into the secondary state, she appears like an entirely different person, smiling and gay; she continues her work cheerfully or walks about briskly, no longer feeling all the pains she has just before been complaining of. She looks after her ordinary domestic duties, goes out, walks about the town, and pays calls; behaves in every way like an ordinary healthy girl.

In this condition she remembers perfectly all that has happened on previous occasions when she was in the same state, and also all the events of her normal life; whereas during her normal life she forgets absolutely the occurrences of the secondary state. She declares constantly that whatever state she is in at the moment is the normal one—her *raison*—while the other one is always her *crise*.

The change of character in the secondary state is strongly marked; she becomes gay and vivacious—almost noisy; instead of being indifferent to everything, her sensibilities—both imaginative and emotional—become excessive. All her faculties appear more developed and more complete. The condition, in fact, is much superior to her ordinary one, as shown by the disappearance of her physical pains, and especially by the state of her memory.

She married early, and her *crises* became more frequent, though there were occasionally long intervals when they never came at all. But the secondary state, which in 1858 and 1859 only occupied about a tenth part of her life, gradually encroached more and more on the primary state, till the latter began to appear only at intervals and for a brief space of time.

In 1875 Dr. Azam, having for long lost sight of her, found her a mother of a family, keeping a shop. Now and then, but more and more rarely, occurred what she called her *crises*—really relapses into her *primary* condition. These were excessively inconvenient, since she forgot in them all the events of what was now her ordinary life, all the arrangements of her business, &c.; for instance, in going to a funeral, she had a *crise*, and consequently found it impossible to remember who the deceased person was. She had a great dread of these occurrences, though, by long practice, she had become very skilful at concealing them from every one but her husband; and the transition periods in passing from one state to another, during which she was completely unconscious, were now so short as to escape general notice. A peculiar feeling of pressure in the head warned her that the *crise* was coming, and she would then, for fear of making mistakes in her business, hastily write down whatever facts she most needed to keep in mind.

While the primary state lasted, she relapsed into the extreme melancholy and depression that characterised her early life, these being, in fact, now aggravated by her troublesome amnesia. She also lost her affection for her husband and children, and suffered from many hysterical pains and other symptoms

which were much less acute in the secondary state. By 1887, however, the primary state only occurred every month or two, lasting only for a few hours at a time.

231 B. The following is another case in which the faculties appeared to be heightened in the secondary condition. The account is taken from the *Proceedings S.P.R.*, vol. iv. pp. 230-32. The case was sent to Professor Barrett, in 1876, by a clergyman, then vicar of a London parish, and father of the subject. He did not choose to give further particulars, or to allow his name to be published.

My son was in his seventeenth year attacked by what was said to be cataleptic hysteria. At their first commencement they were little more than prolonged fainting fits; afterwards, each attack began by his passing in an instant into a state of complete rigidity. Occasionally he would remain for five minutes to a quarter of an hour in that state, retaining the attitude in which he was when attacked, as if made of marble, with his eyes open and fixed and perfectly unconscious. After a time he would rise with a sigh, move about, and speak without the slightest hesitation or incoherency, and thence continue for hours or days, leading an entirely separate existence, not recognising friends or relations or even the way to his own bedroom, and taking no notice if addressed by his own name, writing letters with another signature, always imagining himself to have arrived at middle-age, and alluding to incidents of his imaginary youth, which teemed with echoes of his past reading; he was most courteous and pleasant in his manner, excepting when any doubt was implied as to the accuracy of any statement which he made.

At times all his faculties were in a most excited state. He would continue for hours playing games of skill with almost preternatural dexterity; he would repeat to the air pages of poetry; and he would play and sing in a wild and original manner, of which he was incapable at other times, quite unconscious of the presence of others and impervious to any interruptions. In this state he has continued for a week at a time, going out with us to dine with old friends, whom, however, he never recognised, but treated as new acquaintances. He always spoke of his parents as far off in some distant Eastern country, in which he himself had been born, and spoke to us (his father and mother) as kind hosts and friends whom he was soon to leave. Suddenly he would fall to the ground, roll about in convulsive agony with loud groans, and, a little water being poured into his lips, would get up and go on talking upon the subject of conversation on which he had been engaged at the time of his seizure, and without the slightest remembrance of anything that had passed meanwhile. These attacks continued every few days for more than two years, during which he was forbidden all kinds of study. At the age of nineteen we were advised to send him on a voyage, and accordingly he paid a visit to an uncle, a military officer at Madras; from thence he returned in six or seven months quite cured, went up to the University of Cambridge, where he went out in honours, and is now at the bar. These attacks never came upon him whilst actually employed, but generally at church, in bed, or during quiet conversation; they were often induced by anything that vexed or startled him. He has since told me that he might have resisted them, but that they came upon him with a sensation of pleasant drowsiness that fascinated him. Certainly he was the worse for any display of sympathy. I may add that he suffers now at times from some defect

in the circulation which prevents great bodily exertion and which produces pain in his heart and head; in all other respects he is hale and hearty.

232 A. The following account of Mary Reynolds is taken from Professor W. James' "Principles of Psychology," vol. i. pp. 381-84, being there quoted from Dr. Weir Mitchell's report in the *Transactions of the College of Physicians of Philadelphia*, April 4th, 1888.

This dull and melancholy young woman, inhabiting the Pennsylvania wilderness in 1811, was found one morning, long after her habitual time for rising, in a profound sleep from which it was impossible to arouse her. After eighteen or twenty hours of sleeping she awakened, but in a state of unnatural consciousness. Memory had fled. To all intents and purposes she was as a being for the first time ushered into the world. All of the past that remained to her was the faculty of pronouncing a few words, and this seems to have been as purely instinctive as the wailings of an infant; for at first the words which she uttered were connected with no ideas in her mind. Until she was taught their significance they were unmeaning sounds.

Her eyes were virtually for the first time opened upon the world. Old things had passed away; all things had become new. Her parents, brothers, sisters, friends, were not recognised or acknowledged as such by her. She had never seen them before—never known them. . . . To the scenes by which she was surrounded she was a perfect stranger. The house, the fields, the forest, the hills, the vales, the streams—all were novelties. . . . She had not the slightest consciousness that she had ever existed previous to the moment in which she awoke from that mysterious slumber. In a word, she was an infant, just born, yet born in a state of maturity. . . .

The first lesson in her education was to teach her by what ties she was bound to those by whom she was surrounded. . . . This she was very slow to learn, and, indeed, never did learn, or, at least, never would acknowledge the ties of consanguinity, or scarcely those of friendship. . . .

The next lesson was to re-teach her the arts of reading and writing. She was apt enough, and made such rapid progress in both, that *in a few weeks* she had readily re-learned to read and write. . . .

The next thing that is noteworthy is the change which took place in her disposition. Instead of being melancholy, she was now cheerful to extremity. Instead of being reserved, she was buoyant and social. Formerly taciturn and retiring, she was now merry and jocose. . . . While she was, in this second state, extravagantly fond of company, she was much more enamoured of nature's works, as exhibited in the forests, hills, vales, and water-courses. She used to start in the morning, either on foot or horseback, and ramble until nightfall over the whole country; nor was she at all particular whether she were on a path or in the trackless forest. . . .

She knew no fear, and as bears and panthers were numerous in the woods, and rattlesnakes and copperheads abounded everywhere, her friends told her of the danger to which she exposed herself; but it produced no other effect than to draw forth a contemptuous laugh, as she said, "I know you only want to frighten me and keep me at home, but you miss it, for I often see your bears, and I am perfectly convinced that they are nothing more than black hogs."

One evening, after her return from her daily excursion, she told the following incident: "As I was riding to-day along a narrow path a great black hog

came out of the woods and stopped before me. I never saw such an impudent black hog before. It stood up on its hind feet and grinned and gnashed its teeth at me. I could not make the horse go on. I told him he was a fool to be frightened at a hog, and tried to whip him past, but he would not go, and wanted to turn back. I told the hog to get out of the way, but he did not mind me. 'Well,' said I, 'if you won't for words, I'll try blows;' so I got off and took a stick, and walked up toward it. When I got pretty close by, it got down on all fours and walked away slowly and sullenly, stopping every few steps and looking back and grinning and growling. Then I got on my horse and rode on." . . .

Thus it continued for five weeks, when one morning after a protracted sleep, she awoke and was herself again. She recognised the parental, the brotherly, and sisterly ties as though nothing had happened, and immediately went about the performance of duties incumbent upon her, and which she had planned five weeks previously. Great was her surprise at the change which one night (as she supposed) had produced. Nature bore a different aspect. Not a trace was left in her mind of the giddy scenes through which she had passed. Her ramblings through the forest, her tricks and humour, all were faded from her memory, and not a shadow left behind. . . . Of course her natural disposition returned; her melancholy was deepened by the information of what had occurred. All went on in the old-fashioned way. . . . After the lapse of a few weeks she fell into a profound sleep, and awoke in her second state, taking up her new life again precisely where she had left it when she before passed from that state. . . . All the knowledge she possessed was that acquired during the few weeks of her former period of second consciousness. She knew nothing of the intervening time. . . . In this state she came to understand perfectly the facts of her case, not from memory, but from information. Yet her buoyancy of spirits was so great that no depression was produced. On the contrary, it added to her cheerfulness, and was made the foundation, as was everything else, of mirth.

These alternations from one state to another continued at intervals of varying length for fifteen or sixteen years, but finally ceased when she attained the age of thirty-five or thirty-six, leaving her *permanently in her second state*. In this she remained without change for the last quarter of a century of her life.

The emotional opposition of the two states seems, however, to have become gradually effaced in Mary Reynolds.

The change from a gay, hysterical, mischievous woman, fond of jests and subject to absurd beliefs or delusive convictions, to one retaining the joyousness and love of society, but sobered down to levels of practical usefulness, was gradual. The most of the twenty-five years which followed she was as different from her melancholy, morbid self as from the hilarious condition of the early years of her second state. Some of her family spoke of it as her third state. She is described as becoming rational, industrious, and very cheerful, yet reasonably serious; possessed of a well-balanced temperament, and not having the slightest indication of an injured or disturbed mind. For some years she taught school, and in that capacity was both useful and acceptable, being a general favourite with old and young.

During these last twenty-five years she lived in the same house with the Rev. Dr. John V. Reynolds, her nephew, part of that time keeping house for

him, showing a sound judgment and a thorough acquaintance with the duties of her position.

"Dr. Reynolds, who is still living in Meadville," says Dr. Mitchell, "and who has most kindly placed the facts at my disposal, states in his letter to me of January 4th, 1888, that at a later period of her life she said she did sometimes seem to have a dim, dreamy idea of a shadowy past, which she could not fully grasp, and could not be certain whether it originated in a partially restored memory or in the statements of the events by others during her abnormal state.

"Miss Reynolds died in January 1854, at the age of sixty-one. On the morning of the day of her death she rose in her usual health, ate her breakfast, and superintended household duties! While thus employed she suddenly raised her hands to her head and exclaimed: 'Oh! I wonder what is the matter with my head!' and immediately fell to the floor. When carried to a sofa she gasped once or twice and died."

For another and more detailed account, see "Mary Reynolds: a Case of Double Consciousness," by the Rev. W. S. Plummer, D.D., in *Harper's Magazine* for May 1860 (reprinted in pamphlet form together with Dr. Stevens' report of the "Watseka Wonder," referred to in 238 A,—by the Religio-Philosophical Publishing House, Chicago, 1887). The most important additional details in this account are: (1) Immediately after falling asleep in her secondary state, Miss Reynolds would sometimes narrate audibly what she had done the day before, and plan what to do the next day; which plans she would duly carry out,—as if they were post-hypnotic suggestions,—unless prevented. (2) The first time she was in the secondary state, she recovered through *dreams* some of the knowledge that she had lost while awake. She dreamt that she heard a man preach and explain passages in the Bible to her, and after the dream seemed to regain all her knowledge of the Bible, though at the time unable to read it. In the same dream she saw and talked with a woman, whom she did not recognise, but described minutely on waking; and the description was said to correspond exactly to a dead sister, whose existence while awake—she had forgotten. After this she often dreamt of the same sister, and also of another dead friend.

233 A. We now come to spontaneous cases of *multiplex* personality,¹ of which Louis Vivé's is one of the best known. Louis Vivé exhibited an extraordinary number and variety of phases of personality, partly spontaneous and partly the result of different experiments in "metallotherapy" tried by the physicians in charge of him. These experiments produced curious variations in the hysterical paralyses from which he suffered, and produced at the same time reversions to different past periods of his life—probably associated with the particular forms of paralysis. It appeared that not only were certain *past* and forgotten mental states recalled by the physical impression of these variations, but also if a past and forgotten mental state were

¹ Besides the cases of *multiplex* personality given in this chapter, see reference to a remarkable recent case (recorded by Dr. Bramwell) in a footnote to section 523.

suggested to the patient as his actual present condition, he accepted the belief, and with it came back his past physical condition. It is important to note that the first experiments with metals were made when the experimenters had no knowledge of what had been the actual history of the past paralyses of their patient. They recovered this from him bit by bit, and after carefully comparing his recollections with contemporary records, concluded that on the whole his various phases really represented himself at various periods of his life.

Louis Vivé began life (in 1863) as the neglected child of a turbulent mother. He was sent to a reformatory at ten years old, and there showed himself, as he has always done when his organisation has given him a chance, quiet, well-behaved, and obedient. Then at fourteen years old he had a great fright from a viper—a fright which threw him off his balance and started the series of psychical oscillations on which he has been tossed ever since. At first the symptoms were only physical, epilepsy and hysterical paralysis of the legs; and at the asylum of Bonneval, whither he was next sent, he worked at tailoring steadily for a couple of months. Then suddenly he had a hystero-epileptic attack—fifty hours of convulsions and ecstasy—and when he awoke from it he was no longer paralysed, no longer acquainted with tailoring, and no longer virtuous. His memory was set back, so to say, to the moment of the viper's appearance, and he could remember nothing since. His character had become violent, greedy, and quarrelsome, and his tastes were radically changed. For instance, though he had before the attack been a total abstainer, he now not only drank his own wine but stole the wine of the other patients. He escaped from Bonneval, and after a few turbulent years, tracked by his occasional relapses into hospital or madhouse, he turned up once more at the Rochefort asylum in the character of a private of marines, convicted of theft, but considered to be of unsound mind. And at Rochefort and La Rochelle, by great good fortune, he fell into the hands of three physicians—Professors Bourru and Burot, and Dr. Mabile—able and willing to continue and extend the observations which Dr. Camuset at Bonneval and Dr. Jules Voisin at Bicêtre had already made on this most precious of *mauvais sujets* at earlier points in his chequered career.¹

In 1887 he was no longer at Rochefort, and Dr. Burot informed me that his health had much improved, and that his peculiarities had in great part disappeared. I must, however, for clearness' sake, use the present tense in briefly describing his condition at the time when the long series of experiments were made.

The state into which he has gravitated is a very unpleasant one.

¹ For Dr. Camuset's account see *Annales Médico-Psychologiques*, 1882, p. 75; for Dr. Voisin's *Archives de Neurologie*, September, 1885. The observations at Rochefort have been carefully recorded by Dr. Berjon, *La Grande Hystérie chez l'Homme*, Paris, 1886, and by Drs. Bourru and Burot in a treatise, *De la suggestion mentale*, &c. (*Bibl. scientifique contemporaine*), Paris, 1887.

There is paralysis and insensibility of the right side, and (as is often the case in right hemiplegia) the speech is indistinct and difficult. Nevertheless, he is constantly haranguing any one who will listen to him, abusing his physicians, or preaching, with a monkey-like impudence rather than with reasoned clearness, radicalism in politics and atheism in religion. He makes bad jokes, and if any one pleases him he endeavours to caress him. He remembers recent events during his residence at Rochefort asylum, but only two scraps of his life before that date, namely, his vicious period at Bonneval and a part of his stay at Bicêtre.

Except this strangely fragmentary memory there is nothing very unusual in this condition, and in many asylums no experiments on it would have been attempted. But the physicians of Rochefort had faith in the efficacy of the contact of metals in provoking transfer of hysterical hemiplegia from one side to the other. They tried various metals in turn on Louis Vivé. Lead, silver, and zinc had no effect. Copper produced a slight return of sensibility in the paralysed arm. But steel, applied to the right arm, transferred the whole insensibility to the left side of the body.

Such phenomena are now, of course, generally attributed to suggestion. They are at least sufficiently common (as some French physicians hold) in hysterical cases to excite little surprise. What puzzled the doctors was the change of character which accompanied the change of sensibility. When Louis Vivé issued from the crisis of transfer, with its minute of anxious expression and panting breath, he was what might fairly be called a new man. The restless insolence, the savage impulsiveness, have wholly disappeared. The patient is now gentle, respectful, and modest. He can speak clearly now, but he only speaks when he is spoken to. If he is asked his views on religion and politics, he prefers to leave such matters to wiser heads than his own. It might seem that morally and intellectually the patient's cure had been complete.

But now ask him what he thinks of Rochefort; how he liked his regiment of marines. He will blankly answer that he knows nothing of Rochefort, and was never a soldier in his life. "Where are you, then, and what is the date of to-day?" "I am at Bicêtre; it is January 2nd, 1884; and I hope to see M. Voisin to-day, as I did yesterday."

It is found, in fact, that he has now the memory of two short periods of life (different from those which he remembers when his *right* side is paralysed), periods during which, so far as can now be ascertained, his character was of the same decorous type and his paralysis was on the left side.

These two conditions are what are now termed his first and his second, out of a series of six or more through which he can be made to pass. For brevity's sake I will further describe his *fifth* state only.

If he is placed in an electric bath, or if a magnet be placed on his head, it looks at first sight as though a complete physical cure had been

effected. All paralysis, all defect of sensibility, has disappeared. His movements are light and active, his expression gentle and timid. But ask him where he is, and you find that he has gone back to a boy of fourteen, that he is at St. Urbain, his first reformatory, and that his memory embraces his years of childhood, and stops short on the very day when he had the fright with the viper. If he is pressed to recollect the incident of the viper a violent epileptiform crisis puts a sudden end to this phase of his personality.

This complicated history may be rendered clearer by reference to the tabular statement of it—reproduced below—which was drawn up by my brother, the late A. T. Myers, M. D., F. R. C. P., for his account of the case in *The Journal of Mental Science*, January 1886, and approved by Drs. Bourru and Burot. The six states of the patient are represented by six vertical columns, and the memories attaching to them by thick black lines on their left-hand borders (see pp. 342-3).

234 A. The following account of Dr. Morton Prince's patient, "the Misses Beauchamp," is slightly abridged from his report to the International Congress of Psychology, Paris, August, 1900, which was published in the *Proceedings* S. P. R., vol. xv. pp. 466-83.

. . . This case has been the subject of a continuous study for at least three years, and has occupied hundreds of hours of time. . . .

When Miss Beauchamp first came under observation she was a neurasthenic of a very severe type. She was a student in one of our colleges, and there received a very good education. But in consequence of her neurasthenic condition it was simply impossible for her to go on with her work. She was a wreck, I might say, in body. In temperament she is a person of extreme idealism, with a very morbid New England conscientiousness, and a great deal of pride and reserve, so that she is very unwilling to expose herself or her life to anybody's scrutiny.

Now she came to see me in this neurasthenic state, but I found treatment was of almost no use. The usual methods were employed with no result, and it seemed as if her case was hopeless. Finally I concluded to try hypnotic suggestions. She proved a very good subject, and the suggestions produced at the time rather brilliant results. In hypnosis she went easily into the somnambulistic state. This somnambulistic state came later to be known as B. II., while the first personality with whom I became acquainted, Miss Beauchamp herself, was known as B. I. Now I used to notice that as B. II. she was continually rubbing her eyes; her hands were in constant motion, always trying to get at her eyes. Still I paid very little attention to it, or placed very little significance in this fact, merely attributing it to nervousness. One day when I hypnotised her and referred to something that she had done in a previous hypnotic state,—that is to say, something that she had said or done in a previous state when I supposed she was B. II.,—she denied all knowledge of it, and said it was not so. This surprised me, and I attributed the denial at first to an attempt at deception. [Finally], it turned out that when she went into the state of which she later denied the facts, she was an entirely distinct and separate person. This third personality, which then developed, came to

be known as B. III. We had then three mental states, B. I., B. II., and B. III.

B. I. knew nothing of the others. B. II. knew B. I., but no more. B. III. knew both B. I. and B. II. Thus far there was nothing very unusual.

Now B. III. has proved to be one of the most interesting of all the personalities that have developed in the case. In one respect it is one of the most remarkable personalities, I think, that has ever been exhibited in any of these cases of multiple personality, as will, I think, presently appear. B. III., like B. II., was constantly rubbing her eyes, so that I was frequently compelled to hold her hands by force to prevent her from doing so. When asked why she did this, she said she wished to get her eyes opened, and it turned out afterwards that it was she who was rubbing the eyes of B. II. in the earlier times. At this time I prevented B. III. from opening her eyes for the reason that I feared that, if she got her eyes opened and was thereby able to add the visual images of her surroundings to her mental life as B. III., these same images of her surroundings which she would also have, of course, when she was B. I., would by force of the association awaken all her mental associations as B. III., and that, in consequence, B. III. spontaneously would be constantly coming into existence of her own accord. This afterwards proved to be the case. B. III. always insisted upon having her eyes opened, complaining that she wished to see, and had a "right to see." One day, some time after this, when she was at home, owing to some nervous excitement, she was thrown into the condition of B. III., and then, I not being there to prevent it, she rubbed her eyes until she got them opened, and from that time to this she (B. III.) has had a spontaneous and independent existence.

This personality dates her whole independent existence from this day, and she always refers to events as being "before" or "after she got her eyes opened." That is the central event in her life, just as mothers date periods before or after the birth of a child. Now this personality came afterwards to be known as Sally Beauchamp. (The name Beauchamp has been adopted in this account for all the personalities.) She took the name for fun one day, a name that she got out of some book, and by that name she has been known ever since. In character she differs very remarkably from B. I. I would say here that B. I. is a very serious-minded person, fond of books and study, of a religious turn of mind, and possesses a very morbid conscientiousness. She has a great sense of responsibility in life, and with those who know her trouble is rather sad and depressed in her general aspect, the latter the result of the general troubles and trials of her life. Sally, on the other hand, is full of fun, does not worry about anything; all life is one great joke to her, she hates books, loves fun and amusement, does not like serious things, hates church, in fact is thoroughly childlike in every way. She is a child of nature. She is not as well educated as is Miss Beauchamp, although she reads and writes English well; yet she complains constantly that she cannot express herself easily in writing, but she does it quite well all the same. She cannot read French or any of the foreign languages which Miss Beauchamp knows, and she cannot write shorthand; in short, lacks a great many of the educational accomplishments which the other character possesses. She insists, although of this I have no absolute proof, that she never sleeps, and that she is always awake while Miss Beauchamp is asleep. I believe it to be true. Then Miss B. is a neurasthenic, Sally is perfectly well. She is never fatigued and never suffers pain. During the first year Sally and Miss Beauchamp used to come and go

in succession. At first whenever B. I. became fatigued or upset from any cause, Sally was likely to come. The periods during which Sally was in existence might be any time from a few minutes to several hours. Later these periods became prolonged to several days. It must not be forgotten that though Miss Beauchamp knows nothing of Sally, Sally, when not in the flesh, is conscious of all Miss Beauchamp's thoughts and doings, and the latter could hide nothing from her. Curiously enough, Sally took an intense dislike to B. I. She actually hated her. She used to say to me, "Why, I hate her, Dr. Prince!" and there was no length to which Sally would not go to cause her annoyance. She would play every kind of prank on her to make her miserable. She tormented her to a degree almost incredible. While Sally would never do anything to make any one else unhappy, she was absolutely remorseless in the way she tormented Miss Beauchamp by practical jokes and by playing upon her sensibilities. For example, I will give a few illustrations. If there is one thing which Miss Beauchamp has a perfect horror of, it is snakes and spiders. They throw her into a condition of terror. One day Sally went out into the country and collected some snakes and spiders and put them into a little box. She brought them home and did them up in a little package, and addressed them to Miss Beauchamp, and when B. I. opened the package they ran out and about the room and nearly sent her into fits. In order to get rid of them she had to handle them, which added to her terror. Another joke was to take Miss Beauchamp out into the country when she was very tired, and in an unfit condition to walk; that is, Sally would take a car and go out six or seven miles into the country to some retired place, and wake up Miss Beauchamp, who would find herself far out in the country with no means of getting home, no money in her pocket, and nothing for it but to walk. She had to beg rides when she could from passing waggons, and come back tired, worn out, used up for a week.

A great friend of Miss Beauchamp, to whom she felt under strong obligations, had asked her to knit a baby's blanket. She worked on that blanket for nearly a year; as fast as she would get it near completion, Sally would unravel it, and then, like Sisyphus, she would have to begin the task again, and regularly every time Sally would pull the whole thing to pieces. Finally she came to herself one day and found herself standing in the middle of the room tied up in a perfect network and snarl of worsted yarn; it was wound round the pictures and then round and round the furniture, the bed, the chairs, herself, and she had to cut it to get out of the snarl. Another favourite joke of Sally's was to make Miss Beauchamp lie. She had the power, when she pleased, of producing aboulia, and also of making B. I. say and do things against her will; for after a fashion she can get control of her arms and legs, and of her tongue.

Sally made her tell most frightful fibs. For instance, when asked who lived in a small squalid little house at the side of the road, she said, "Mrs. J. G.," a very prominent lady in society, and very wealthy. "Why, I thought she was rich!" "Oh yes, but she has lost all her money now." Miss Beauchamp would be mortified at hearing herself tell these astounding bare-faced fibs, which her listener must know were fibs, but she could not help it. Again, for a time at least, Sally put B. I. on an allowance of five cents a day. She would find the money waiting for her in the morning on the table with a note saying that it was her allowance for the day and she could not spend more. Sally took away her postage stamps, and if Miss Beauchamp wrote a letter it had first to be exhibited to Sally, and if Sally approved it, it was

posted; if not, it did not go, and that was the end of it. Miss Beauchamp is a person with a great sense of dignity, and dislikes anything that smacks of a lack of decorum or of familiarity. Sally had a way of punishing her by making her sit on a chair with her feet upon the mantelpiece. B. I. could not take her feet down, and was mortified to think she had to sit that way. Sally carries on a correspondence with Miss Beauchamp, writes letters to her pointing out all the weak points of her character, dwelling on all the little slips and foibles of her mind, telling her all the reckless acts and secret thoughts, indeed, everything she has done that won't bear criticism. In fact, when she has a chance to stick a pin into her she does it. When Miss Beauchamp wakes in the morning she will find pinned up on the wall of the room verses containing all sorts of personal allusions, letters calling her names, telling fictitious things that people have said about her; in short, doing everything imaginable to make her life miserable. Nevertheless, at times when she goes too far, Sally has got frightened, and then she would write me a letter and ask for help, saying that she "could not do anything with Miss Beauchamp, and I really must help her."

One of the most interesting problems is, who is Sally? . . . Sally as an individuality goes back to early infancy, and has grown with the growth of Miss Beauchamp. The theory which finally, I think, has been demonstrated, is that Sally represents the *subliminal consciousness*.

Although B. I. knows nothing of Sally, Sally not only is conscious of Miss Beauchamp's thoughts at the moment they arise, but she is capable, as I have said, of controlling her thoughts and her arms and legs and tongue to a certain extent. Sally can produce positive and negative hallucination in B. I., and frequently does so for a practical joke. During the times when Sally is in existence, B. I. is—as Sally puts it—"dead," and these times represent complete gaps in Miss Beauchamp's memory, and she has no knowledge of them whatever. "What becomes of her?" Sally frequently asks. Sally is never "dead." Her memory is continuous; there are no gaps in it. She not only knows all B. I.'s thoughts and emotions and sensations, but will have a train of thought at the same time with B. I., of an entirely different nature. All this is also true of the relation of Sally's mind to that of the third personality—B. IV.—who came later, excepting that Sally does not know B. IV.'s thoughts. While either Miss B. I. or IV. is thinking and feeling one thing—is depressed and self-reproachful, for example—Sally is feeling gay and indifferent and enjoying Miss B.'s discomfiture and perhaps planning some amusement distasteful to her.

Speak to either B. I. or B. IV., and Sally hears you. Say something that Sally alone understands, and you see her smile. Then Sally remembers things in the past that B. I. knows nothing about at all, things that she apparently never was conscious of, or which she has completely forgotten. The most remarkable part of Sally's personality, I think, is that she has been able to write out for me her autobiography, beginning with the time when she was in her cradle, which she remembers. She actually describes her own thoughts and feelings as distinct from B. I.'s, all through her childhood, up to and including the present time; although, as she says, she never got an independent existence until she "got her eyes open." She remembers her cradle, draws a picture of the bars in its sides, and remembers what she, as distinct from Miss Beauchamp, thought at the time when she was learning to walk. Then B. I. was frightened and wanted to go back, but Sally was

not at all frightened and wanted to go ahead. She describes B. I. as having had a butterfly mind as contrasted with her own. She, as a small child, disliked the things that B. I. liked, and *vice versa*. She describes her school life, her own feelings when B. I. did things, and the different sensations of the two selves when, for example, B. I. was punished and felt badly, and she herself was entirely indifferent and without remorse. Thus I have been able to get *an actual autobiography of a subliminal consciousness, in which are described the contemporaneous and contrasted mental lives of two consciousnesses, the subliminal and the dominant, from early infancy to adult life*. In this Sally has described for me various scenes and incidents which occurred and which she saw during her early life, but of which Miss Beauchamp is entirely ignorant. These usually represent scenes which occurred while B. I. was absorbed in thought, but which Sally as a subliminal noticed. Taking all this into consideration—taking the present relations of Sally's thoughts to Miss Beauchamp's thought, and many other facts, like automatic writing, which Sally performs with ease, and uses for purposes of correspondence—I think we are safe in saying that *Sally is the subliminal consciousness*, which has become highly developed and organised and obtained finally an independent existence, and led an individual life of its own.

After Sally's escape from her mental Bastille, the two went on leading their independent lives, coming and going for a year or two, until one day, June 7th, 1899, an event occurred which had an influence upon the whole history of this case. To understand it, it is necessary to go back six years, to the year 1893. It appeared that in 1893 Miss Beauchamp was in a hospital in a neighbouring city, call it Providence. She had been taken with the fancy that she would like to be a nurse (it was the passion of her life), and in a fit of idealism she entered the hospital. One night she was sitting in her room with a friend, a Miss L., when, upon looking up, she was startled to see a face in the window. It was the face of an old friend of hers, a Mr. "Jones," as we have agreed to call him, whom she had known ever since she was a small girl, and who had been a sort of preceptor to her. At first she thought it was a hallucination, but she presently saw that it was a real person. She then hastily got her friend out of the room, and she went downstairs and out of the side door, where this person met her. It appeared that this person was in Providence on his way to New York, had wandered to the hospital, and seeing the ladder had climbed it for a joke, and looked into the window. Outside the hospital door an exciting conversation occurred. It was to her of an intensely disturbing nature, and gave her a tremendous shock. Perhaps I should say here—as I have told so much of the story—that it was the kind of thing that upon the ordinary person would not have had much influence, but with her sensitive and idealistic nature she exaggerated it and gave it an intensity that an ordinary person would not have given to it. At any rate, it did give her a violent shock. The surroundings, too, were dramatic. It was night, and pitch dark, but a storm was coming up, and great peals of thunder and flashes of lightning heightened the emotional effect. It was only by these flashes that she saw her companion. From that time she was changed. She went out and walked the fields at night by the hour; she became nervous, excitable, and neurasthenic, all her peculiarities became very much exaggerated and her character changed; she became unstable, developed aboulia, and, in other words, changed into B. I. So that B. I.—or, more correctly, Miss Beauchamp modified into B. I.—dates from the time of that scene outside the hospital that

night. Sally, too, who knows the inmost soul of Miss Beauchamp, says she changed after that night.

So it follows that the Miss Beauchamp who has been the object of this study, has been educated in college, and been the solicitude of many friends, is not, properly speaking, the original Miss B., but a modified personality rightfully designated as B. I.

On the afternoon of June 7th, 1899, six years later, Miss Beauchamp was in my office. She was not in any way noticeably different from her usual condition. After leaving the office she went to the public library, as was her custom. In the library she met a messenger, who quite unexpectedly brought her a letter, and this letter was from the person whom we have agreed to call Jones. The letter was couched in almost the same language as was his conversation at the time of the hospital incident in 1893. It threw her into a very highly-excited state, and she actually saw a vision :—the scene outside the hospital with herself and Jones as the actors—and actually saw herself and him, and saw the flashes of lightning and heard the thunder, and through it all his voice. Under the influence of this excitement she went to the reading-room, and there had an illusion. In the evening newspaper she saw my name printed in large letters in the headlines, in place of that which was really printed, the name of a relative of mine who had died that morning. Still further upset by this, she made her way home. It was not until many months after this that I learned of this scene, or of the hospital episode in 1893, so that it was long before I found the key to the sequel. (As will appear, if I had known of it all, I should have been saved many hours and much labour in the attempt to understand the later psychical developments.) All I knew then was this. After returning from the library, Miss Beauchamp was in such a nervous state that I was soon sent for. On arrival I found her in a very nervous, highly-excited condition. She was unable to sit still; her limbs were in more or less constant motion. Her condition was one that I had frequently seen after she had been exposed to emotional influences. Presently she changed completely. She became quiet, perfectly natural, talked affably, was very sociable, and, in fact, seemed to be in a condition in which I had never seen her before—more natural in many ways than I had ever seen her, quiet and calm, and apparently in a perfectly healthy state of body and mind; but, to my surprise, I found that she did not know me. She said I was not Dr. Prince, and when I insisted that I was, she laughed and took it just as if I was talking nonsense to her—if I insisted that I was, well, I could have it so, but she knew I wasn't. She said that I was perfectly reckless in coming, that I ought not to have come, and then I discovered that she was under the impression, in fact insisted, that I had come in through the window. As we were in the fourth story, it was plain that she was also under an illusion as to the place where we were. The contrast of these illusions with her normality in other respects was striking. The scene lasted some little time. Finally I showed her my name in my watch. She underwent a slight mental shock. A change came over her. She passed through a brief period of confusion and then became herself again, but without any recollection of what had occurred. The essential points I would emphasise are that—besides appearing perfectly normal—she insisted that I was Jones, imagined we were somewhere else, that I had come in through the window, that I ran great risks in coming because of the publicity, that I ought not to have done it, and that it was a foolish thing to have done. Being ignorant of the preceding events just

narrated, it was not clear at first whether this was simply Miss B. under an illusion, or whether it was a new personality similarly affected.

To cut a long story short (for it took a long time to unravel the mystery), it turned out to be a new personality, who had at this moment waked up, and had gone back six years in her life, and now imagined it was the same night and she was in the same room in the hospital where she had seen that face in the window in 1893. The impetus to her awakening had evidently been given by the shock of the letter and the vision in the library a few hours before; awakening, she went on with her life where she had left off, with the last vestige of memory, which was seeing Jones at the window. Under the influence of this suggestion (she and B. I. are very suggestible) she mistook me for Jones, and, having seen him, as she thought, a moment before (really six years previously) at the window, *inferred* I had entered by that means. The impropriety and unwisdom of it all was a natural thought. This new personality became known in these studies as B. IV.

The next time I saw B. IV. she was free from all illusion, but I was struck by her formal and distant attitude. It soon transpired that she did not know me or the consulting-room, where B. I. had been time and again. In fact, she knew absolutely nothing of the events of the past six years, knew nothing of B. I.'s life in college, knew nothing of the friends whom B. I. had made during these years, knew nothing of me, knew nothing of any of these events whatsoever, nor later, after she was domiciled as one of the Beauchamp family, did she know anything about the present times when B. I. or Sally was present. From this it follows that she knew, and continued to know, nothing of either B. I. or Sally, or that there ever were such personalities.

It took her a long time to accommodate herself to the new order of things and to take up the thread of events. Like Rip Van Winkle, she did not know that the world had moved since she went to sleep. Sally, who was invaluable as an informer, used to report that she seemed to live in the past, and used to speak to people as if it was still 1893. So the family now was increased by one, and there were three who kept changing with one another.

B. IV. is a very different character from either Sally or Miss Beauchamp. A study of the different habits of thought, tastes, and emotions of these three people, has thrown, I believe, much light upon the psychology of character, but in this report I must limit myself to a mere outline of events. There were, of course, gaps in the memory of B. IV. (as with B. I.) corresponding to the time of the existence of the other two personalities. But this B. IV. was never willing to admit. Unlike the others, she is irritable and quick-tempered, and resented as an impertinence—especially as she regarded most of us as strangers—any inquiry into her private thoughts and affairs, and above all any interference with her habits of life and private conduct. Though anxious to know, she was not willing to ask about what had occurred in the gaps when the others were in the flesh, and so was in the habit of inferring and guessing, at which she was very skilful. She was, as stated, even unwilling for a long time to admit that there were gaps, but it was easy to convict her here by a few questions. After fibbing and inferring and guessing, she would break down and confess she did not know, which was the fact.

Now, Sally, although her mental life is also continuous during that of B. IV. (as with B. I.), and although she knows everything B. IV. does at the time she does it, hears what she says, reads what she writes, and sees what she does, nevertheless *Sally does not know B. IV.'s thoughts*. Herein is a very

interesting psychological distinction between Sally's relation to B. I. and to B. IV. She knows B. I.'s inmost soul, she can only infer B. IV.'s thoughts from what she says and does. But Sally studied her closely, and soon discovered for herself that B. IV. knew nothing of the past six years, but was always secretly trying to obtain information, and guessing. Sally, in her astonishment, used to say, "Why, she doesn't know anything, she is always fishing and guessing." For this reason, Sally, until she learned to know B. IV. better, had a great contempt for her, and dubbed her the "Idiot," and whenever after this, she spoke of her, it was as the "Idiot." From this time on, Sally transferred her hatred from B. I. to the "Idiot." She came to regard B. I. as rather a poor sort of creature, and hardly worthy of her consideration anyway, and let her alone; but B. IV. became the object of her attacks. But B. IV. is more than a match for Sally, who is really afraid of her. They quarrel like cats and dogs. One of the most curious and puzzling things was the cause of Sally's hatred of B. I. It was unmitigated jealousy. She was jealous of the attentions B. I. received, jealous of the fact that people liked B. I. and wanted to keep her in existence instead of herself, and therefore—difficult as it is to conceive of a person jealous of herself—Sally was immensely jealous of herself.

I have said that B. IV.'s memory ceases at Providence with seeing the face in the window. She can tell you nothing after that, and knows nothing of the scene outside the door. Both B. I. and Sally recall and describe similarly that scene, but the last thing B. IV. remembers is the face at the window a few minutes before.¹ As one method of corroboration of these events, I produced in B. IV. a crystal vision.² I gave her a glass globe to look at, and told her to think of Providence. As she looked into the glass she was horrified to see there the scene that took place outside the hospital door. She declared with much excitement that it was not true, that it never had occurred, and this she repeated again and again, and remonstrated against my believing it. Like B. I. in the library, she saw herself by flashes of lightning standing by the door with Jones. She saw his excited manner, and heard his voice between the peals of thunder. She saw it all as a *vision*, just as it occurred. She was startled by what she saw, and experienced over again all the emotion of the original scene. . . .

Now the most interesting and most important question is, what is the relationship between all the personalities? What relation do they bear to the normal personality, and, for that matter, which is the normal Miss Beauchamp, or is any one of them the real and normal individual? . . . Sally has been sufficiently emphasised. . . . But B. I. and B. IV., who are they?

One thing must be insisted upon—namely, however normal each may appear superficially, neither is quite normal. In each are missing some of the attributes of the original Miss Beauchamp, but in B. I. the departure from the normal is the least. Her neurasthenic condition, her aboulia, her extreme suggestibility, by which negative hallucination can be produced at will, her exaggerated sensitiveness to emotional influences, like music and religion, which produce certain psychical phenomena, the dominion which ideas acquire

¹ The lack of this knowledge was afterwards the cause of much trouble to B. IV., which was strong evidence of her ignorance.

² A study of Visions based on this case may be found in *Brain*, 1893. See also *Proceedings*, S.P.R., vol. xiv. pp. 366 *et seq.*

in her mind, the exaggeration of certain traits always possessed by her, her tendency to disintegration, by which she at times loses temporarily certain acquirements, like the French language—these and other peculiarities are evidence that a certain amount of disintegration took place in 1893 by which the original personality became fractured and modified. Nevertheless, it would be an exaggeration to affirm that she is a wholly new and distinct personality, or that she is a vigilambulist. It is more correct to say that certain components of her personality have become disintegrated from the rest, certain local areas of her brain, as I have elsewhere put it,¹ have gone to sleep. The original self has become modified into B. I.

B. IV., notwithstanding her greater stability, is a still greater departure from the original self. Her character is totally different; her general attitude towards her environment has changed, for there is missing the taste for, that is, the normal reactions to music, literature, and religion. She has also lost her knowledge of music. She has no emotionability, excepting bad temper; in short, she has retained some characteristics and lost others of the original self.

Now any theory we adopt must explain all this, as well as the particular forms of amnesia and continuities of memory. The explanation which I believe to be the correct one is this: neither B. I. nor B. IV. is strictly the original self, nor are they somnambulistic personalities, but modifications of the original self. The original Miss B. became disintegrated and as a complete psychical composition departed this life in 1893. B. I. and B. IV. are each different disintegrated parts of the complete Miss Beauchamp. In the [first] disintegration of the primary consciousness a certain portion—B. IV.—split itself off and became dormant. The remainder persisted as a modified personality—B. I. Sufficient remained to retain the memories of the past, which from this time became organised with all future experiences and made a continuous memory and personality.

The split-off dormant portion was awakened six years later as the result of an intense excitation of its constituent memories by the shock in the library, and in the awakening wrenched away from B. I. a portion of her mental associations, which thus became common to both. As in 1893, a certain number of groups of psychical associations that belonged to B. I. now remained split off and dormant. Those that remained awake became organised into another personality as B. IV. . . .

Thus the dominant part of B. IV.'s consciousness, being awake up to 1893, remembers her whole life until that date; but being asleep from 1893 to 1899, she has no knowledge of the events of this period. Waking up again suddenly in 1899, she goes back to the day when she went to sleep. . . .

In 1897 B. III., the subliminal consciousness, became developed and acquired an independent existence, and became known as Sally; so that Sally represents the subliminal consciousness, and B. I. and B. IV. simply certain disintegrated elements in the primary supernatant consciousness. The result is that neither B. I. nor B. IV. is the whole original Miss Beauchamp, but—if my studies have led me to the right interpretation—the original self is a combination of the two. If this be true, it should be possible to combine them and obtain the original self. . . .

¹ See "A Contribution to the Study of Hysteria and Hypnosis, &c.," in the *Proceedings of the Society for Psychological Research*, vol. xiv. p. 95.

There remains B. II.; who is B. II.? Now it is possible to hypnotise B. I. and also B. IV. [and] it transpired that B. I. and B. IV. hypnotised became the same person, or B. II. . . . B. II. knows the thoughts of B. I. and equally knows the thoughts of B. IV., but B. I. and B. IV. know nothing of B. II.

Now, if the original complete Miss Beauchamp is a total combination of the whole of B. I. and of B. IV., then if we could put I. and II. together, we ought to get Miss Beauchamp. This I was able to do by suggestion given to the hypnotic self, B. II., and to obtain the original self for a number of hours at a time. I suggested to B. II. that when awake as B. I. she would know all about B. IV., and as B. IV. would know all about B. I. and feel and think as B. I. did. I then waked her up successively as B. I. and as B. IV. In each case she knew all about the times to which I had special reference when I gave the suggestions. As B. I. she told me what she had been doing as B. IV., and as B. IV. what she had been doing as B. I. . . . So that in her sensations, and acquirements, and memory, *she, when thus put together, to all appearances was the original Miss Beauchamp.*

This new personality is plainly a composite of B. I. and B. IV.; not only in memory, but in character, tastes, and general make-up. Sally calls her "that new thing," and has very little, if any, control over her. She herself does not know which she is—I. or IV.—but says she is both. When she is present, Sally tends to sink out of sight and go back—as Sally puts it—"to where I came from."

This final synthesis—the construction of what appears to be the original self—seems to me akin to a proof of the correctness of the diagnosis.

236 A. The case of "Mollie Fancher" was recorded in a book by Judge Abram H. Dailey, entitled "Mollie Fancher: the Brooklyn Enigma. An Authentic Statement of Facts in the Life of Mary J. Fancher, the Psychological Marvel of the Nineteenth Century" (Brooklyn, N. Y.). This book consists of a rather disconnected narrative by Judge Dailey, abstracts of a diary kept by Miss Fancher's aunt, a series of signed statements made by friends, and a number of reprints of articles which had originally appeared in the daily papers. I quote a review of it by Dr. William Romaine Newbold, of the University of Pennsylvania, which appeared in the *Proceedings S.P.R.*, vol. xiv. pp. 396-98. Although my main discussion of supernormal phenomena is deferred to later chapters, it will be convenient to include here Dr. Newbold's criticism of the evidence for such phenomena in Miss Fancher's case.

Miss Fancher was born August 16th, 1848. As a child her health was good, but in March of 1864 it began to fail. She had "nervous indigestion," inability to retain food, "fainting spells," "weakness in the chest," and she "wasted away." May 10th, 1864, she was thrown from her horse and severely injured. In the course of the following summer the lower part of her body suddenly became paralysed. She seemed to recover from the effects of this accident during the autumn, but on June 8th, 1865, as she was stepping from a street car, the car started too soon, she was thrown to the ground, her skirt caught upon a projecting hook, and she was dragged some yards, again receiving serious injuries. This was followed by weakness, transient paralyses, pain, cough, and hæmorrhages from the lungs. In February 1866 convulsions

appeared. Soon afterwards she lost, in rapid succession, sight, speech, and hearing. From that date to 1894, when the book was written, her history was that of a hysteric of the worst type—anæsthesias, paralyses, contractures, and convulsions involving now this, now that organ of sense or group of muscles, and succeeding one another in bewildering variety. Her sight, however, was never restored, although in recent years she seems to be recovering some portion of it. Throughout this period normal sleep seemed to be replaced by "trance," in which the whole body became rigid.

In 1875, after a trance lasting a month, it was found that her memory of the nine years immediately preceding had been totally obliterated, the contractures which had marked those years had disappeared, and all the skill in embroidery, &c., which she had acquired during them was lost.

From 1875 to the date of the book Miss Fancher's memories were approximately continuous, the only exceptions being found in the lives of her secondary selves. She also remembers the events of her early life up to the beginning of the nine-year period. About 1878 a new memory-synthesis appeared, but soon vanished, and was not again observed until 1887. It was then named by her friends "Idol." Others of later date were named "Rosebud," "Pearl," and "Ruby." The "normal" Miss Fancher was named "Sunbeam," to distinguish her from these. Each of these memory-systems or personalities calls itself Mollie Fancher, possesses a portion of Miss Fancher's memories, and remembers its own previous occurrences. No one has any knowledge of any other save in so far as informed by other persons. "Rosebud" seems to be identical with Mollie Fancher as she was at six or seven years. "Idol" and "Pearl" are young girls of about sixteen, but neither recalls the first accident, while "Ruby," who seems to be about the same age, recalls the first, but not the second accident. "Idol" and "Pearl" are quiet, and not markedly unlike one another, while "Ruby" is vivacious, cheerful, and talkative. None of them possesses "Sunbeam's" acquired skill, and all are extremely unstable, appearing only during the night, and lasting but a few minutes.

During her years of blindness Miss Fancher has convinced her friends that she possessed supernormal powers of vision. It is claimed that she has repeatedly read sealed letters, described events at a distance, and found lost articles. She also believes that she sees the world of spirits, but is extremely reticent upon that topic.

One is disappointed to find that Judge Dailey adduces little evidence of value in support of these claims. He has, indeed, recorded the narratives of many witnesses whose truthfulness no one would question, but in not one of these narratives are the facts given with that attention to details and that care to avoid misdescription which the nature of the case demands. Many are vague in the extreme, and very few tell us how much time elapsed between the event and its committal to writing. To glance at only the best of these: Professor Parkhurst submitted to Miss Fancher a sealed envelope containing a slip of printed paper, the contents of which he did not himself know. She told him it contained the words "court," "jurisdiction," and the numerals 6, 2, 3, 4. These he wrote in his notebook, took the envelope away still sealed, read Miss Fancher's statement to two friends, and in their presence opened the envelope. Miss Fancher's statements were found to be correct. But we are not told how large the type was, how many thicknesses of paper covered it, how Miss Fancher handled the envelope, how long she had it in her possession, or whether she had it at any time when Professor Parkhurst was not present.

Dr. Speir states that Miss Fancher once wrote for him upon a slate the contents of a letter which had just been brought to her by the postman, and was as yet unopened. We are not given copies of the two, nor are we told how much time elapsed between the event and the record, nor who wrote the letter, nor whether Miss Fancher could have known that Dr. Speir would be present when the postman came.

Miss Fancher once told Judge Dailey that she had seen him upon a given evening with a gentleman whom she described. After some difficulty Judge Dailey recollected that upon that evening he had been with a friend named Sisson. We are not told how he identified the evening. Some months later Judge Dailey, Mr. Sisson, and another person called upon Miss Fancher. She at first said she had not before seen either of the two gentlemen, but after a moment's reflection said that one, pointing to Mr. Sisson, was the man she had seen with the Judge. This is one of the best cases, as it is corroborated by Mr. Sisson, and it appears that his account was written only six months or so after the event. We would like to know, however, whether any further questions were asked Miss Fancher after she had first stated that she did not recognise Mr. Sisson.

In brief, the evidence which Judge Dailey has collected will seem satisfactory only to those who are already satisfied of the possibility of clairvoyance. It will do little towards establishing that possibility. And as Miss Fancher's clairvoyant powers are said to be much less keen now than they were some years ago, it is not probable that her case will contribute much of value to the evidence for the supernormal. One can readily appreciate the repugnance which Miss Fancher felt to submitting herself to the commission of experts suggested by the New York Medico-Legal Society, but it is much to be regretted that her friends should have allowed the value of her case to be lost through mere negligence.

237 A. The following account is taken from the "Report of Dr. Ira Barrows on the Case of *Miss Anna Winsor*." Extracts from this Report were made by Dr. C. W. Fillmore, and sent to the American Society for Psychical Research. Dr. Barrows and Dr. Fillmore were both of Providence, R. I., and are now deceased. Professor James made some inquiry into the case in 1889, and stated (*Proceedings of the American S.P.R.*, Vol. I., p. 552) that the mother and brother of the patient, and Dr. Wilcox, the former partner of Dr. Barrows, bore corroborative testimony. I recount the case as far as possible in the words of Dr. Barrows, with some abridgments and omissions, and a few explanatory remarks. The parts omitted are chiefly accounts of the patient's spasms, and purely medical descriptions.

The case of Anna Winsor represents an extreme form of hysteropilepsy, with very violent and frequent convulsions, and intervals of insane delusions. Much relief was given by hypnotism (called by Dr. Barrows "magnetism," or "animal magnetism"), but no cure was effected. The detailed record extends over two and a half years, from May 9th, 1860, to January 1863, but some of Dr. Barrows' comments were made at a later date. Miss Winsor died in 1873.

There is clear evidence of a secondary personality, and there seems to have been hyperæsthesia of vision, and perhaps also telæsthesia, and even heteræsthesia; but in the absence of details concerning the experiments made in these directions, we cannot infer with any certainty that supernatural faculty was manifested. It is interesting to note that the first attempt apparently of the secondary personality to communicate resulted in a writing movement of the toes. But the most remarkable feature in the case was that later on the *right arm* became, as it were, the permanent possession of the secondary personality. The personations appear to have been—chiefly, at least,—of the insane type, and there is no evidence of the control of the organism by any external intelligence. The beneficent control of the “right arm” personality is doubtless to be referred to the subject’s own subliminal self.

May 9th, 1860.—Called to visit Miss Winsor, aged eighteen years. From her mother and sister learned the following regarding her history.

When teething had been subject to convulsions. Had grown up a tolerably healthy girl. Had passed through the primary school; was attending a higher one when at fifteen she was attacked with rheumatic fever. She suffered particularly in her joints, and especially the vertebral joints. For seven months she was unable to walk. It was 2½ years before she was able to return to school, and then was very weak, and suffered with rheumatic cardialgia. She continued in school eight months, and then, May 6th, 1860, left school; complained of chilliness and severe headache.

May 7th.—Unusually quiet, wandering about the house unconscious of what she did, scarcely tasting food, and oppressed with drowsiness. *May 8th.*—Reclined upon lounge all day.

May 9th.—First visit. Found her stupid, pulse small, frequent, irregular. Tongue dry; skin hot and dry. Treated her for what appeared to be typhoid fever. At the end of about seventeen days she became convalescent, and I anticipated a speedy recovery. Now, suddenly and without apparent cause, about June 1st, a relapse of fever. Head ached; tongue dried; delirium supervened; convulsions followed; loss of consciousness. The whole vertebral column sensitive to slight pressure. Hard pressure upon the cervical and upper dorsal vertebræ would produce spasm. Tetanic spasms alternating with coma.

No change worthy of notice until June 15th. Apparently unconscious of everything around her; emaciated, haggard, and seemingly about to die; we noticed her toes moving as if trying to form letters on the sheet. Not giving any particular attention to this, she began, with her forefinger, to form letters on the sheet as if trying to spell some word. It was suggested that paper and a pencil be given to her. She began to write names of persons long since dead. Then followed directions about her sickness, and predictions as to her future, saying: “It (always using the third person singular) will be a long time sick; lose her sense of smell; be blind many months; doubtful if she ever walks again. Her sickness will develop many phases and strange phenomena.” Continues to be very sick. Spasms increase in frequency and severity.

About June 26th she became very sensitive to magnetic influence. The touch of many persons became painful, so that it was difficult to get suitable

watchers. A rubber comb, the contact of a cat, as well as the touch of sundry persons, were not only painful, but caused spasms.

August 9th.—Tried animal magnetism. Succeeded in putting her to sleep; slept a short time, but more quiet through the day. August 10th (apparently), tried magnetism again; did not succeed. On August 26th she thinks it is the 4th of July. [This suggests the waking here of some fragment of her personality that had been dormant since July 4th.]

September 8th.—She has not been able to utter a word for ten weeks. All communications are made by writing.

September 13th.—Complains that the room is dark; cannot see. Tells what is going on in an adjoining room. Tells the time by a clock in another room. 14th and 15th.—“Balls” of pain in back and head. 16th, A.M.—Some delirium; in the evening a raving maniac. Tore her hair out by handfuls; fought and bit all who came near her. Rubbed with Tinct. Bell.: magnetism. Succeeded at 12.50 in getting her quiet. 17th and 18th.—Wild with delirium. Tears her hair, bed-clothes, pillow-cases, both sheets, night-dress all to pieces. Her right hand prevents her left hand, by seizing and holding it, from tearing out her hair, but tears her clothes with her left hand and teeth.

[This appears to be the first distinctly noted usurpation of the right arm by the secondary personality.]

September 24th.—Writes the time of day; motions for a book; holds it upside down. Right hand predicts the number of spasms she will have a day: some days more, some less. 25th, 26th, 27th, 28th.—Talks again, but in whispers. 29th.—Complains of great pain in right arm, more and more intense, when suddenly it falls down by her side. She looks at it in amazement. Thinks it belongs to some one else; positive it is not hers. Sees her right arm drawn around upon her spine. Cut it, prick it, do what you please to it, she takes no notice of it. Complains of great pain in the neck and back, which she now calls her shoulder and arm; no process of reasoning can convince her of the contrary. [To the present time (1866, when the Report was read at a Medical Society in Boston), now nearly five years, the hallucination remains firm. She believes her spine is her right arm, and that her right arm is a foreign object and a nuisance. She believes it to be an arm and hand, but treats it as if it had intelligence and might keep away from her. She bites it, pounds it, pricks it, and in many ways seeks to drive it from her. She calls it “Stump; old Stump.” Sometimes she is in great excitement and tears, pounding “Old Stump.” Says “Stump” has got this, that, or the other that belongs to her.]

The history of September is her daily and nightly history to October 25th.

October 25th.—After a spasm, becomes speechless.

October 26th.—One spasm lasting one hour; still speechless. 27th.—Sleeps all day, but occasionally screams as from pain. Rouses in evening and personates different people. 28th, 29th, 30th.—Same. 31st.—Right hand writes, “On November 21st at five o’clock precisely she will swallow water; will swallow nothing but liquid until December 1st, when she will swallow a piece of cracker the size of a wafer.”

November 1st to 10th.—More or less spasms daily. Reason gradually returns. Much depressed in spirits. 11th.—Strings beads; makes figured bead basket and lamp mats; works only with the left hand; every bead in its exact place; works with her eyes closed, and the same in the evening without light as in the daytime. November 12th.—Fell from bed to lounge in a spasm.

From eleven to twelve at night sits up apparently asleep and writes with her paper against the wall; after she awakes seems to be unconscious of what she has written. 13th.—Spasms as usual. In the evening, while sleeping, personates "Aunt Chloe"; writes for flour, mixes and makes some biscuits; pares an apple and makes a pie; *uses both hands when asleep, when awake has no power to move the right*. November 14th, 15th, 16th, 17th, 18th.—Diary about the same. 20th and 21st.—Delirious and spasms. To-day, November 21st, is the day she is to swallow, at five o'clock P.M., water. A quarter before five I secretly took the striking weight from the clock standing in the entry; took two tumblers of water and put a drop of medicine into one; at three minutes before five offered her each glass successively; rejected both. At five o'clock a gurgling sound was heard in her throat. She motioned for the water; passed the tumbler in which I had secretly put a drop of medicine; rejected it; passed the other; took a mouthful, and with great effort swallowed a part of it, some of it running out of her mouth. The deglutition was performed like one attempting it with the mouth wide open.

January 1st, 1861.—From November 20th up to this time, raving delirium; pulls her hair nearly all out from the top of her head. If she can get a pin, plunges it into whoever comes near her. Tears her clothes sadly. Swallows the bit of cracker December 1st, as predicted. *The right hand protects her against the left as much as possible*. She now becomes more rational; talks again; first loud words uttered since November 6th. Calls for a book; reads with it upside down. January 4th.—Becomes blind. From this time to February 1st, constant delirium; frequent spasms.

February 1st to 11th.—No particular change. Swallows water when in the magnetic sleep, and personates sundry persons; personates a Quaker; speaks loud and rapidly; gives an amusing lecture. When the magnetism passes off, remembers nothing of the past; can hardly speak in whispers, and is much prostrated. February 11th.—Takes and swallows a little nourishment—a few tea-spoonfuls of whips, blanc-mange, &c. More or less spasms nearly every day. Under the influence of magnetism writes poetry; personates different persons, mostly those who have long since passed away. Whenever in the magnetic state, whatever she does or says is not remembered when she comes out of it. Commences a series of drawings with her right (paralysed) hand, "Old Stump." Also writes poetry with it. Whatever "Stump" writes or draws, or does, she appears to take no interest in; says it is none of hers, and that she wants nothing to do with "Stump" or "Stump's." I have sat by her bed and engaged her in conversation, and drawn her attention in various ways, while the writing and drawing has been uninterrupted. She had never exhibited any taste for or taken any lessons in drawing.

March.—During this month she complains much of pain in her head, in back of head chiefly, in nape and dorsal vertebræ, which she now calls her right arm. I will here remark further about these drawings. She became blind, 4th January; is still blind; sees as well with eyes closed as open; keeps them closed much of the time. Reads and draws with them closed. Draws in the dark as well as in the light; is clairvoyant. She writes several pieces of poetry, chiefly with the right hand, and as often in twilight and evening before gas is lighted, while it is dark. The handwriting differs greatly in different pieces. The spasms do not differ, either in form or frequency, from last month. The only remedy that has appeared to afford any relief is animal magnetism. The galvanic current has been tried without any success.

April 9th.—Becomes deaf; great pain in head; is conscious of her suffering most of the time. Commences bead work; makes three bead baskets; does it all with her left hand; threads her needle, strings her beads, makes her baskets; works alike by daylight, gaslight, twilight, and in the dark. I have sat by her in the evening and witnessed her work. I lowered the gas to almost total darkness, and asked her to thread her needle and proceed with her work, which she did at once, not seeming to notice that the room was darkened. She selected a small needle from her needlebook, stuck it perpendicularly into a cushion lying by her, bit off the end of the thread, rolled it between her thumb and finger and passed it through the needle's eye as easily and readily as I would have passed it through a finger ring, and proceeded at once to string her beads; eyes closed.

May 15th.—Delirious, imagining herself Queen Anne. . . . *May 19th.*—Three spasms in the A.M.; at 2 P.M. a fourth. Her head is drawn downward and rests upon her knees; but suddenly her body elevates and she balances upon her head; remains in this position a few moments, falls over upon her right side; her body forms an arch while she rests upon the right side of her right foot and upon her right hand, and remains in this position half-an-hour. The spasm passes off; she sinks down prostrate, still delirious; seizes a pencil and paper with her right hand and writes, "Give an injection of Tinct. of Aconite and warm water." Gave it; slept after it several hours. *20th to 23rd.*—Daily spasms, but not so severe. *24th.*—Raving delirium; imagines herself a dog; barks and growls. *26th.*—Awakes delirious. At 5.30 A.M. has a spasm lasting until 8 o'clock. *All the muscles of the body and limbs are rigid, except those of right arm.* With this hand, but partially rigid, she takes a pencil and paper and writes, "After some time in June Anna will be able to swallow for the remainder of the summer." *31st.*—Imagines herself a dog; barks, growls, howls; sets dogs in the street to barking. Seems pleased and imitates them; laps water; sometimes draws back from it; growls and gnashes her teeth; froths at the mouth; attempts to bite; acts as if she had hydrophobia.

June 1st and 2nd.—Hydrophobia and dog personation continued. Spasms in which the legs being drawn under her, her head is drawn down upon her knees, somewhat resembling a ball; she rolls over and over from left to right and from right to left, to which I give the name "Rolling spasms" or *Anakulisma* (revolving). *11th.*—Gave Tinct. Bell. in warm water. *This prescription is written by her right hand while she is delirious.* Her finger and toe nails become very dark purple. These spasms with delirium continue nearly every day through the month. Bell. injections appear to mitigate, and magnetism enables her to sleep several hours during the nights.

August.—Head drawn over upon right shoulder; left hand closed so that it cannot be forced open. *Cannot use either hand while awake, although she uses her right hand readily while asleep.*

October.—Spasms vary; body jerks from side to side; motion like the pendulum of a clock, but rapid; continues several minutes, sometimes making 1000 vibrations, after which she faints. Draws pictures; sews; does bead work, chiefly with her right hand, her left being still closed, although she can use her thumb, and helps with that. This seems to be done in a clairvoyant state, as light and darkness are the same to her, and the work goes on in both alike.

November.—Ruptured a blood-vessel in the lungs; hemorrhage; speaks

only in whispers. December.—Hemorrhage continues; still clairvoyant; draws; sews; bead work with left hand only when awake, with both when asleep.

January 1862.—Nine weeks since she has spoken aloud, twenty-two since she has swallowed. January 27th.—Sight restored. Obligated to have the room darkened because the light is painful. Eighteen months' erratic vision. During these months she had read with her eyes closed and her book upside down. Thinks she sees through her forehead and top of her head. Seldom sleeps without magnetism.

June 7th.—Recovered her voice; can speak loud. . . .

September 10th.—Great pain in head; delirious and beats her head against the wall. September 20th.—Sitting on the floor; raving; imagines herself a dog; growls, barks, and laps water. Has not slept; eyes crossed. Put her on bed; tears clothing. Magnetised her; slept several hours.

[*When her delirium was at its height, as well as at all other times, her right hand is rational, asking and answering questions in writing; giving directions; trying to prevent her tearing her clothes; when she pulls out her hair seizes and holds her left hand. When she is asleep, carries on conversation the same; writes poetry; never sleeps; acts the part of a nurse as far as it can; pulls the bed-clothes over the patient, if it can reach them, when uncovered; raps on the headboard to awaken her mother (who always sleeps in the room) if anything occurs, as spasms, &c.*]

January 1863.—At night and during her sleep "Stump" writes letters, some of them very amusing; writes poetry; some pictures original. Writes "Hasty Pudding," by Barlow, in several cantos, which she had never read; all correctly written, but queerly arranged, as, *e.g.*, one line belonging in one canto, would be transposed with a line in another canto. She has no knowledge of Latin or French, yet "Stump" produces the following rhyme of Latin and English.¹

"Stump" writes both asleep and awake, and the writing goes on while she is occupied with her left hand in other matters. Ask her what she is writing, she replies, "I am not writing; that is 'Stump's' writing. I don't know what he is writing. I don't trouble myself with 'Stump's' doings." Reads with her book upside down and sometimes when covered with the sheet. "Stump" produces two bills of fare in French. . . . Cannot sleep without being magnetised fifteen or twenty minutes at night, and then usually sleeps twelve to fourteen hours.

During the last two and a half years I have been obliged to be absent three or four times for a week or more, and although she has been attended and magnetised by either my friend Dr. C., or Dr. S.—who both have the power of magnetising—she has lost sleep and become raving crazy, tearing her hair, pounding her head; giving herself the name "Queen Victoria," "Queen Anne," Mary, &c., and calling her mother "Queen of Sheba," "Bloody Mary," &c.; myself "Dr. Kane," the "Old Giant," "God Almighty," and so on. . . . After going into the magnetic sleep at night she is very patient, pleasant, modest. Is pleased to see friends; converses pleasantly and rationally upon all subjects but one; upon this she is monomaniac. Her right hand and arm is not hers. Attempt to reason with her and she holds up her left arm and says, "This is

¹ These were six doggerel verses of four lines each, each line beginning in Latin and ending in English, given in full in Dr. Barrows' report, but omitted here.

my left arm. I see and feel my right arm drawn behind me. You say this 'stump' is my right arm. Then I have three arms and hands." In this arm the nerves of sensation are paralysed, but the nerves of motion preserved. *She has no will to move it. She has no knowledge of its motion. This arm appears to have a separate intelligence. When she sleeps it writes or converses by signs. It never sleeps; watches over her when she sleeps; endeavours to prevent her from injuring herself or her clothing when she is raving. It seems to possess an independent life, and, to some extent, foreknowledge.*

238 A. A detailed record of the case of Mary Lurancy Vennum was originally given in the *Religio-Philosophical Journal* in 1879, and shortly afterwards published in pamphlet form under the title "The Watseka Wonder," by E. W. Stevens. The first part of the account which I shall give here consists of an abridgment from the narrative given in the pamphlet by Dr. Stevens (second edition, Chicago, Religio-Philosophical Publishing House, 1887), with some further statements by Mr. Roff. The second part consists of some additional evidence obtained by Dr. Hodgson in personal interviews with some of the chief witnesses, which was published in the *Religio-Philosophical Journal* for December 20th, 1890. Colonel J. C. Bundy, who was Editor of the *Religio-Philosophical Journal* when the record was first published, and was himself well known as a skilful and scrupulously honest investigator of spiritistic phenomena, speaks in the highest terms of Dr. Stevens (who died in 1885), and adds: "We took great pains before and during publication to obtain full corroboration of the astounding facts from unimpeachable and competent witnesses."

The case briefly is one of alleged "possession" or "spirit-control." The subject of the account, Mary Lurancy Vennum, a girl nearly fourteen years old, living at Watseka, Illinois, became apparently controlled by the spirit of Mary Roff, a neighbour's daughter who had died at the age of eighteen years and nine months, when Lurancy Vennum was a child of about fifteen months old. The most extraordinary feature in the case was that the "control" by Mary Roff lasted almost continuously for a period of nearly four months, from February 1st till May 21st, 1878. The narrative by Dr. Stevens was prepared shortly afterwards with the assistance of the chief witnesses, and confirmed by the parents of both Mary Roff and Lurancy Vennum. I give extracts from it, with some slight verbal alterations, and abridgments which are indicated by the square brackets.

[Mary Lurancy Vennum, the "Watsseka Wonder," was born April 16th, 1864, in Milford township, about seven miles from Watseka, Illinois. The family moved to Iowa in July 1864 (when Lurancy was about three months old), and returned to within eight miles from Watseka in October 1865 (three months after the death of Mary Roff). Lurancy was then about a year and a half old. After two other moves in the neighbourhood, the family moved into Watseka on April 1st, 1871, locating about forty rods from the residence of A. B. Roff. They remained at this place during the summer. The only

acquaintance ever had between the two families during the season was simply one brief call of Mrs. Roff, for a few minutes, on Mrs. Vennum, which call was never returned, and a formal speaking acquaintance between the two gentlemen. Since 1871 the Vennum family have lived entirely away from the vicinity of Mr. Roff's, and never nearer than now, on extreme opposite limits of the city.

"Rancy," as she is familiarly called, had never been sick, save a light run of measles in 1873. A few days before the following incidents took place she said to her family: "There were persons in my room last night, and they called 'Rancy! Rancy!!' and I felt their breath on my face." The very next night she arose from her bed, saying that she could not sleep, that every time she tried to sleep persons came and called "Rancy! Rancy!!" to her. Her mother went to bed with her, after which she rested and slept the rest of the night.

[On July 11th, 1877, she had a sort of fit, and was unconscious for five hours. Next day the fit recurred, but while lying as if dead she described her sensations to her family, declaring that she could see heaven and the angels, and a little brother and sister and others who had died. The fits or trances, occasionally passing into ecstasy, when she claimed to be in heaven, occurred several times a day up to the end of January 1878; she was generally believed to be insane, and most friends of the family urged that she should be sent to an insane asylum.

At this stage Mr. and Mrs. Asa B. Roff, whose daughter, Mary Roff, as we shall see, had had periods of insanity, persuaded Mr. Vennum to allow him to bring Dr. E. W. Stevens of Janesville, Wisconsin, to investigate the case.]

On the afternoon of January 31st, 1878, the two gentlemen repaired to Mr. Vennum's residence, a little out of the city. Dr. Stevens, an entire stranger to the family, was introduced by Mr. Roff at four o'clock P.M.; no other persons present but the family. The girl sat near the stove, in a common chair, her elbows on her knees, her hands under her chin, feet curled up on the chair, eyes staring, looking every way like an "old hag." She sat for a time in silence, until Dr. Stevens moved his chair, when she savagely warned him not to come nearer. She appeared sullen and crabbed, calling her father "Old Black Dick" and her mother "Old Granny." She refused to be touched, even to shake hands, and was reticent and sullen with all save the doctor, with whom she entered freely into conversation, giving her reasons for doing so; she said he was a spiritual doctor, and would understand her.

[She described herself first as an old woman named Katrina Hogan, and then as a young man named Willie Canning, and after some insane conversation had another fit, which Dr. Stevens relieved by hypnotising her. She then became calm, and said that she had been controlled by evil spirits. Dr. Stevens suggested that she should try to have a better control, and encouraged her to try and find one. She then mentioned the names of several deceased persons, saying there was one who wanted to come, named Mary Roff.]

Mr. Roff being present, said: "That is my daughter; Mary Roff is my girl. Why, she has been in heaven twelve years. Yes, let her come, we'll be glad to have her come." Mr. Roff assured Lurancy that Mary was good and intelligent, and would help her all she could; stating further that Mary used to be subject to conditions like herself. Lurancy, after due deliberation and counsel with spirits, said that Mary would take the place of the former wild and unreasonable influence. Mr. Roff said to her, "Have your mother bring you

to my house, and Mary will be likely to come along, and a mutual benefit may be derived from our former experience with Mary."

[On the following morning, Friday, February 1st, Mr. Venum called at the office of Mr. Roff and informed him that the girl claimed to be Mary Roff, and wanted to go home. He said, "She seems like a child real homesick, wanting to see her pa and ma and her brothers."

Mary Roff was born in Indiana in October 1846. The family, after several changes of residence, including a visit to Texas in 1857, finally made their permanent home in Watseka in 1859. Mary had had fits frequently from the age of six months, which gradually increased in violence. She also had periods of despondency, in one of which, in July 1864, she cut her arm with a knife until she fainted. Five days of raving mania followed, after which she recognised no one, and seemed to lose all her natural senses, but when blindfolded could read and do everything as if she saw. After a few days she returned to her normal condition, but the fits became still worse, and she died in one of them in July 1865. Her mysterious illness had made her notorious in the neighbourhood during her life-time, and her alleged clairvoyant powers are said to have been carefully investigated "by all the prominent citizens of Watseka," including newspaper editors and clergymen.

It was in February 1878 that her supposed "control" of Lurancy began. The girl then became "mild, docile, polite, and timid, knowing none of the family, but constantly pleading to go home," and "only found contentment in going back to heaven, as she said, for short visits."]

About a week after she took control of the body, Mrs. A. B. Roff and her daughter, Mrs. Minerva Alter, Mary's sister, hearing of the remarkable change, went to see the girl. As they came in sight, far down the street, Mary, looking out of the window, exclaimed exultingly, "There comes my ma and sister Nervie!" — the name by which Mary used to call Mrs. Alter in girlhood. As they came into the house she caught them around their necks, wept and cried for joy, and seemed so happy to meet them. From this time on she seemed more homesick than before. At times she seemed almost frantic to go home.

On the 11th day of February, 1878, they sent the girl to Mr. Roff's, where she met her "pa and ma," and each member of the family, with the most gratifying expressions of love and affection, by words and embraces. On being asked how long she would stay, she said, "The angels will let me stay till some time in May;" and she made it her home there till May 21st, three months and ten days, a happy, contented daughter and sister in a borrowed body.

The girl now in her new home seemed perfectly happy and content, knowing every person and everything that Mary knew when in her original body, twelve to twenty-five years ago, recognising and calling by name those who were friends and neighbours of the family from 1852 to 1865, when Mary died, calling attention to scores, yes, hundreds of incidents that transpired during her natural life. During all the period of her sojourn at Mr. Roff's she had no knowledge of, and did not recognise any of Mr. Venum's family, their friends or neighbours, yet Mr. and Mrs. Venum and their children visited her and Mr. Roff's people, she being introduced to them as to any strangers. After frequent visits, and hearing them often and favourably spoken of, she learned to love them as acquaintances, and visited them with Mrs. Roff three times.

One day she met an old friend and neighbour of Mr. Roff's, who was a widow when Mary was a girl at home. Some years since the lady married a

Mr. Wagoner, with whom she yet lives. But when she met Mrs. Wagoner she clasped her around the neck and said, "O Mary Lord, you look so very natural, and have changed the least of any one I have seen since I came back." Mrs. Lord was in some way related to the Vennum family, and lived close by them, but Mary could only call her by the name by which she knew her fifteen years ago, and could not seem to realise that she was married. Mrs. Lord lived just across the street from Mr. Roff's for several years, prior and up to within a few months of Mary's death; both being members of the same Methodist church, they were very intimate.

Some days after Mary was settled in her new home Mrs. Parker, who lived neighbour to the Roffs in Middleport in 1852, and next door to them in Watseka in 1860, came in with her daughter-in-law, Nellie Parker. Mary immediately recognised both of the ladies, calling Mrs. Parker "Auntie Parker," and the other "Nellie," as in the acquaintance of eighteen years ago. In conversation with Mrs. Parker Mary asked, "Do you remember how Nervie and I used to come to your house and sing?" Mrs. Parker says that was the first allusion made to that matter, nothing having been said by any one on that subject, and says that Mary and Minerva used to come to their house and sit and sing "Mary had a little lamb," &c. Mrs. Dr. Alter (Minerva) says she remembers it well. This was when Mr. Roff kept the post-office, and could not have been later than 1852, and twelve years before Lurancy was born.

One evening, in the latter part of March, Mr. Roff was sitting in the room waiting for tea, and reading the paper, Mary being out in the yard. He asked Mrs. Roff if she could find a certain velvet head-dress that Mary used to wear the last year before she died. If so, to lay it on the stand and say nothing about it, to see if Mary would recognise it. Mrs. Roff readily found and laid it on the stand. The girl soon came in, and immediately exclaimed as she approached the stand, "Oh, there is my head-dress I wore when my hair was short!" She then asked, "Ma, where is my box of letters? Have you got them yet?" Mrs. Roff replied, "Yes, Mary, I have some of them." She at once got the box with many letters in it. As Mary began to examine them she said, "Oh, ma, here is a collar I tatted! Ma, why did you not show to me my letters and things before?" The collar had been preserved among the relics of the lamented child as one of the beautiful things her fingers had wrought before Lurancy was born; and so Mary continually recognised every little thing and remembered every little incident of her girlhood.

It will be remembered that the family moved to Texas in 1857. Mr. Roff asked Mary if she remembered moving to Texas or anything about it. "Yes, pa, and I remember crossing Red River and of seeing a great many Indians, and I remember Mrs. Reeder's girls, who were in our company." And thus she from time to time made first mention of things that transpired thirteen to twenty-five years ago.

[Occasionally she would go into trance, and the control, Mary Roff, described this as going to heaven, and seeing the beautiful things there and talking with the angels, and sometimes during the trance other spirits would present themselves and speak freely their own language and sentiments.]

On May 7th Mary called Mrs. Roff to a private room, and there in tears told her that Lurancy Vennum was coming back. She seemed very sad, and said she could not tell whether she was coming to stay or not; that if she thought she was coming to stay, she would want to see Nervie and Dr. Alter and Allie, and bid them good-bye. She sat down, closed her eyes, and in a few

moments the change took place, and Lurancy had control of her own body. Looking wildly around the room, she anxiously asked, "Where am I? I was never here before."

Mrs. Roff replied, "You are at Mr. Roff's, brought here by Mary to cure your body."

She cried and said, "I want to go home."

Mrs. Roff asked her if she could stay till her folks were sent for. She said, "No."

She was then asked if she felt any pain in her breast. (This was during the period that Mary was suffering pain in the left breast; continually holding her hand, pressing it.) She replied, "No, but Mary did."

In about five minutes the change was again made, and Mary came overjoyed to find herself permitted to return, and called, as she often had, for the singing of her previous girlhood's favourite song, "We are Coming, Sister Mary."

In conversation with the writer about her former life, she spoke of cutting her arm as hereinbefore stated, and asked if he ever saw where she did it. On receiving a negative answer, she proceeded to slip up her sleeve as if to exhibit the scar, but suddenly arrested the movement, as if by a sudden thought, and quickly said, "Oh, this is not the arm; that one is in the ground," and proceeded to tell where it was buried, and how she saw it done, and who stood around, how they felt, &c., but she did not feel bad. I heard her tell Mr. Roff and the friends present, how she wrote to him a message some years ago through the hand of a medium, giving name, time, and place. Also of rapping and of spelling out a message by another medium, giving time, name, place, &c., &c., which the parents admitted to be all true. I heard her relate a story of her going into the country with the men, some twenty odd years ago, after a load of hay, naming incidents that occurred on the road, which two of the gentlemen distinctly remembered.

For the discovery of facts unknown to others, Mary seemed remarkably developed. One afternoon she, with much concern and great anxiety, declared that her brother Frank must be carefully watched the coming night, for he would be taken very sick, and would die if not properly cared for. At the time of this announcement he was in his usual health, and engaged with the Roff Bros.' band of music up town. The same evening Dr. Stevens had been in to see the family, and on leaving was to go directly to Mrs. Hawks, far off in the Old Town, and the family so understood it. But at about nine and a half o'clock the same evening Dr. Stevens returned unannounced to Mr. Marsh's, Mr. Roff's next neighbour, for the night. At two o'clock in the morning Frank was attacked with something like a spasm and congestive chill, which almost destroyed his consciousness. Mary at once saw the situation as predicted, and said, "Send to Mrs. Marsh's for Dr. Stevens." "No, Dr. Stevens is at Old Town," said the family. "No," said Mary, "he is at Mr. Marsh's; go quick for him, pa." Mr. Roff called, and the doctor, as Mary said, was at Mr. Marsh's. On his arrival at the sick bed Mary had entire control of the case. She had made Mrs. Roff sit down, had provided hot water and cloths and other necessities, and was doing all that could be done for Frank. The doctor seconded her efforts, and allowed her to continue. She saved her brother, but never made a move after the doctor's arrival, without his co-operation or advice.

Mary often spoke of seeing the children of Dr. Stevens in heaven, who

were about her age and of longer residence there than herself. She said she was with them much, and went to his home with him. She correctly described his home, the rooms and furniture, gave the names and ages of his children.

During her stay at Mr. Roff's her physical condition continually improved, being under the care and treatment of her supposed parents and the advice and help of her physician. She was ever obedient to the government and rules of the family, like a careful and wise child, always keeping in the company of some of the family, unless to go in to the nearest neighbours across the street. She was often invited and went with Mrs. Roff to visit the first families of the city, who soon became satisfied that the girl was not crazy, but a fine, well-mannered child.

As the time drew near for the restoration of Lurancy to her parents and home, Mary would sometimes seem to recede into the memory and manner of Lurancy for a little time, yet not enough to lose her identity or permit the manifestation of Lurancy's mind, but enough to show she was impressing her presence upon her own body.

[On May 19th, in the presence of Henry Vennum, Lurancy's brother, Mary left control for a time, and "Lurancy took full possession of her own body," recognising Henry as her brother. The change of control occurred again when Mrs. Vennum came to see her the same day.]

On the morning of May 21st Mr. Roff writes as follows:—

"Mary is to leave the body of Rancy to-day, about eleven o'clock, so she says. She is bidding neighbours and friends good-bye. Rancy to return home all right to-day. Mary came from her room upstairs, where she was sleeping with Lottie, at ten o'clock last night, lay down by us, hugged and kissed us, and cried because she must bid us good-bye, telling us to give all her pictures, marbles, and cards, and twenty-five cents Mrs. Vennum had given her to Rancy, and had us promise to visit Rancy often."

[Mary arranged that her sister, Mrs. Alter, should come to the house to say good-bye to her, and that when Lurancy came at eleven o'clock she should take her to Mr. Roff's office, and he would go to Mr. Vennum's with her. There was some alternation of the control on the way, but the final return of the normal Lurancy Vennum took place before they reached Mr. Roff's office, and on arriving at her own home she recognised all the members of her own family as such, and was perfectly well and happy in her own surroundings. A few days later, on meeting Dr. Stevens, under whose care she had been at Mr. Roff's house, she had to be introduced to him as an entire stranger, and treated him as such. The next day she came to him spontaneously, saying Mary Roff had told her to come and meet him, and had made her feel he had been a very kind friend to her, and she gave him a long message purporting to be from Mary.

A letter from Mr. Roff, dated December 4th, 1886, published in the *Religio-Philosophical Journal*, states that Lurancy Vennum continued to live with her parents until January 1st, 1882, when she married a farmer, George Binning. The Roffs saw her often both before and after her marriage, until she moved further west in 1884, "and then," Mr. Roff says, "Mary would take control of Lurancy just as she did during the time she was at our house in 1878. . . . Aside from this, she had little opportunity of using her mediumship, her parents being afraid to converse with her on the subject lest it should cause a return of the 'spells' (as they called them), . . . and her husband never having made

himself acquainted with spiritualism. . . . Lurancy has what might be called, perhaps, a remembrance of her old experience while controlled by the spirit. She always speaks of it thus: 'Mary told me,' or 'Mary made me acquainted,' &c. She became acquainted with several persons while Mary controlled her, . . . and when the control left her, she continued the acquaintance thus formed. . . . She has never had any occasion for a physician since she left us, never having been sick since then." Mr. Roff also stated that at the birth of her first child she became entranced, and did not recover consciousness till after the child was born.]

Dr. Hodgson visited Watseka on April 12th, 1890, and cross-examined the principal witnesses of the case who were still living in the neighbourhood, including Mr. and Mrs. Roff, Mrs. Minerva Alter (their daughter), Mrs. Robert Doyle, Mrs. Kay, Mrs. Marsh, Mrs. Wagner, and Mrs. T. Venum, a distant cousin of Lurancy's. The evidence obtained from them was published by Dr. Hodgson in the *Religio-Philosophical Journal* for December 20th, 1890, from which I quote extracts as follows:—

Mr. Roff stated that when Lurancy Venum first arrived at his house she looked around and said, "Where's Nervie?"—the name by which Mary Roff had been accustomed to call her sister Minerva, now, and at the time of Lurancy Venum's experience, Mrs. Minerva Alter.

Mrs. Roff stated that Lurancy Venum had never been in her house until she came there as Mary Roff. After looking round the house she said, "Why, there's our old piano, and there's the same old piano cover." This piano and cover had been familiar to Mary Roff in another house, where Mary Roff died. Lurancy referred to some peculiar incidents in Mary Roff's life almost every day, and she spoke once in detail about her stay at a water-cure place in Peoria where Mary Roff had been. Mrs. Roff once said to her, "Mary, do you remember when the stove pipe fell down and Frank was burned?" "Yes." "Do you know where he was burned?" "Yes; I'll show you," and she showed the exact spot on the arm where Frank was burned.

Mrs. Minerva Alter said that the mannerisms and behaviour of Lurancy when under the control resembled those of her sister Mary. Lurancy Venum knew Mrs. Alter previously as Mrs. Alter, having met her at the school, &c., but when under the control of Mary she embraced Mrs. Alter affectionately and called her "Nervie"—a name by which Mrs. Alter had not been called for many years, but which was Mary's special pet name for her. In later years she had been commonly called Minnie by her intimate friends. Lurancy, as Mary Roff, stayed at Mrs. Alter's home for some time, and almost every hour of the day some trifling incident of Mary Roff's life was recalled by Lurancy. One morning she said, "Right over there by the currant bushes is where Allie greased the chicken's eye." Allie was a cousin of Mary Roff, and lived in Peoria, Ill. She visited the Roffs in the lifetime of Mary, with whom she played. This incident happened several years before the death of Mary Roff. Mrs. Alter remembered it very well, and recalled their bringing the chicken into the house for treatment. Lurancy in her ordinary state had never met Allie, who is now Mrs. H——, living in Peoria, Ill. One morning Mrs. Alter asked her if she remembered the old dog (a dog which died during the lifetime

of Mary Roff). Lurancy replied, "Yes; he died just there," and she pointed out the exact spot where the dog had breathed his last.

Mrs. Robert Doyle stated that she called upon Lurancy Vennum before she was removed to the house of Mr. Roff. She said, "What's the matter, Lurancy?"

L. V.—"That's not my name. You knew me when I was a little girl. You know well enough what my name is. It is Mary Roff. Your husband's in partnership with my father, and you have a baby named for my sister Minerva."

Mr. Doyle was a partner of Mr. Roff in 1863, and was in partnership with him when Mary Roff died. The partnership was dissolved about six years later, when Lurancy Vennum was six or seven years old. Mrs. Doyle had a daughter named Minerva after Mary Roff's sister, who was a baby at the time of the death of Mary Roff.

When Lurancy was being taken to Mr. Roff's house she tried to get to another house on the way, insisting that it was her home. They had to take her past it almost forcibly. This house was the house where Mr. Roff was living at the time of Mary Roff's death, and was also the house in which Mary Roff died. They shortly afterwards moved to another house, to which Lurancy was being taken.

Mrs. Wagner stated that she knew Lurancy Vennum very well both before, and during, and after the remarkable circumstances of her connection with Mary Roff. When Mary Roff died Mrs. Wagner's name was Mrs. Lord, and Mary Roff had been in her class at Sunday School. She had known Mary Roff for several years before her death—since the year 1861. Mary Roff died in 1865, and Mrs. Lord married a second time in 1866. When she called upon the Roffs after Lurancy had gone there she was greeted very affectionately by Lurancy as Mrs. Lord. She made inquiries, and ascertained that none of the family had mentioned that she was going to the house. Mrs. Wagner said that throughout the time during which Lurancy purported to be Mary Roff she invariably called her Mrs. Lord, and that after Lurancy Vennum's return to her ordinary state she invariably called her Mrs. Wagner.

One circumstance which I ascertained seemed at first sight to weaken, but on further consideration, to strengthen the evidence in favour of the spiritistic interpretation. Mrs. Kay stated that she knew Lurancy Vennum and also Mary Roff, but that Lurancy as Mary Roff did not know her. It appeared, however, that Mary Roff had not seen Mrs. Kay for two years before her death. Mrs. Kay had lived in the state of Wisconsin for two years, returning to Watseka in August, 1865, the month after Mary Roff's death, and Mrs. Kay thought she had changed in appearance somewhat during the fifteen years which had elapsed between the time of her seeing Mary Roff and that of seeing Lurancy under the control.

Dr. Hodgson tried in vain to get some direct statements from Mrs. George Binning (formerly Lurancy Vennum), but received no answer to his inquiries. He writes:—

I have no doubt that the incidents occurred substantially as described in the narrative by Dr. Stevens, and in my view the only other interpretation of the case—besides the spiritistic—that seems at all plausible is that which has been put forward as the alternative to the spiritistic theory to account for the

trance-communications of Mrs. Piper and similar cases, viz., secondary personality with supernormal powers. It would be difficult to disprove this hypothesis in the case of the Watseka Wonder, owing to the comparative meagreness of the record and the probable abundance of "suggestion" in the environment, and any conclusion that we may reach would probably be determined largely by our convictions concerning other cases. My personal opinion is that the "Watsaka Wonder" case belongs in the main manifestations to the spiritistic category.

APPENDICES

TO

CHAPTER IV

407 A. In illustration of the occasional heightening of the sensory faculties in dreams, I give the following case, described by Dr. Hodgson :—

July 30th, 1900.

One of the most vivid experiences in my life occurred when I was eighteen or nineteen years old. It was a "dream" of music in sleep which continued to be audible after I woke for at least a quarter of an hour. So it appears in memory now. I seemed to be well aware at the time that I was listening to music from "the other world." No special melody or harmony remained in recollection, but the music was very complex, very widespread as it were, very rich, very sweet, and with an ineffable *one-ness* about it. I awoke during the influence of it, and lay in ecstasy still hearing it, and remember gazing meanwhile at a star which was visible through a gap in my window-blind. It was just before dawn, and the music seemed to die away as the first light grew. No pleasure that I have ever had in hearing music before or since was at all comparable with the exquisite peaceful joy which flooded me as I listened to that music then. It produced such an effect upon me that I began to learn the violin, which I practised regularly for four years.

R. HODGSON.

409 A. The two next cases are illustrative of self-suggestion in dreams. I quote the first from a paper by Dr. Faure in the *Archives de Médecine*, vol. i., 1876, p. 554.

A shop assistant, strongly built and regular in habits, awoke one morning in a state of fever and agitation, perspiring copiously, anxious and uneasy. He announced that all his savings were gone; he was ruined, done for. He said that on the previous day, while driving a van, he had got into a quarrel with a coachman; and that, in the confusion, his van had broken in the front window of a mirror-maker. He would have to pay for the damage. He told the story with great detail; and still saw himself caught round the neck by his adversary, who had struck him so violently that he had lost consciousness, and that they had had to carry him into a wine-merchant's shop to bring him to. His wife assured us that when he had returned home the evening before he was in his usual condition; that he had seen to his business, passed the evening at home, and gone to bed with no trouble upon him.

For three days X continued in this state of mind, unable to calm himself for a moment, although he was taken to the actual place where the imaginary accident had occurred. It was some days later before he thoroughly understood that it had been a dream. And for a whole month he would fall daily into the

same confusion of memory—would sit down in despair, crying and repeating “We are ruined!” Even seven years afterwards he still had occasional crises of this nature, when he forgot the truth, and lived for several days under the shock of this imaginary disaster.

We may compare with this the next case, where “the touch of a vanished hand” appeared to bring physical relief to the dreamer—the recovery being more rapid than ordinary conditions could explain.

409 B. From *Proceedings* S.P.R., vol. viii. p. 374. The account is given by M. L. Holbrook, M.D., Editor of the *Herald of Health*, 13 and 15 Laight Street, New York, and is dated July 30, 1884.

In the spring of 1870, I had an attack of acute bronchitis, which was very severe, and from the fact that I had had a similar attack every winter and spring for several years, I felt considerable alarm, and believed it would ultimately become chronic, and perhaps terminate my life. As I was then young, and had just entered on a career of labour which I wished to follow for a long time, I became very despondent at such a prospect. In this depressed condition I fell into a sleep which was not very profound, and the following circumstance, which is still fresh in my mind, appeared to take place. My sister, who had been dead more than twenty years, and whom I had almost forgotten, came to my bedside, and said, “Do not worry about your health, we have come to cure you; there is much yet for you to do in the world.” Then she vanished, and my brain seemed to be electrified as if by a shock from a battery, only it was not painful, but delicious. The shock spread downwards, and over the chest and lungs it was very strong. From here it extended to the extremities, where it appeared like a delightful glow. I awoke almost immediately and found myself well. Since then I have never had an attack of the disease. The form of my sister was indistinct, but the voice was very plain; and I have never before had such an experience, nor since.

M. L. HOLBROOK, M.D.

Compare this again with Dr. Tissié's account of his hysterical subject, Albert. “Every time,” said Albert, “that I dream that I have been bitten or beaten, I suffer all day in the part attacked.”¹

415 A. The following is a case of a lost object, where waking effort soon after the loss fails to recall any supraliminal knowledge of the place of deposit. The account is quoted from the *Journal* S.P.R., vol. iv. p. 142 (October 1889).

February 4th, 1889.

On reaching Morley's Hotel, at five o'clock on Tuesday, 29th January 1889, I missed a gold brooch, which I supposed I had left in a fitting-room at Swan & Edgar's. I sent there at once, but was very disappointed to hear that after a diligent search they could not find the brooch. I was very vexed, and worried about the brooch, and that night dreamed that I should find it shut up in a number of the *Queen* newspaper that had been on the table, and in my dream I saw the very page where it would be. I had noticed one of the plates on that page. Directly after breakfast I went to Swan & Edgar's and asked to see the papers, at the same time telling the young ladies about the dream, and where I had seen the brooch. The papers had been moved from that room, but were

¹ Tissié, *Les Rêves*, p. 121.

found, and, to the astonishment of the young ladies, I said, "This is the one that contains my brooch;" and there, at the very page I expected, I found it.

A. M. BICKFORD-SMITH.

We received a substantially similar account from Mrs. Bickford-Smith's brother-in-law, Mr. H. A. Smith, who was a witness of the trouble taken to find the brooch, both at the hotel, and by sending to Swan & Edgar's, on the previous evening.

Yet here, be it observed, Mrs. Bickford-Smith had not had an opportunity of herself inspecting the scene of the loss. Had she returned to Swan & Edgar's before the dream, it is possible that the sight of the books on the table might have revived some recollection of seeing the brooch between the leaves of the *Queen*.

415 B. The next case was given in the *Proceedings* of the American S.P.R. (vol. i. No. 4, p. 363) on the authority of Professor Royce of Harvard. The narrator was Colonel A. v. S. of Texas (whose full name was known to Professor Royce). This case is more complicated than that last given, inasmuch as the missing article was apparently revealed to the percipient by her dead brother in a dream—and revealed in a place where it had been previously looked for in vain. The "orthodox" explanation, however, would be that the position of the knife was first perceived by the subliminal self, which only succeeded in informing the supraliminal self through a dramatic dream.

In the *New York Herald* of December 11th inst. I have noticed your interview, in which you say that you request any person having some unusual experience, such as an exceptionally vivid dream, &c. &c., should address you. The following seems to me a very extraordinary dream, for the truth of which I pledge you my word of honour.

About five years ago I lived with my four children, one boy and three girls, on a farm in Massachusetts. This only son, at the age of about fourteen years, lost his life in an accident, about six months previous to this narration. The youngest of the girls was the pet sister of his since her birth. My wife had died some six years previous to this story; being motherless, made these children unusually affectionate towards each other. One day I had occasion to buy for my girls each a very small lady's knife, about two and a half inches long. A few days afterwards the girls received company from our neighbours' girls, some five or six of them. My youngest one, some eight or nine years old, was so delighted with this, her first knife, that she carried it with her at all times. During the afternoon the children strolled to the large barn, filled with hay, and at once set to climbing the mow to play, and jumping on the hay. During the excitement of the play my little girl lost her knife. This terrible loss nearly broke her heart, and all hands set to work to find the lost treasure, but without success. This finally broke up the party in gloominess. In spite of my greatest efforts to pacify the child with all sorts of promises, she went to bed weeping. During the night the child dreamed that her dead dear beloved brother came to her, taking her by the hand, saying, "Come, my darling, I will show you where your little knife is," and, leading her to the barn, climbing the mow, showed her the knife, marking the place. The dream was

so life-like that she awoke, joyfully telling her sister that her brother had been here, and showing her where she would find her knife. Both girls hastily dressed, and running to the barn, the little girl, assisted by her sister, got on top of the hay, and walked direct to the spot indicated by her brother, and found the knife on top of the hay. The whole party said that they all looked there many times the day before, and insisted that the knife was not there then. This, I think, is a very remarkable dream.—Yours, &c. ———

“In answer to a request for further confirmation,” continues Professor Royce, “our correspondent writes, under date of December 29th, 1887:”—

Yours of December 22nd inst. to hand. According to your request I will give the statement of my girls. The little dreamer says:—

“I have a very vivid recollection of my dream up to this day. I could to-day walk every step that I walked in my dream with brother. I cannot recollect at what time of the night I had my dream. I don’t think I ever was awake during the night, but, on waking in the morning, I had the feeling that I was sure I could go and get the knife. I told my sisters. They at first laughed at my dream, but I insisted that brother had shown me the knife, and I could not have peace in my mind until I went to the barn to get it. One sister went with me. On reaching the hay, I told her to let me go ahead, and walked direct to the spot without hesitating a moment, and picked up my knife!”

She never had any other similar experience, and no other similar experience happened in my family. The sister who went along with her says:—

“As we got up and were dressing, sister told me she knew where her knife was; that brother took her out to the barn during the night and showed it to her. I laughed and tried to persuade her that this was only a dream, but she said that she was so sure of seeing the knife that she would show it to me. She said that brother took her by the hand, and led her to the place, talking to her all the way, and tried to quiet her. She would not give peace until I went along. On getting on top of the hay she walked direct to the spot, saying, ‘Here brother picked the knife up out of the hay,’ and at once said, ‘and oh, here it is,’ picking up the knife. We had been looking this place all over, again and again, the previous evening.”

417 A. Here is a case in which a difficult problem in bookkeeping, which had baffled the narrator’s waking endeavours, was solved during sleep. I quote it from the *Zoist*, vol. viii. p. 328. It was communicated to Dr. Elliotson, with the dreamer’s name and address, by Dr. Davey, of the Colney Hatch Lunatic Asylum.

January 14th, 1850.

MY DEAR —, —In accordance with your request, I herewith transmit you particulars, as they occurred, of the peculiar dream, if such it may be called, which proved of so essential service to me.

As I mentioned to you, I had been bothered since September with an error in my cash account for that month, and despite many hours’ examination, it defied all my efforts, and I almost gave it up as a hopeless case. It had been the subject of my waking thoughts for many nights, and had occupied a large portion of my leisure hours. Matters remained thus unsettled until the 11th

December. On this night I had not, to my knowledge, once thought of the subject, but I had not long been in bed, and *asleep*, when my brain was as busy with the books as though I had been at my desk. The cash-book, banker's pass-books, &c., &c., appeared before me, and without any apparent trouble I almost immediately discovered the cause of the mistake, which had arisen out of a complicated cross-entry. I perfectly recollect having taken a slip of paper in my dream and made such a memorandum as would enable me to correct the error at some leisure time; and, having done this, that the whole of the circumstances had passed from my mind. When I awoke in the morning I had not the slightest recollection of my dream, nor did it once occur to me throughout the day, although I had the very books before me on which I had apparently been engaged in my sleep. When I returned home in the afternoon, as I did early for the purpose of dressing, and proceeded to shave, I took up a piece of paper from my dressing-table to wipe my razor, and you may imagine my surprise at finding thereon the very memorandum I fancied had been made during the previous night. The effect on me was such that I returned to our office and turned to the cash-book, when I found that I had really, *when asleep*, detected the error which I could not detect in my waking hours, and had actually jotted it down at the time. . . .

P.S.—I may add that, on a former occasion, nearly a similar occurrence took place; with, however, this difference, that I awoke at the conclusion of the dream, and was perfectly aware, when certainly awake, of having made the memorandum at that time. This, however, was not the case in the occurrence I have above detailed. . . .

C. J. E.

Mr. E. wrote later:—

I have no recollection whatever as to where I obtained the writing materials, or rather paper and pencil, with which I made the memorandum referred to. It certainly must have been written in the dark, and in my bedroom, as I found both paper and pencil there the following afternoon, and could not for a long time understand anything about it. The pencil was not one which I am in the habit of carrying, and my impression is that I must have either found it accidentally in the room, or gone downstairs for it.

C. J. E.

417 B. Some striking cases in which, during sleep, complex inferences have been drawn, from data presumably present to the waking mind, with more than waking intelligence, were recorded by Professor W. Romaine Newbold, of the University of Pennsylvania, in a paper entitled "Sub-conscious Reasoning," in the *Proceedings S.P.R.*, vol. xii. pp. 11-20, from which I give the following extracts:—

The first case (says Professor Newbold) was given me by my friend and colleague, William A. Lamberton, Professor of Greek in the University of Pennsylvania, and I transcribe his own written statement.

"I went to the Lehigh University in the fall of 1869 as instructor in Latin and Greek. My spare time, however, partly as the result of old leanings of my undergraduate days, partly in consequence of a somewhat intimate companionship that sprang up between me and the instructor in mathematics, after a few months came to be given almost entirely to mathematics. I then made acquaintance for the first time with the pleasures of descriptive geometry;

I may say here that this branch of mathematics has a more direct tendency towards quickening the power of mentally picturing bodies and lines in space than any other part of mathematics that can be called elementary. I mention this here because it may have some bearing upon the experience now to be related.

"Outside of this study of descriptive geometry, my mathematical work was entirely algebraic and analytic. I soon began to try my hand at certain problems. Somewhere in the spring, I think it was, of 1870, I attacked this problem: Given an ellipse, to find the locus of the foot of the perpendicular let fall from either focus upon a tangent to this ellipse at any point. I endeavoured to solve this analytically, starting from the well-known equations of the tangent to an ellipse, and of a perpendicular to a given line from a given point. No thought of attempting a geometrical solution ever entered my head. After battling with these equations for a considerable time—it was over a week and may have been two weeks—I came to the natural conclusion that I was bogged, and that all my efforts, if continued, would only sink me deeper in the bog; the proper thing to do was to call a halt, dismissing the problem as far as possible from my thoughts, and after some time, when my mind had got completely free from it, to return to it afresh, when, I had no doubt, a few minutes would put me in possession of the solution. This I did absolutely and with success. After about a week, I woke one morning and found myself in possession of the desired solution under circumstances to me strange and interesting, so much so that the impression of them has never died away, or even, so far as I can say, become dim or altered in any way. First: the solution was entirely geometrical, whereas I had been labouring for it analytically without ever drawing or attempting to draw a single figure. Second: it presented itself by means of a figure objectively pictured at a considerable distance from me on the opposite wall. Now, although I have been able, and have been so for years, to picture to myself a geometrical figure—even moderately complicated—and use it for solution of a geometrical problem without external lines being drawn, such figures have sensationally for me a distinct location in myself, viz., in the eye itself; they are never, so far as I know, externally presented. This, however, was distinctly external. The room that I occupied had once been a recitation room. It was a long room, running east and west, with two windows on the south side, one in the south-east corner. The north wall had once been partially occupied by a long blackboard, set in the wall and surrounded by a moulding. The blackboard surface was simply a blackened—possibly slated—portion of the wall itself. This had been painted over, but the black showed through the white paint and the moulding was still there; so that, apart from the tradition, with which I was familiar, the fact of a blackboard having been there was perfectly clear and evident. My bed was so placed between the windows on the south and the north wall, that on opening my eyes in the morning the first thing I would be likely to see was the blackboard surface. On opening my eyes on the morning in question, I saw projected upon this blackboard surface a complete figure, containing not only the lines given by the problem, but also a number of auxiliary lines, and just such lines as without further thought solved the problem at once. Both foci were joined with the point of contact of the tangent: the perpendicular was prolonged beyond its point of intersection with the tangent till it met the line from the other focus through the point of contact with the ellipse; a line was drawn from the centre of the ellipse to the

foot of the perpendicular, and, lastly, the locus, a circle on the major axis of the ellipse as diameter, was drawn. I sprang from bed and drew the figure on paper; needless to say, perhaps, that the geometrical solution being thus given, only a few minutes were needed to get the analytical one.

“W. A. LAMBERTON.”

Professor Newbold continues :—

Professor Lamberton has showed me his note-book containing the statement of the problem and the analytical solution. He is unable to find the contemporary drawing above mentioned, and no contemporary account is forthcoming. It is possible that some of the details of the phenomenon have become obscured in the lapse of twenty-five years, but the essential points seem to me to be indubitable,—that Professor Lamberton saw that morning an externalised hallucinatory figure, and that, whatever its precise character, it suggested to him the solution which he had sought in vain by the analytical method. There is no clue to the time at which the reasoning processes necessary to attain the result were carried out, but from general considerations it seems to me most probable that they formed part of some forgotten dream and were not going on “sub-consciously” during waking life. Professor Lamberton is of Scotch-Irish descent, is a man of the most robust physical and mental health, and is of a temperament precisely the opposite of that in which traces of true “sub-conscious” processes are usually found. The function of the disused blackboard, as apparently providing a *point de repère* for the hallucination, is of interest and will suggest many analogies. This is Professor Lamberton’s only hallucinatory experience. He informs me further that his colour memory is bad, although his memory for line and form is excellent. He visualises little, and it was not until some time after the above experience that he learned that it was within the power of some persons voluntarily to externalise their visual memories.

417 C. The following account is also taken from Professor Newbold’s paper, just quoted. He writes :—

For [these] cases I am indebted to another friend and colleague, Dr. Herman V. Hilprecht, Professor of Assyrian in the University of Pennsylvania. Both occurred in his own experience, and I write the account of the first from notes made by me upon his narrative.

During the winter, 1882–1883, he was working with Professor Friedrich Delitzsch, and was preparing to publish, as his dissertation, a text, transliteration, and translation of a stone of Nebuchadnezzar I. with notes. He accepted at that time the explanation given by Professor Delitzsch of the name Nebuchadnezzar—“*Nabû-kudûrru-usur*,” “Nebo protect my mason’s pad, or mortar board,” i.e., “my work as a builder.” One night, after working late, he went to bed about two o’clock in the morning. After a somewhat restless sleep, he awoke with his mind full of the thought that the name should be translated “Nebo protect my boundary.” He had a dim consciousness of having been working at his table in a dream, but could never recall the details of the process by which he arrived at this conclusion. Reflecting upon it when awake, however, he at once saw that *kudûrru*, “boundary,” could be derived from the verb *kadâru*, to enclose. Shortly afterwards he published this translation in his dissertation, and it has since been universally adopted.

I quote this experience, in itself of a familiar type, on account of its interest when viewed in connection with the more curious dream next to be related. I was told of the latter shortly after it happened, and here translate an account written in German by Professor Hilprecht, August 8th, 1893, before the more complete confirmation was received.

"One Saturday evening, about the middle of March 1893, I had been wearying myself, as I had done so often in the weeks preceding, in the vain attempt to decipher two small fragments of agate which were supposed to belong to the finger-rings of some Babylonian. The labour was much increased by the fact that the fragments presented remnants only of characters and lines, that dozens of similar small fragments had been found in the ruins of the temple of Bel at Nippur with which nothing could be done, that in this case furthermore I had never had the originals before me, but only a hasty sketch made by one of the members of the expedition sent by the University of Pennsylvania to Babylonia. I could not say more than that the fragments, taking into consideration the place in which they were found and the peculiar characteristics of the cuneiform characters preserved upon them, sprang from the Cassite period of Babylonian history (*circa* 1700-1140 B.C.); moreover, as the first character of the third line of the first fragment seemed to be KU, I ascribed this fragment, with an interrogation point, to King Kurigalzu, while I placed the other fragment, as unclassifiable, with other Cassite fragments upon a page of my book where I published the unclassifiable fragments. The proofs already lay before me, but I was far from satisfied. The whole problem passed yet again through my mind that March evening before I placed my mark of approval under the last correction in the book. Even then I had come to no conclusion. About midnight, weary and exhausted, I went to bed and was soon in deep sleep. Then I dreamed the following remarkable dream. A tall, thin priest of the old pre-Christian Nippur, about forty years of age and clad in a simple abba, led me to the treasure-chamber of the temple, on its south-east side. He went with me into a small, low-ceiled room, without windows, in which there was a large wooden chest, while scraps of agate and lapis-lazuli lay scattered on the floor. Here he addressed me as follows: 'The two fragments which you have published separately upon pages 22 and 26, belong together, are not finger-rings, and their history is as follows. King Kurigalzu (*circa* 1300 B.C.) once sent to the temple of Bel, among other articles of agate and lapis-lazuli, an inscribed votive cylinder of agate. Then we priests suddenly received the command to make for the statue of the god Ninib a pair of earrings of agate. We were in great dismay, since there was no agate as raw material at hand. In order to execute the command there was nothing for us to do but cut the votive cylinder into three parts, thus making three rings, each of which contained a portion of the original inscription. The first two rings served as earrings for the statue of the god; the two fragments which have given you so much trouble are portions of them. If you will put the two together you will have confirmation of my words. But the third ring you have not yet found in the course of your excavations, and you never will find it.' With this, the priest disappeared. I awoke at once and immediately told my wife the dream that I might not forget it. Next morning—Sunday—I examined the fragments once more in the light of these disclosures, and to my astonishment found all the details of the dream precisely verified in so far as the means of verification were in my hands. The original inscription on the votive cylinder read: 'To the god Ninib, son of Bel, his lord, has Kurigalzu, pontifex of Bel, presented this.'

"The problem was thus at last solved. I stated in the preface that I had unfortunately discovered too late that the two fragments belonged together, made the corresponding changes in the Table of Contents, pp. 50 and 52, and, it being not possible to transpose the fragments, as the plates were already made, I put in each plate a brief reference to the other. (Cf. Hilprecht, 'The Babylonian Expedition of the University of Pennsylvania,' Series A, Cuneiform Texts, Vol. I., Part I, 'Old Babylonian Inscriptions, chiefly from Nippur.')

"H. V. HILPRECHT."

Upon the priest's statement that the fragments were those of a votive cylinder, Professor Hilprecht makes the following comment:—

"There are not many of these votive cylinders. I had seen, all told, up to that evening, not more than two. They very much resemble the so-called seal cylinders, but usually have no pictorial representations upon them, and the inscription is not reversed, not being intended for use in sealing, but is written as it is read."

The following transliteration of the inscription, in the Sumerian language, will serve to give those of us who are unlearned in cuneiform languages an idea of the material which suggested the dream. The straight vertical lines represent the cuts by which the stone-cutter divided the original cylinder into three sections. The bracketed words are entirely lost, and have been supplied by analogy from the many similar inscriptions.

Line 1.	Dingir N	inib du	(mu)	To the god Ninib, child
" 2.	dingir	En-	(lil)	of the god Bel
" 3.	luga	l - a - ni	(ir)	his lord
" 4.	Ku-r	(i- galzu)		Kurigalzu
" 5.	pa-	(tesi dingir Enlil)		pontifex of the god Bel
" 6.	(in- na-	ba)		has presented it.

I translate also the following statement which Mrs. Hilprecht kindly made at my request.

"I was awakened from sleep by a sigh, immediately thereafter heard a spring from the bed, and at the same moment saw Professor Hilprecht hurrying into his study. Thence came the cry, 'It is so, it is so.' Grasping the situation, I followed him and satisfied myself in the midnight hour as to the outcome of his most interesting dream.¹

"J. C. HILPRECHT."

At the time Professor Hilprecht told me of this curious dream, which was a few weeks after its occurrence, there remained a serious difficulty which he was not able to explain. According to the memoranda in our possession, the fragments were of different colours, and therefore could have scarcely belonged to the same object. The original fragments were in Constantinople, and it was with no little interest that I awaited Professor Hilprecht's return from the trip

¹ An apparent discrepancy between Professor Hilprecht's account and that of Mrs. Hilprecht calls for explanation. Professor Hilprecht states that he verified his dream on Sunday morning at the University; Mrs. Hilprecht that he verified it immediately upon awaking, in his library. Both statements are correct. He had a working copy in his library which he examined at once, but hurried to the University next morning to verify it by comparison with the authorised copy made from the originals.—W. R. N.

which he made thither in the summer of 1893. I translate again his own account of what he then ascertained.

November 10th, 1895.

"In August 1893, I was sent by the Committee on the Babylonian Expedition to Constantinople, to catalogue and study the objects got from Nippur and preserved there in the Imperial Museum. It was to me a matter of the greatest interest to see for myself the objects which, according to my dream, belonged together, in order to satisfy myself that they had both originally been parts of the same votive cylinder. Halil Bey, the director of the museum, to whom I told my dream, and of whom I asked permission to see the objects, was so interested in the matter, that he at once opened all the cases of the Babylonian section, and requested me to search. Father Scheil, an Assyriologist from Paris, who had examined and arranged the articles excavated by us before me, had not recognised the fact that these fragments belonged together, and consequently I found one fragment in one case, and the other in a case far away from it. As soon as I found the fragments and put them together, the truth of the dream was demonstrated *ad oculos*—they had, in fact, once belonged to one and the same votive cylinder. As it had been originally of finely veined agate, the stone-cutter's saw had accidentally divided the object in such a way that the whitish vein of the stone appeared only upon the one fragment and the larger grey surface upon the other. Thus I was able to explain Dr. Peters's discordant description of the two fragments."

Professor Hilprecht is unable to say what language the old priest used in addressing him. He is quite certain that it was not Assyrian, and thinks it was either English or German.

There are two especial points of interest in this case, the character of the information conveyed, and the dramatic form in which it was put. The apparently novel points of information given were:—

1. That the fragments belonged together.
2. That they were fragments of a votive cylinder.
3. That the cylinder was presented by King Kurigalzu.
4. That it was dedicated to Ninib.
5. That it had been made into a pair of earrings.
6. That the "treasure chamber" was located upon the south-east side of the temple.

A careful analysis reveals the fact that not one of these items was beyond the reach of the processes of associative reasoning which Professor Hilprecht daily employs. Among the possible associative consequents of the writing upon the one fragment, some of the associative consequents of the writing on the other were sub-consciously involved; the attraction of these identical elements brings the separate pieces into mental juxtaposition, precisely as the pieces of a "dissected map" find one another in thought. In waking life the dissimilarity of colour inhibited any tendency on the part of the associative processes to bring them together, but in sleep this difference of colour seems to have been forgotten—there being no mention made of it—and the assimilation took place. The second point is more curious, but is not inexplicable. For as soon as the fragments were brought into juxtaposition mentally, enough of the inscription became legible to suggest the original character of the object. This is true also of the third and fourth points. The source of the fifth is not so clear. Upon examining the originals, Professor Hilprecht felt convinced from the size

of the hole still to be seen through the fragments that they could not have been used as finger-rings, and that they had been used as earrings, but the written description which he had before him at the time of his dream did not bring these points to view. Still, such earrings are by no means uncommon objects. Such a supposition might well have occurred to Professor Hilprecht in his waking state, and, in view of the lack of positive confirmation, it would be rash to ascribe it to any supernormal power. The last point is most interesting. When he told me this story, Professor Hilprecht remembered that he had heard from Dr. John P. Peters, before he had the dream, of the discovery of a room in which were remnants of a wooden box, while the floor was strewn with fragments of agate and lapis-lazuli. The walls, of course, and ceiling have long since perished. The location, however, of the room he did not know, and suggested I should write to Dr. Peters and find out whether it was correctly given in his dream, and whether Dr. Peters had told him of it. Dr. Peters replied that the location given was correct, but, he adds, he told Professor Hilprecht all these facts as long ago as 1891, and thinks he provided him with a drawing of the room's relation to the temple. Of this Professor Hilprecht has no recollection. He thinks it probable that Dr. Peters told him orally of the location of the room, but feels sure that if any such plan was given him it would now be found among his papers. This is a point of no importance, however. We certainly cannot regard the location as ascertained by supernormal means.

421 A. In the case next to be quoted, in which a young man sees in a dream the place where his friend's watch has fallen in a field, it might be suggested that the loser's subliminal self had seen the watch fall, and afterwards communicated that knowledge telepathically to his sleeping friend. The analogy of other cases, however, would seem rather to point to an excursion or extension of the dreamer's perception, so as to include the field where the watch was found. The account was originally sent to Professor W. James, and I quote it from the *Proceedings S.P.R.*, vol. xi. p. 397.

PROF. JAMES,—DEAR SIR,—I am informed that you are at the head of the Boston Branch of the English Society of Psychical Research, and beg to call your attention to a singular incident which took place near here some time ago, and which has never been chronicled. It is, in brief, as follows:—

A young man of this place, J. L. Squires by name, was at work on the farm of T. L. Johnson, with another young man, Wesley Davis, who was one day far from the buildings mending fence around a large pasture. Squires was not with him, nor had he ever been far into the pasture. At some time during the day Davis lost his watch and chain from the vest pocket, and although he searched diligently, could not find it, as he had no idea as to the probable locality of the watch. Although only a silver watch, Davis worked for a living and could hardly afford its loss.

In his sympathy for his friend, Squires could not keep his mind off the watch, and after two or three days' thinking of it, went to bed one night still thinking of it. During the night he had a dream, or vision, as we may call it, and saw the watch lying on the ground with the chain coiled in a peculiar position; rocks, trees, and all the surroundings were perfectly plain to him. Telling

his story at the breakfast table, he was, of course, well laughed at, but being so convinced that he could go straight to the watch, he saddled a horse and found it exactly as he expected to.

All the parties concerned are wholly honest and reliable. I will have a detailed statement sworn to if you would like it.

JOHN E. GALE, Guilford, Vermont.

Mr. Squires writes :—

In the month of March 1887, I, Jesse L. Squires, of Guilford, in the county of Windham, and State of Vermont, being then in the twenty-third year of my age, began working for T. L. Johnson, a farmer living in the town aforesaid.

In the month of September following—the exact day of the month I do not remember—I was about one mile from the farm buildings with a young man named Wesley Davis, with whom I had for several years been acquainted, and who had been working with me at said Johnson's for several months, looking after some cattle that had strayed from a pasture. The cattle, eighteen or twenty head, were found in a large mow lot, and seeing us, started to run away in a direction opposite to that in which we wished to drive them. In order to head off the cattle and turn them back, Davis ran one way and I the other, and while running Davis lost his watch and chain from his vest pocket, but did not discover his loss until eight or nine o'clock that night, when it was, of course, too late to search for it. Believing that he must have lost the watch while engaged in getting the cattle back into the pasture, Davis and myself returned to the place the next morning and looked for the watch all the forenoon. Not having any idea of the probable locality in which the watch was lost, and not being at all certain that it was lost while after the cattle, we did not succeed in finding it, although we searched for it until twelve o'clock. The watch was one that Davis had had for some time, and he was much attached to it, and felt very badly about his loss. He worked hard for his living, and could not afford to lose the watch, for which he had paid twenty-five dollars. I felt sorry for him, and thought about the watch continually all the afternoon after we returned from looking for it, and was still thinking of it when I went to sleep that night.

During my sleep, at what hour I could not tell, I saw the watch as it lay upon the ground in the mow lot, over a mile away. It was in the tall grass, at least ten inches high. The face of the watch was turned up, and the small steel chain which was attached to it, lay in a curve like a half circle. About three feet from the watch was a large spot where the grass had been crushed and matted by a creature lying down; about ten rods to the north was a brush fence; about ten or twelve feet to the eastward of the watch was a granite cobble stone one or two feet in diameter, which lay about half out of the ground. When I awoke the next morning, which was Sunday, I felt as certain that I could go straight to the watch as if I had really seen it, and told Davis so, and tried to have him go out and get it. He had no faith in my "vision," "dream," or whatever it may be called, and would not go. In spite of the jests and laughter of the entire family, I saddled a horse and went directly to the watch, which I found with all its surroundings exactly as I had seen it. I was not nearer than forty rods to Davis when the watch was lost, as I ascertained after it was found.

The watch had run down and stopped, the hands pointing to 9.40 o'clock, which I also noted in my dream.

J. L. SQUIRES.

Mr. Gale adds:—

GUILFORD, VERMONT, *March 4th*, 1892.

I hereby certify that I have known the above J. L. Squires for over twenty years, and that I know him to be strictly temperate, honest, and truthful. He has always been in the best of health. He tells me that he has recently had an experience similar to the above, which I will send you if you wish. . . .

JOHN E. GALE, Justice of the Peace.

421 B. The next case also points to an extension of the dreamer's perception. It is taken from the *Journal S.P.R.*, vol. iv. p. 210. Mr. Podmore, who obtained the account, wrote:—

Mr. Watts, who told me the incident immediately before writing it down at my request, is quite unable to find any explanation of the matter. He is quite clear that he had no opportunity to tell any one beforehand, that the image of the broken statue had actually come into his mind at the moment when he was brushing his hair, and the violent shock which he seems to have felt when he saw his dream realised is strong evidence that he is not mistaken on this point.

From Mr. J. HUNTER WATTS, of 39 Seething Lane, E.C.

July 16th, 1889.

I will endeavour to commit to paper the little episode which I related to you verbally. About six years ago I was with my brother George in Paris, where he bought for some eight or ten francs a plaster-of-Paris "Venus de Milo"—a ghastly copy of the original. I protested against the purchase as I had to share the bother of bringing the thing home, and as it was some four or five feet high our fellow-travellers imagined we had with us a corpse rolled up in paper. Arrived home I would not consent to the house being disfigured with the thing, so as a compromise my brother planted it on the summit of a fern rockery in the corner of the garden, where it stood for many months, and I had forgotten its existence save when it was directly in sight. Out of sight it was out of mind. One autumn morning, just after I had risen from bed, I was combing my ambrosial locks before the looking-glass, and I caught myself reflecting that after all it was a pity the thing had blown down and broken, for it did not look so bad at a distance surrounded by the ferns. "Strange too," I thought to myself, "that the head should be so neatly decapitated, though the fall made no other fracture." Then I pulled myself up mentally, for all at once it came to my mind that I had been dreaming, and I smiled to myself that such a trumpery thing should be the subject of my dreams. The whole matter would have been forgotten, would have gone to the limbo of things unremembered, but on going downstairs to breakfast and finding the table not yet furnished, I went for a stroll into the garden. It was wet under foot and a strong wind was blowing. When I came to the fernery I gave a start and for a moment I stood *tout ébahi*, for there was the poor "Venus de Milo," the body unbroken, lying across the ferns, and the head, neatly decapitated, in the middle of the walk, exactly as I had seen it in my dream. For the moment I was convinced that I had been walking in my sleep and had visited the garden, but that I found could not be the case, as it had rained all night and my garments would have been wet through, and my feet,

if unshod, muddy, or their covering, if they had any, defiled, which was not the case. Neither am I given to walking in my sleep. I have never done so. I walked back to the house feeling, to use a vulgar phrase, "knocked all silly." Can it be, I asked myself and I have asked myself the same question a score of times since, that while my body material slumbered in bed some immaterial part of my being wandered in the garden. If so, that immaterial part of me had a remarkable disregard for wind and rain.

The episode is a trifling one, but it has often given me pause and it remains to me inexplicable. As you know I am a Bank Holiday sort of young man, not given to day-dreams.

J. HUNTER WATTS.

In answer to the inquiry whether the statue could have been seen from his bedroom window, or from any other window in the house, Mr. Hunter Watts says: "No, impossible; only by stretching the head out of window another side of house—from rooms occupied by ladies."

A lady to whom Mr. Watts related the dream corroborates as follows:—

45 HUNGERFORD ROAD, CAMDEN ROAD, N.

August 9th.

All I can at all remember about the Venus is that Mr. Watts told us one morning that a strange thing had happened, he having dreamt that the statue had been decapitated, and on going into the garden he found it was so, and that the head of the Venus had been cut clean off, and had rolled on to the path from the figure, which had been placed in the rockery among the ferns. He was very much astonished, as the dream was vivid, and he saw the headless statue as he had seen it in his dream. We could never explain how it happened, the head being as it were cut off.

M. ADAMS.

421 C. Again this quasi-instinctive knowledge, realised on awaking from sleep, of the mutilation of a secluded statue may be compared with cases where a seer becomes aware of the position of a dead body, —sometimes of no special interest to himself.

From *Proceedings S.P.R.*, vol. xi. p. 375.

The following case was borrowed originally from the *Religio-Philosophical Journal*, which described it as follows:—

"A prominent Chicago journalist states [in the *Chicago Times*] that his wife asked him one morning while still engaged in dressing, and before either of them had left their sleeping-room, if he knew any one named Edsale or Esdale. A negative reply was given, and then a 'Why do you ask?' She replied: 'During the night I dreamed that I was on the lake shore, and found a coffin there with the name of Edsale or Esdale on it, and I am confident that some one of that name has recently been drowned there.' On opening the morning paper, the first item that attracted his attention was the report of the mysterious disappearance from his home in Hyde Park of a young man named Esdale. A few days afterwards the body of a young man was found on the lake shore."

In answer to Dr. Hodgson's inquiries, the late Colonel Bundy, who was then editor of the *Religio-Philosophical Journal*, wrote:—

I have known the gentleman and his wife mentioned in case No. 10, by reputation, for some fifteen years, and personally for six years. I obtained from each of them a report of the case when first published, October 14th, 1885, and each said that the statement was true as published in the *Chicago Times* of that date. I saw both of them September 23rd [1888], just prior to publishing the report, and read it to them; each declared it to be a true report of the occurrence. After receipt of Mr. Hodgson's letter I called to see what further information they could furnish in regard to the other points mentioned therein. After reading the letter, the gentleman, who is Mr. Franc B. Wilkie, the well-known editorial writer, and "Poliuto" of the *Chicago Times*, at once volunteered the following statement:—

CHICAGO, October 26th, 1888.

In October, 1885, I was one of the editorial writers on the *Chicago Times*, and wrote the item referred to. I am the individual mentioned therein. The date of the occurrence was about a week prior to the date of the report in the *Times*. I did not make any written memorandum on the day it occurred; as the coincidence was so strong and distinctly marked, it made such an indelible impression on my mind, I did not forget any of the details during the time prior to writing the item. The name was one unknown to me previous to seeing it in the *Chicago Daily News* the morning referred to. I had not seen any reference to the disappearance before that morning. My wife said at the time, and still says, that she had never seen the name, or heard in any way of the disappearance. I was, of course, on the look-out for any report of the return of the young man, or of the finding of his body, and saw the account of the finding of the body in the *Chicago papers* a few days after the appearance of the first item in regard to his disappearance; and then wrote the item for the *Times* of October 14th. I had at the time carefully examined the case in all its bearings, and although I may not agree with the various explanations or theories that might be offered in regard to it, I gave it as a curious coincidence and one that I knew to be true.

FRANC B. WILKIE.

To which Mrs. Wilkie adds the following:—

Having read the foregoing statement, I wish to certify to its truth. The dream was the cause of considerable comment for the few days following, as to the various features of the case, and whether the dream would be verified. My previous presentiments had been with reference to intimate friends, which made this one appear the more marked, and caused Mr. Wilkie to examine the matter more carefully in all its details.

The residence of the young man was eight miles from our home. I am not aware that we have ever known any of the young man's friends, or any one who knew him; and am certain that had the fact of his disappearance been mentioned in my hearing prior to the morning after the dream, I should have remembered the name, for I distinctly remembered that it seemed peculiar to me when I saw it in apparently large silver letters on the coffin.

MRS. FRANC B. WILKIE.

In the *Chicago Daily News* of the morning of Wednesday, October 7th, 1885, appeared the following:—

W. E. Esdaile, in the employ of Robert Warren & Co., commission merchants in the Royal Insurance Building, and residing at 4523 Woodlawn

Avenue, Kenwood, has been missing since last Friday morning. Mr. Esdaile is a Canadian, unmarried, and twenty-seven years of age. His family resides at Montreal. He has been resting from business during the last week, and has spent much of his time strolling along the lake shore. As his accounts are all right, and there is no assignable reason for his disappearance, his friends fear that he has committed suicide. Overwork, it is thought, and an injury to his skull, received some years ago, may possibly have brought on insanity. The police are searching for him.

The following further evidence was obtained :—

The records in the coroner's office for Cook County, Ill., show that inquest No. 941 was held on October 10th, 1885, on the body of Wm. E. Esdaile, drowned October 2nd, in Lake Michigan, whether by accident or otherwise the jury were unable to determine.

Mr. Robert Warren, of the above-named firm of Robert Warren & Co., says that he landed in New York on his return from a trip to England on Monday, October 5th, 1885, and reached Chicago, Wednesday, P.M., October 7th ; that he did not hear of the disappearance of Mr. Esdaile until he reached home, and knows of no public announcement of the disappearance prior to that in the *News* of October 7th ; that, had there been any, he would very likely have heard of it between New York and Chicago, as he was on the look-out for news from Chicago.

Mr. Ward, who had charge of Mr. Warren's business during his absence, says that he was informed of Mr. Esdaile's disappearance on Friday evening, October 2nd. On Saturday, A.M., he examined the papers, &c., found in the young man's room ; found no evidence of suicidal intent, but indications that he was not in his right mind, and concluding that he might have wandered off, a detective was employed to search for him. The matter was kept very quiet, so as to prevent publication of sensational reports that would alarm his friends, and also render it unpleasant for the young man should he be found. Mr. Ward is not aware that any announcement of the matter was made in any papers before the item in the *News* of October 7th. They were following on the track of a young man, whose description corresponded somewhat with that of Mr. Esdaile, who had been seen at the waterworks of Hyde Park (and Kenwood), and then had travelled around the end of Lake Michigan into Indiana, and were expecting to find him very soon, when on Saturday morning, October 10th, notice was received that the body of Esdaile had been found on the lake shore near his home.

In referring to the matter, the *Chicago Tribune* of Saturday, October 10th, 1885, says: "It will be seen that the detectives are on a warm trail and will probably overtake the young man, who is believed to be insanely wandering about without aim or purpose." [There was thus no general belief that he had been *drowned*.]

A Chicago reporter, who resides at Kenwood, and was acquainted with Esdaile, says that he first heard of the disappearance through the school children, who said that the teacher had told them that Mr. Esdaile was missing, and requested them to tell their parents, and ask if any one had seen him. The reporter, knowing Mr. Ward, called on him to obtain the particulars for publication, but Mr. Ward objected, saying that Mr. Warren had been away for some time ; that Mr. Esdaile had been practically in charge of the affairs of the

firm; that Mr. Warren had just landed in New York, and a public announcement of the matter in the papers would cause him unnecessary alarm. The reporter says that the item in the papers, Wednesday, October 7th, was the first public announcement of the matter.

421 D. In the following case, the dream conveys information concerning past business transactions, entirely unknown to the dreamer, and which, had the dream been true, might have seriously affected his interests. But the facts are so presented as to be wholly misleading; and in a way in which no other assignable intelligence (unless it were a forgetful dream of the deceased debtor's or of the satisfied creditor's) would have been likely to have presented them. The dream, however, may have conceivably originated in the dreamer's subliminal perception of the amount in the ledger.

From *Proceedings S.P.R.*, vol. xi. p. 403. The account was originally addressed to Professor James.

LAW OFFICES OF H. & P.,
NEW ORLEANS, *January 8th, 1894.*

MY DEAR SIR,—In May 1889 I had purchased the residence property where I now live, and of course had looked into the title, as to conveyances and liens. This work was concluded, when one night I dreamed this dream.

I was walking through the business part of the city, and met our sheriff, who said, "I am going to sell that house and lot, corner of 2nd and Chestnut Streets, for the claim of R. M— v. J. C—, for 446.50 dols." I was annoyed, of course, thinking that there might have been some mistake in the search for judgment liens—and then I woke up.

J. C— had been a former owner. On my way down to my office next morning I stopped to see his son, W. C—,—his successor in business,—and as a kind of joke, told him my dream. As I told him his face lengthened visibly, and without saying anything, he went to his ledger, and after looking at it said, "You made a slight mistake in figures—it was 444.50 dols."—and then, with a sort of awe, continued, "But with the interest, figured here in pencil, it was just 446.50 dols." I should add that J. C— had been embarrassed before his death, but had settled up his debts, so I had no trouble. Now, had the claim been sued on, the sheriff and lien part of my dream had no truth, but the debt and amount were precise. I knew R. M— very well, but never associated him in any way with J. C—, nor had the slightest reason, that I can recall, to suspect that C— had ever had any dealings with M—, C— being "in cotton" and M— "in sugar."

W. W. HOWE.

In answer to Professor James' inquiries, the following letter was received:—

NO. 54 UNION STREET, NEW ORLEANS,
March 14th, 1894.

PROFESSOR WILLIAM JAMES,—DEAR SIR,—Your favour of the 10th inst. is at hand, and in reply: The occurrence referred to was certainly quite startling, and it was about as follows:—

The heirs of my father, deceased, had sold a property here to Judge W. W. H—, and some time after the sale had been passed and completed and pur-

chase price paid, Judge H—— called at our office one morning and said that he had had a dream (probably the night before) which had annoyed him a little, although he was not disposed to attach any importance to it, but simply to satisfy a not-understood desire to do so, he had come around to mention it to me, and it was this:—

That his dream was that, notwithstanding his careful research of the title of the property and that all encumbrances found had been removed, there had been presented to him for payment a judgment obtained by Mr. R. M—— for an amount which he specified in dollars and cents. I remarked to him that it was very remarkable indeed that that amount would vary very little from what a liability would have been to Mr. M—— had it not been paid, and had drawn interest to that date. I referred to data and computed the interest, and was, as said before, quite startled to find that there was no difference between the figures mentioned by him and what I found the liability to Mr. M—— would have been, had it not been paid off. I regret very much that I did not make memorandum of this amount, and the date, so that it might have been given you explicitly and definitely, but did not, and without knowing the date, I cannot give even approximately the amount mentioned.

I told the Judge, however, that there was an inaccuracy in the dream, and that was that Mr. M——'s claim had never gone to judgment, nor had there been any legal contention or contest about it, but that it was a liability that had been settled in the regular course of business at the proper time.

WM. H. CHAFFE.

421 E. The next case is again explicable on the supposition that the subliminal self of the dreamer perceived the positions of the vessels and gave the warning. Mr. Brighten is known to Mr. Podmore,— who concurs in what appears to be the estimate generally formed of that gentleman, namely, that he is a shrewd, unimaginative, practical man. The account is taken from *Proceedings S.P.R.*, vol. viii. p. 400. Mr. Brighten writes:—

ARGYLE HOUSE, SOUTHEND-ON-SEA,
December 6th, 1884.

I owned a 35-ton schooner, and in August 1876, in very calm weather, I dropped anchor in the Thames at the North shore, opposite Gravesend, as it was impossible to get to the other side, there being no wind.

The current being exceedingly swift at that part we let out plenty of chain cable before going to bed. I had captain and crew of three men on board, besides visitors. Towards morning I found myself awake in my (owner's) cabin with the words ringing in my ears, "Wake, awake, you'll be run down." I waited a few moments, then dropped off to sleep, but was again awakened by the same words ringing in my ears. Upon this I leisurely put on some clothes and went on deck and found the tide rushing past very swiftly, and that we were enveloped in a dense fog, and all was calm and quiet in the early morning, and there was already some daylight. I paced the deck once or twice, then went below, undressed, got into my berth, and fell asleep, only to be again awakened by the same words. I then somewhat more hastily dressed, went on deck, and climbed some way up the rigging to get above the fog, and was soon in a bright, clear atmosphere, with the fog like a sea at my feet, when looking

round I saw a large vessel bearing down directly upon us. I fell, rather than scrambled, out of the rigging, rushed to the forecastle, shouted to the captain, who rushed on deck, explained all in a word or two; he ran to the tiller, unlashd it, put it hard aport: the swift current acting upon the rudder caused the boat to slew across and upward in the current, when on came the large vessel passing our side, and it would have cleared us, but her anchor which she was carrying (having lifted it in consequence of having heaved anchor at low tide with very little cable) caught in our chain, when she swung round and came along-side, fortunately, however, doing us very little damage. I at once jumped on her deck and woke up some men who appeared on deck in various stages of intoxication, who stupidly wanted to remain as they were, but by dint of coaxing and threatening in turn I induced them to take some turns at their capstan, which had the effect of freeing their anchor from my chain, and she soon left us and dropped her anchor a little lower down. I at once narrated the above facts to the captain, and next day informed my visitors of the voice to which we all owed our preservation. I cannot think that it was really a human voice, as in consequence of the fog no one could have seen the relative position of the vessels, and no other vessels were near us within half a mile or more. My visitors at once desired me to return to Greenhithe, and discontinued their trip.

WM. E. BRIGHTEN.

I was one of the visitors on the occasion above referred to, and Mr. Brighten related the occurrence to us on the following day.

ROBERT PARKER.

421 F. The next case is analogous to the preceding one, and may also be explained by supposing that the subliminal self of the dreamer had some perception of the schooner and the shipwrecked crew. It is quoted from *Proceedings S.P.R.*, vol. xi. p. 570. It is not quite clear how much of Captain Scott's narrative was taken from contemporary notes, and probably no further evidence could be obtained as to this now.

Document I.—From Bishop Hale.

March 9th, 1892.

The colony of Western Australia (called at the time the Swan River Settlement) was founded in 1829. Captain Scott must have gone there very shortly after that period.

In the year 1848, I being then Archdeacon of Adelaide, went to Western Australia in attendance upon the Bishop of Adelaide. Captain Scott showed great readiness to assist the Bishop, and both he and I received from him many acts of kindness.

He, one day, told me about his dreams and the circumstances connected therewith. He told it all with such animation and such varying expressions of face that he gave one the idea that the things he spoke of were passing vividly before his mind's eye as he described them.

I was, of course, greatly struck by the narrative, and said I should like very much indeed to have it in writing. He said at once that I should have it; he would have the copy of his log, which he had by him, transcribed for me. I received the MS. a few days afterwards.

His last illness was a long and wearisome one, and the old man was pleased when any friend would look in and sit with him for a time. I was

then Bishop of the Diocese, and I was aware that the clergyman of his parish (Fremantle), Mr. Bostock, was in the habit of sometimes taking his seat by the old man's bedside, in addition to the performance of the usual devotional services.

I never had upon my own mind the slightest doubt about the truth of the narrative, but I was quite aware that some persons to whom I might chance to show it might feel doubtful about it, and it occurred to me that Mr. Bostock's friendly visits to the old man afforded an excellent opportunity for getting some declaration such as that which he did obtain.

MATHEW B. HALE (Bishop).

Document II.—Captain Scott's Account.

June 10th, 1825.

On the night of the 7th of June I dreamed that I saw a schooner, and apparently water-logged, with several men in her and a black man among them. On the 8th I dreamed the same and got up and started the mate up aloft. I stayed on deck until daylight. On the 9th the same dream occurred. Got up and altered the ship's course, having passed between Guadeloupe and Antigua, the day previous, and at 8 P.M. heavy squalls with heavy thunder and lightning; shortened sail. Daylight made all sail, fine pleasant weather. On the 10th, at 8 o'clock, altered the ship's course from W.S.W. to S W. two points for the purpose of ascertaining the true position of the Bird Islands, or to see if these really existed (as on my chart it was marked doubtful). I was at this time very uneasy in my mind, supposing that something was going to happen to my ship. I had related my dream to my mate and passengers, Don Joseph Sevarra, John Poingestre and William Richenburg, Esquires, merchants at Carthage, who wrote the circumstances to the Humane Society and to their house in London.

On the morning of the 10th, at 9.3 A.M., we were all at breakfast; the officer on deck called down the skylight and said that a squall was coming. I immediately repaired on deck to take in the small sails. On looking astern the ship where the squall was coming from, we saw a boat with a large flag flying on an oar, and a man standing up in the bow holding it. I immediately hove the ship to and took in all studding and small sails. My men that were aloft furling royals said that they could see a number of men and that they thought it was a pirate. One of the men stated that was just the way that he was taken the year previous in the same seas. My passengers and officers then requested me to keep the ship away, which I did, they stating that if they should turn out to be pirates, I should not recover my insurance for my ship. I then kept her away under her reefed sails and went down to breakfast. After my entering my cabin, I felt very uneasy and returned to the state-room. Immediately my dream came forcibly in my mind. I then put two pistols and my cutlass by my side and went on deck, called all hands on deck, and again hove the ship to and desired Mr. Poingestre to take the wheel and steer the ship. I then ordered the first officer to lower his boat down and go and see what the boat was. I then ordered the guns to be loaded, made sail, and made a tack towards the boats. On my coming up with them, found that my mate had taken the captain and his men out of the boat and taken them into his, Captain Jellard's boat having a great quantity

of water in, very nearly up to the thwarts, also a large shark, and had her in tow.

After getting Captain Jellard on board, and his men, who were in a very weak state, not able to speak with the exception of the black man, from him I got all the particulars, as follows: It appeared that they belonged to the schooner *James Hambleton*, of Grenada, from America, bound to Grenada, and being short of water, having a very long passage through light winds, were going on shore for water on the Island of Saints, it then being calm. After leaving their ship a light breeze sprang up and the schooner kept her ground, but the boat pulling in a different direction and the current running so strong that the boat's crew became quite exhausted. That at daylight they had the mortification of seeing the schooner inshore of them as far as they could see from the boat, the boat still drifting farther from land and ship until they lost sight of her altogether. The following day they had a very dreadful time of it; it blew a heavy gale, with thunder and lightning; they had to make fast the oars, mast, and sail to the painter of the boat, and let the boat drift to break off the sea that was running. During all this time they had no water or anything to eat. The following day was nearly calm, very light winds and a hot scorching sun: being in the latitude of $16^{\circ} 21'$, longitude $63^{\circ} 14'$, their sufferings were very great all day. Both captain and men tore their clothes off their backs and poured water on themselves to keep them cool. On the morning that I discovered them the black man appealed to his God, saying, "If God hear black man as well as white man, pray send me fish or shark for massa to eat, no let him die." The all-merciful Father heard his prayers and sent him a large shark, which was lying in the boat on her being brought alongside, of which they had drunk the blood and eaten part of the flesh. I immediately knocked in the head of a water-punchon and made them a warm bath and put them severally into it for the purpose of cooling them and getting some parts of their shirts off their skin which were sticking to their backs, their skin being all blistered with the sun and salt water. I gave them a little tea to moisten their mouths every few minutes, until some of them prayed for food and asked for some biscuit; and gave them rice-water and barley-water occasionally. After a good sleep Captain Jellard sent for me below and wished to speak to me. On searching his pockets to see if the black man had told the truth about his ship, I found his register and manifest of his cargo. This satisfied me all was correct, and that they were not pirates. During our conversation I found that I had been in company with Captain Jellard in St. John's, Newfoundland, in the year 1814, he then commanding a fine schooner called the *Catch Me Who Can*, belonging to Spuryar & Co., of Cool.

In a few days they all came round. I gave them up to the British Consul at Carthage and requested him to lose no time to send them on, as we feared that something would be brought against the mate of the schooner, Captain Jellard having all his papers with him. On my arrival in England, I found that Captain Jellard only arrived there three days previous to the execution of his mate and remaining three men, they having been tried for murdering their captain and the other three men. Had not the Consul sent them over in the packet to Jamaica, and requested the admiral to send them up to Grenada with all despatch, these four poor souls would have lost their lives innocently.

[Signed] DANIEL SCOTT,

Commanding the Brig *Ocean* from [illegible] bound to Carthage.

I, George James Bostock, Chaplain of Fremantle, W. Australia, do hereby certify that I attended Daniel Scott in his last illness, February 1865, wherein he repeated the substance of the above as most solemnly true, and ascribed the whole event to the direct guidance of an over-ruling Providence.

[Signed] GEORGE J. BOSTOCK.

9/5/1865.

[We have endeavoured to trace the log-book referred to in Bishop Hale's letter, but without success. Inquiries have been made through Lloyd's Shipping Agency and the Board of Trade, but no log dated as far back as 1825 can be produced; it was not till 1854 that trading vessels were compelled to render official log-books.]

421 G. From the *Journal S.P.R.*, vol. viii. p. 140. The following statement of experiences by Miss Luke was sent to us by Dr. R. Osgood Mason, of New York, author of *Telepathy and the Subliminal Self*. Dr. Mason wrote on January 9th, 1896, concerning Miss Luke: "I have two or three recent dreams or night visions and their fulfilment, of which she told me only a few days since, and which can be dated and substantiated." The statement was finally sent apparently in September 1896.

Miss Mary Luke, 202 Hudson Street, New York City, the percipient in the following cases of veridical dreams, has been very well known to me for more than fifteen years, I having been the attending physician in the family during that time. Her own health, however, has been almost perfect; she is free from all hysterical or nervous symptoms; in fact, I have hardly had occasion to prescribe for her during this whole period. She is a busy, energetic, self-reliant, but very kind-hearted woman, now nearly forty years of age, though looking at least ten years younger. She is unmarried.

She has from childhood been an inveterate somnambulist, walking almost every night, until two years ago when I hypnotised her and suggested that she should not again leave her bed in her sleep. The effect was prompt and decided. She has never since that time walked nor even left her bed while asleep.

She is exceedingly impressionable, and seldom fails to receive definite and true ideas and impressions regarding people who come into her presence or with whom she sits—a faculty which she often exercises, but never for any remuneration. On one occasion a few years ago she varied from this rule, for charity. Being on a visit in a distant country village where she was quite unknown, during a church fair she was asked to occupy the gipsy tent and tell fortunes, a character for which her personal appearance as well as her peculiar psychical endowment especially fitted her. The first day she had the usual share of patronage, but on the second day—the accuracy of her delineations having become the talk of the town—there was a constant stream of visitors to her tent, and more than 300 dollars were realised for the charity.

She has had a large number of veridical dreams, but she was so ridiculed by her family on account of them that she seldom told them, especially not before their fulfilment, so they are not available for the Society for Psychical Research.

Within the past two years, however, since I have known something of her psychic experiences, the dream here related occurred, and fortunately [it was] related before the events were known. . . .

I will give it substantially in her own language, as I took it down while she related it. I will premise that she occupies a three-storey and basement house. Her sister, Mrs. S., with her family, occupies the third floor; she rents the second floor to lodgers, and uses the first floor and basement for her own business. The second floor front, over her parlour, was occupied by a man and his wife, named L., who had been with her six months; they seemed very pleasant people, and she had no occasion to mistrust their honesty. The back room on the same floor was occupied by Mr. B., who had been her tenant for six years.

She says:—

On Wednesday, August 28th, 1895, I had been absent all day; I came in late in the evening and went directly to bed. I noticed nothing out of the way excepting that I missed a small and rather pretty alarm clock from the parlour mantel; I supposed, however, that my lodger Mr. B. had taken it, as he sometimes did if he wished to be aroused at a particular hour, and I thought no more about it.

That night I dreamed or rather seemed to see Mr. and Mrs. L.'s room in great disorder; Mr. and Mrs. L. were gone and everything belonging to them, and also everything of mine which was valuable was gone, and the house was robbed of valuables generally. The scene of the room was very vivid and exact.

In the morning I went directly up to my sister's apartment and asked her, "When have you seen Mrs. L.?" She replied, "She was up here with me at three o'clock yesterday afternoon; she brought up some refreshments and was particularly agreeable." I said at once, "I dreamed last night that she had gone and had robbed the house of its valuables, and had left the room in great disorder." My sister had not seen either of them nor heard any sound in their room after three o'clock. My sister, who had always been inclined to laugh at my dreams, exclaimed, "Your dreams are so queer, M., I cannot help feeling anxious." I went down to my own apartment on the first floor and listened for sounds of people moving overhead, but all was silent. I then went up to their room and rapped repeatedly, but got no reply. I then used my duplicate key and opened the door. The room was unoccupied and in great disorder; all their own property, together with everything of value belonging to me, had disappeared, and the room presented the exact appearance in every respect that I had seen in my dream.

An examination of the house directly afterwards showed that they had taken all my jewellery and trinkets, and the little clock which I had missed the evening before. They had also taken a suit of new clothes and an umbrella from the room of their neighbour B. on the same floor.

Miss Luke adds:—

This is a perfectly correct account of my dream and its fulfilment.

MARY LUKE.

MRS. STALLINGS' STATEMENT.

202 HUDSON STREET, NEW YORK, *September 7th, 1896.*

My sister Mary, known in Dr. Mason's statement as M. L., came upstairs on Thursday morning, August 29th, 1895, and said to me, "When have you seen Mrs. L.?" I said, "Not since three o'clock yesterday. She was up here then, brought some refreshments, and was very agreeable." Mary then said, "I

dreamed last night that she had gone and had stripped the house of everything valuable. I saw the room empty and in disorder—everything valuable was taken away, both hers and mine. I have not heard a sound from them overhead this morning." I said, "Your dreams are so queer, Mary, I can't help feeling anxious." She went downstairs, and soon after went into the room and found it empty; everything valuable was taken. Afterwards it was found that she had taken my sister's jewellery and trinkets, and also a suit of clothes and an umbrella from a lodger on the same floor.

HENRIETTA STALLINGS.

In reply to inquiries, Dr. Mason wrote :—

NEW YORK, *October 4th*, 1896.

MY DEAR DR. HODGSON,—. . . Regarding tracing the robbery, Miss Luke went to the office of the detective force, where she was treated so indifferently because there was "nothing in it" for them, that she surprised them by giving them a piece of her mind and walked out. Afterwards, fearing she would make the matter public, they sent two or three times offering to take the matter up, but she would have nothing more to do with them. . . .

R. OSGOOD MASON.

421 H. The following case is taken from *Proceedings S.P.R.*, vol. xiv. p. 279. It comes from Sir Lawrence Jones, Bart.; the account having been written on the day of the incident.

VENTNOR, *March 23rd*, 1891.

I was called at eight this morning, and my letters left outside the door. I fell asleep again, and had what seemed a long and troublesome dream about a cheque which I had to fill up and sign. At nine I awoke, with a vivid recollection of my dream, got up, opened a packet of letters forwarded from home, and found among them a registered letter containing a cheque for a large sum, which I had to sign as trustee.

L. J. J.

N.B.—I had no reason to expect the receipt of the cheque. The dream was not in any way concerned with the real cheque, but was rather my ineffectual attempts to draw a cheque properly on a blank sheet of paper. But the coincidence was very remarkable.

Lady Jones writes :—

April 1st, 1893.

I can entirely corroborate from my own memory the story of my husband's dream about the cheque.

EVELYN M. JONES.

Sir Lawrence Jones writes later :—

CRANMER HALL, FAKENHAM, *April 1st*, 1893.

I related my dream to Lady Jones immediately after opening my letter. This dream was unusually vivid, and the impression of it remained with me much longer than usual. I dream a good deal, but rarely remember anything except in the case of morning dreams, when I have woken early and gone to sleep again.

421 J. The next case (quoted from *Proceedings S.P.R.*, vol. xiv. p. 280) rests on specially good evidence, since it was noted before verification, while the full account of it was written from notes made immedi-

ately after by Professor A. Alexander, of Rio Janeiro. He says, in sending the account :—

February 4th, 1896.

My informant, Senhor Nascimento, is a life member of the "Society of Arts," and received his technical education in London.

Rio, February 3rd, 1896.

A recent case of apparent clairvoyance has been communicated to me by a Brazilian engineer, called José Custodio Fernandes do Nascimento, who is himself the percipient. I have been acquainted with this gentleman for several years, and know him to be a careful and trustworthy witness. It will be seen that he has enabled me also to give direct testimony to the care with which he has provided for proper evidence.

In thus proceeding, he endeavours to atone for former laxness, inasmuch as some seven or eight years ago he failed to take adequate note of a probably veridical dream, in which he seemed to be trying to escape with his family from the deck of a burning vessel, and to witness the jumping overboard of a man whose clothes had caught fire. A telegram from a northern Brazilian port subsequently gave the news that about that time fire had broken out on board a certain vessel, and that on the occasion some individual had in reality jumped into the sea, more or less in the manner perceived in the dream.

Shortly after three P.M. on Saturday, January 11th, 1896, I met Senhor Nascimento in the Rua do Ouvidor in this city, and he at once gave me verbal particulars of a second experience of the kind, which he had had on that very date.

He stated that, as the result of slackness in his business, he had lately been straitened for want of means, and had felt this impecuniosity all the more that his eldest daughter is shortly to be married to the son of a Don J., a merchant resident in Montevideo.

On the preceding evening of the 10th, the young man J. came to visit his *fiancé* at the usual hour, and mentioned that a letter from his father was waiting for Senhor Nascimento in the Rua da Alfandega at the firm of Jorge Dias Brothers, the correspondents in Rio of Don J. He had not brought it himself, as it was to be delivered to Senhor Nascimento personally.

My informant awoke on the following morning at an early hour, and fell again into a state of slumber between five and six o'clock. He then dreamt that he had called at Dias Brothers, and that they handed him a present from Don J. of one conto of reis (about £40), which he was so glad to receive that he embraced the members of that firm with an effusion of tears. In the dream he seemed to count the money.

He rose with the conviction that his vision would be realised, although no ordinary reasons concurred to make him suppose that such would be the case. This belief led him to write down on a slip of paper (which is herewith enclosed) the following note :—

"Sonhei que ao ir receber a carta dos Senhores Jorge Dias estes me entregaram a somma de 1:000 \$000 de reis, e que eu commovido abracei-os chorando."

11-1-96.

("I dreamt that on going to receive the letter from Senhores Jorge Dias, the latter delivered to me the sum of 1:000 \$000 of reis, and that I, being moved, embraced them with tears.")

11-1-96.)

Senhor Nascimento said nothing to his wife or children about the dream. He merely put the above note under other papers in a pigeon-hole of his bureau, which he then locked. He went into town; called at half-past ten at the house of Jorge Dias Brothers, and received the letter, which he afterwards opened in the street. This letter he showed to me when we met. In it Don J. makes a present of one conto of reis to his future daughter-in-law, and instructs Senhor Nascimento to draw the money at the house of John Moore & Co. of this city. This sum Senhor Nascimento had duly received about 1 o'clock on that day, and he invited me to accompany him home to verify what he had stated regarding the note taken in the morning. The conto of reis was shown to me; the bureau was opened in my presence, and the slip of paper was taken out of the pigeon-hole and immediately delivered into my keeping.

On Monday the 13th, I returned for further information. By direct questioning, Senhor Nascimento had learnt that his friends, the Dias Brothers, were not aware of the contents of the letter at the time of its receipt. A similar declaration was made in my hearing by the young man J., who added, however, that he had afterwards (*i.e.* at an hour later than that of the dream) been informed by a brother of his what their father had done.

John Moore & Co. are not personally known to my informant. J.'s brother has no other connection with him than that established by the coming union between the families, and yet the dream coincided with the arrival of the letter at Rio and not with its despatch from Montevideo. The circumstances of the case, then, seem to render the explanation by clairvoyance more plausible than that by telepathy.

Senhor Nascimento states that, although he sometimes has waking presentiments, the two dreams above narrated are the only vivid ones of the kind he recollects having had in his experience. He does not remember ever receiving similarly positive indications in a vision which have remained unfulfilled.

(The above is written out from notes taken by me on the date of the occurrence.)

A. ALEXANDER.

Professor Alexander's account is confirmed as follows by the percipient:—

Rio, February 3rd, 1896.

I can testify to the fulness and exactness of all the details above given.

I still have a vivid remembrance of the dream of the burning vessel, the confirmation of which came on the same day. A man was reported to have jumped overboard with his clothes on fire, just as I saw him in my dream.

I reside at No. 33 Travessa de São Salvador, Haddock Lobo, half-an-hour's journey from town in the tramcars, and I never come home during the course of the day.

JOSÉ C. FERNANDES DO NASCIMENTO.

The original note, made by Senhor Nascimento on the morning after his dream and before its verification, was sent with the narrative by Professor Alexander.

422 A. The following account (taken from *Phantasms of the Living*, vol. i. p. 202) comes from Mrs. West, of Hildegarde, Furness Road, Eastbourne. It was written in 1883.

My father and brother were on a journey during the winter. I was expecting them home, without knowing the exact day of their return. The date, to the best of my recollection, was the winter of 1871-72. I had gone to bed at my usual time, about 11 P.M. Some time in the night I had a vivid dream, which made a great impression on me. I dreamt I was looking out of a window, when I saw father driving in a Spids sledge, followed in another by my brother. They had to pass a cross-road, on which another traveller was driving very fast, also in a sledge with one horse. Father seemed to drive on without observing the other fellow, who would without fail have driven over father if he had not made his horse rear, so that I saw my father drive under the hoofs of the horse. Every moment I expected the horse would fall down and crush him. I called out "Father! father!" and woke in a great fright. The next morning my father and brother returned. I said to him, "I am so glad to see you arrive quite safely, as I had such a dreadful dream about you last night." My brother said, "You could not have been in greater fright about him than I was," and then he related to me what had happened, which tallied exactly with my dream. My brother in his fright, when he saw the feet of the horse over father's head, called out, "Oh! father, father!"

I have never had any other dream of this kind, nor do I remember ever to have had another dream of an accident happening to any one in whom I was interested. I often dream of people, and when this happens I generally expect to receive a letter from them, or to hear of them in the course of the next day. I dreamt of Mrs. G. Bidder the night before I received her letter asking me for an account of this dream; and I told Mr. West, before we went down to breakfast, that I should have a letter that day from her. I had no other reason to expect a letter from her, nor had I received one for some time, I should think some years, previously.

HILDA WEST.

Mrs. West's father, Sir John Crowe, late Consul-General for Norway, is since dead; but her brother, Mr. Septimus Crowe, of Librola, Mary's Hill Road, Shortlands, sends us the following confirmation:—

I remember vividly, on my return once with my father from a trip to the North of Norway in the winter time, my sister meeting us at the hall door as we entered, and exclaiming how pleased she was to see us, and that we were safe, as she said at once to me that she had had such an unpleasant dream the evening before. I said, "What was it?" She then minutely explained to me the dream, as she related it to you, and which is in accordance with the facts. It naturally astonished my father and myself a good deal, that she so vividly in her sleep saw exactly what happened, and I should say, too, she dreamt it at the very time it happened, about 11.30 P.M.

SEPTIMUS CROWE.¹

¹ Our friend Mrs. Bidder, the wife of Mr. G. Bidder, Q.C., sends us the following recollection of the narrative as told at her table by Mr. S. Crowe, who is her husband's brother-in-law.

"RAVENSBURY PARK, MITCHAM, SURREY,

"10th January 1883.

"The following was related at our table by my husband's brother-in-law, Mr. Septimus Crowe. His father, since dead, was Sir John Crowe, Consul-General for Norway.

"My father and I were travelling one winter in Norway. We had our carriages as sledges, and my father drove first, I following. One day we were driving very quickly

422 B. From the *Journal* S.P.R., vol. v. p. 40. The following narrative was sent to us by the Right Hon. Sir John Drummond Hay, K.C.B., G.C.M.G., who was for many years H.M.'s Minister in Marocco and resided at Tangier.

September 16th, 1889.

In the year 1879 my son Robert Drummond Hay resided at Mogodor with his family, where he was at that time Consul. It was in the month of February. I had lately received good accounts of my son and his family; I was also in perfect health. About 1 A.M. (I forget the exact day in February), whilst sleeping soundly [at Tangier], I was woke by hearing distinctly the voice of my daughter-in-law, who was with her husband at Mogodor, saying in a clear, but distressed tone of voice, "Oh, I wish papa only knew that Robert is ill." There was a night lamp in the room. I sat up and listened, looking around the room, but there was no one except my wife, sleeping quietly in bed. I listened for some seconds, expecting to hear footsteps outside, but complete stillness prevailed, so I lay down again, thanking God that the voice which woke me was a hallucination. I had hardly closed my eyes when I heard the same voice and words, upon which I woke Lady Drummond Hay, and told her what had occurred, and got up and went into my study, adjoining the bedroom, and noted it in my diary. Next morning I related what had happened to my daughter, saying that, though I did not believe in dreams, I felt anxious for tidings from Mogodor. That port, as you will see in the map, is about 300 miles south of Tangier. A few days after this incident a letter arrived from my daughter-in-law, Mrs. R. Drummond Hay, telling us that my son was seriously ill with typhoid fever and mentioning the night during which he had been delirious. Much struck by the coincidence that it was the same night I had heard her voice, I wrote to tell her what had happened. She replied, the following post, that in her distress at seeing her husband so dangerously ill, and from being alone in a distant land, she had made use of the precise words which had startled me from sleep, and had repeated them. As it may be of interest for you to receive a corroboration of what I have related from the persons I have mentioned, who happen to be with me at this date, they also sign to affirm the accuracy of all I have related.

When I resigned, in 1886, I destroyed, unfortunately, a number of my diaries and amongst them that of 1879, or I should have been able to state the day, and might have sent you the leaf on which I noted the incident. . . .

Signed	{	J. H. DRUMMOND HAY.
		ANNETTE DRUMMOND HAY.
		EUPHEMIA DRUMMOND HAY.
		ALICE DRUMMOND HAY.

down a steep hill, at the bottom of which ran a road, at right angles with the one we were on. As we neared the bottom of the hill we saw a carriage, going as quickly as ourselves, just ready to cross our path. My father reined in suddenly, his horse reared and fell over, and I could not, at first, see whether he was hurt or not. He, luckily, had sustained no injury, and in due time we reached home. My sister, on our approach, rushed out, exclaiming: "Then you are not hurt? I saw the horse rear, but I could not see whether you were hurt or not." "

It will be seen that if Mrs. Bidder's report is strictly accurate, there is a discrepancy as to which of the two horses it was that reared. But even eye-witnesses of a sudden and confusing accident might afterwards differ in such a point as this.

424 A. From the *Journal S.P.R.*, vol. v. p. 61. The account comes from Mr. Edward Crewdson, jun., of Tuckerville, Chester Co., Nebraska, U.S.A.

Mr. Crewdson explains that at the time of the occurrence described he owned two ranches in Nebraska, called the "East" and "West" ranches. On the former he resided with his family. The other consisted of three sections, partially separated from one another by a section of Government land. In order to acquire a piece of this to connect two of his sections, certain conditions were necessary, of which continuous residence for six months was one. He was building a "frame house" there for this purpose, and meanwhile had a sod-house built and went over every week with one or two of his three sons to stay a night or two.

He continues :—

November 20th, 1889.

This brings me to about March 20th, 1885. My wife expected to have a baby towards the end of April. March 20th (as nearly as I can remember), I was leaving the East Rancho as usual, with blankets, food, &c., for the two eldest boys and myself, when the youngest boy Hugh came running out crying and begged to be taken. I forgot to mention that the three girls were at school in England. Mrs. Crewdson was standing by the buckboard, bidding us good-bye, and said, "Oh yes, do take Hughie, and I will have a thorough rest till you come back." So Hughie jumped up and we left. The West Rancho is fifteen miles from the East, and we got there about 6.30. I cooked our supper, had a pipe, and I suppose by 9.30 or 10 we were all sound asleep.

How long I slept I could not tell, but I was awakened by Hughie, who was sleeping with me, sitting up and crying, "Oh, pa ! pa !" "What is it, Hughie ?" "Oh, pa, there is a little baby in bed with mamma." Now the child had no idea there was one expected—could have had none, for our children are absurdly innocent, even the older ones—awkwardly innocent at times. It was so strange, and I was so thoroughly awake that I did not go to sleep for some time, and was on the point of getting up and driving home, but felt that if there was nothing I should look so very foolish.

In the morning I hurried through my business, telling the last man my reason for cutting him short. Before I was five miles away from the ranche a cowboy met me with the news that a baby had been born in the night. We were without servants at the time, and though my old Scotch foreman had done his best in sending off for the nearest women and the doctor (twenty miles off), my wife had a very trying time, and it is quite possible that her intense wish for me may have had something to do with Hughie's communication.

Hughie is a very sensitive and clever boy—too clever. He wants no encouragement, but rather holding back; not delicate in any way—none of our children are, I am thankful to say—but a sort of child who understands an explanation before you have said a dozen words; very excitable; will wake up, scream, and shiver if he has been too long in the schoolroom. The cowboys, of course, got up all sorts of ideas, which I paid no attention to—such as that they had long known that Hughie knew instinctively if it was going to rain, especially thunder rain.

The farmer's name to whom I told the incident, before leaving the West Rancho, is James Whitehead; his address is Redfern, &c.

EDW. CREWDSON, JUN.

In answer to inquiries, Mr. Crewdson says :—

Hughie was $4\frac{1}{2}$ years old. His exclamation occurred just at the time or shortly after the birth of our baby. He simply stated it as a fact, and did not say if he dreamt it or not, but, as he jumped up suddenly awakened, it seems likely that he dreamt it. No explanation was ever asked, nor could he, I think, have given one.

We wrote to Mr. Whitehead, who now resides at Broken Bow, Nebraska, and he replied :—

January 27th, 1891.

The circumstances you call upon me to corroborate are substantially as follows :—

Mr. Crewdson, with three of his boys, was at his "West Rancho," looking after his interests there. His wife remained at Tuckerville, some eighteen miles distant. Some time during the night he was awakened by his youngest boy, Hughie, about $3\frac{1}{2}$ years old—nicknamed "Bah"—who said, "Pa, pa, ma has a little baby in bed with her." "Nonsense, 'Bah.' What makes you think that?" asked the father. "Because I saw it laying beside her in the bed," the child replied.

The next morning, having some business with Mr. C., I visited his rancho, about one mile distant from my farm. With considerable relish and amusement he related his dream to me. Coming from a child so young, who could not possibly be aware of the condition of its mother, the time of whose confinement was drawing near, yet not sufficiently near at hand (as was supposed) to excite anxiety on the part of Mr. Crewdson owing to his enforced absence, the dream impressed me at the time as being remarkable. Later on, the same day, Mr. C. remained at my place and took dinner, repeating the dream to myself and family.

Starting for home, while still in sight, he met the young man (Mr. Morgan) he had left in charge at Tuckerville, who informed him that Mrs. Crewdson had given birth to a child during the night, about the hour he had been awakened by the child to hear his dream. Mr. C. hurried on home. Mr. Morgan, who was on horseback, rode up to my door, and remarked, "Hughie's dream is true."

JAMES WHITEHEAD.

424 B. The next case is from Mrs. Richardson, of Coombe Down, Bath. It is quoted from *Phantasms of the Living*, vol. i. p. 443.

August 26th, 1882.

On September 9th, 1848, at the siege of Mooltan, my husband, Major-General Richardson, C.B., then adjutant of his regiment, was most severely and dangerously wounded, and supposing himself dying, asked one of the officers with him to take the ring off his finger and send it to his wife, who, at that time, was fully 150 miles distant, at Ferozepore. On the night of September 9th, 1848, I was lying on my bed, between sleeping and waking, when I distinctly saw my husband being carried off the field, seriously wounded,

and heard his voice saying, "Take this ring off my finger, and send it to my wife." All the next day I could not get the sight or the voice out of my mind. In due time I heard of General Richardson having been severely wounded in the assault on Mooltan. He survived, however, and is still living. It was not for some time after the siege that I heard from Colonel L., the officer who helped to carry General Richardson off the field, that the request as to the ring was actually made to him, just as I had heard it at Ferozepore at that very time.

M. A. RICHARDSON.

The following questions were addressed by us to General Richardson, whose answers are appended:—

(1) Does General R. remember saying, when he was wounded at Mooltan, "Take this ring off my finger, and send it to my wife," or words to this effect?

"Most distinctly; I made the request to my commanding officer, Major E. S. Lloyd, who was supporting me while my man had gone for assistance. Major Lloyd, I am sorry to say, is dead."

(2) Can he remember the *time* of this incident? Was it morning, noon, or night?

"As far as memory serves, I was wounded about 9 P.M. on Sunday, the 9th September 1848."

(3) Had General R., before he left home, promised or said anything to Mrs. R. as to sending his ring to her, in case he should be wounded?

"To the best of my recollection, never. Nor had I any kind of presentiment on the subject. I naturally felt that with such a fire as we were exposed to I might get hurt."

The details as to the ring seem fairly to raise this case out of the category of mere visions of absent persons who are known to be in danger, and with whom the percipient's thoughts have been anxiously engaged.

424 C. From the *Journal S.P.R.*, vol. v. p. 252. The following narrative was sent to Dr. Hodgson by Mr. William Tudor:—

AUBURNDALE, MASS., *July 11th*, 1890.

Your favour of the 30th ult., addressed to Mrs. Tudor, I will answer, as the incident more directly concerned me.

Late in the evening of Monday, March 17th, near midnight, my nephew, Frederic Tudor, jun., fell in front of an electric car going to Cambridge, was dragged some distance, and so badly injured that for a time his life was in doubt, though he recovered with the loss of a foot. My wife heard of the accident on Tuesday afternoon, and was much distressed all the night of Tuesday, and quite restless and wakeful.

At this time I was in Gainesville, Florida, having important business there in connection with land purchases. On the night of Tuesday I went to bed rather early in a calm state of mind. I slept soundly, as I usually do. About midnight, as I should judge, I heard my wife call my name quite distinctly and waked instantly broad awake. I sat up in bed, but soon remembering where I was, fell asleep again and waked no more until morning. The next day the incident of the night made me quite uneasy, also during the following day, and

as I was obliged to leave on the afternoon of Friday for a rough journey in the country, I telegraphed to my wife to know what was the matter. I usually receive a letter from home every day and on these days no letter arrived, which added to my uneasiness. No answer was received to my first telegram, for the very good reason that it was never delivered. I was obliged to start, however, in the afternoon of this day, Friday the 21st, and in the morning of the 22nd, from a small town called New Branford, sent another telegram, of which the following is the substance: "Shall be gone three days; what has happened? Answer Branford." I had a strong impression that something serious had occurred, that my wife was possibly ill, or some of the children were ill, or that some accident or death had occurred to a near relation, not however involving my immediate family. The following extracts from my letters will illustrate this feeling.

Letter of March 19th:—

"I thought you called me last night, I waked up and was much worried, I hope you are not ill."

Letter of March 22nd, from New Branford:—

"No answer comes to my telegram although I left word to have it forwarded here." "Surely some one would telegraph if you were ill. Surely you would let me know if anything had happened. I do not *feel* that anything serious has happened, and yet I cannot understand such a combination of circumstances." "I have no confidence in these telegraph people, and daresay you never received my message."

Letter of March 24th, from Gainesville, after telegram giving account of accident was finally received:—

"I had a feeling that something was wrong, but that you were all right."

Such I give as the substance of the facts in this case, which I trust may be interesting to the Society.

WILLIAM TUDOR.

Mrs. W. Tudor writes:—

AUBURNDALÉ, July 29th, 1890.

My nephew's accident occurred on Monday night. Being out of town I heard of it on Tuesday afternoon. I immediately went to Boston and returned the same evening about nine o'clock, feeling greatly distressed. I wrote a letter to my husband after my return describing the accident, and retired to bed rather late and passed a restless night. The telegram received from my husband rather surprised me, as he is not usually anxious when away from home. I believe this is all I know connected with this incident.

ELIZABETH TUDOR.

425 A. When a prediction affecting the percipient only is fulfilled, it is obviously unnecessary to ascribe the information that has been received to any external intelligence. Apart from the possibility that the fulfilment of the prediction may be due simply to self-suggestion (on the efficacy of which see sections 409 and 410), even when the crisis predicted is death itself, we may in some cases suppose that the subliminal self has but drawn an inference from its perception of a disease likely to be soon fatal. Thus in the following case (quoted from *Proceedings S.P.R.*, vol. xi. p. 428) heart-disease may have been far advanced, unknown to Mr. Pratt's waking self.

The following paragraph was sent to Dr. Hodgson from some unknown newspaper:—

VALPARAISO, IND., *January 13th* [1894].

Thomas Pratt, an old resident of this city, was found dead in his bed this morning. He was born in 1823 at Cleveland, Ohio, and was a veteran of the civil war.

Pratt's store on College Hill has long been the meeting place of a half-dozen friends and old-time comrades of the proprietor. Last night when his friends came in, Mr. Pratt told a dream he had had the night previous. He had dreamed that he was dead, yet he possessed the peculiar power of one in a trance—to see all that went on about him, though he was unable to move or speak. He had noted the preparations for his burial, and he even named the half-dozen friends who served as pallbearers. He also told of the funeral services being held in the Memorial Hall, and of his ride to the cemetery and the lowering of his coffin into the grave. And when the first dirt was thrown upon the box he awoke from the trance and called to his comrades, and they drew him from the grave. The pallbearers of the dream will be the pallbearers at his burial, Monday, which will be from the new Memorial Hall.

[Dr. Hodgson applied to the postmaster at Valparaiso and received the following reply:—]

VALPARAISO, IND., *January 26th*, 1894.

Mr. Pratt told his dream the day after it occurred and the day before he died, to John C. Flint, George Herrington, W. S. Flint, and Albert Amos and others. They would give you truthful statements in regard to it.

MARK L. DICKOVER, Assistant Postmaster.

[In a subsequent letter Mr. Dickover says that a doctor, arriving shortly after Mr. Pratt's death, ascribed it to heart-disease.

Further inquiries elicited the two letters which follow:—]

VALPARAISO, IND., *February 4th*, 1894.

RICHARD HODGSON,—MY DEAR SIR,—Your communication of the 29th ult., asking information of the dream which Thomas Pratt had concerning his death, has been received.

On the night previous to the night on which he died, he said he dreamed that he died at twelve o'clock.

During the dream he selected the pallbearers, and seemed to be conscious of all proceedings of his funeral, until dirt was thrown on the coffin, which suddenly aroused him.

WILLIAM S. FLINT.

VALPARAISO, IND., *February 2nd*, 1894.

DEAR SIR,—Yours of the 29th received. As regards Mr. Thomas Pratt's dream of January 11th: Mr. Pratt was a merchant here. I went in the store in the morning of the 12th January. He related to me the circumstance of his dream. He said that he died last night. I said, "Well, you are alive yet." Then he told me about his dream. He said that he dreamt that he died and chose his pallbearers, and was taken to the grave, and then lowered down. When they began to put the dirt on the coffin he woke up. When I went

down the next morning he was dead. He died 3 A.M., on the 13th of January. The same pallbearers officiated him to the grave.

I was the first one that he related his dream to. He laughed at it the same day that he died, and said that he was good for forty years longer. When he died he was 71 years old.

GEORGE HERRINGTON.

Compare the case of Christopher Brooks, quoted by Mrs. Sidgwick, *Proceedings S.P.R.*, vol. v. p. 291. The doctor there could find nothing amiss; yet must we not suppose that some heart-disease already existed when the premonition came? At any rate the death of a healthy and contented young man, at a predetermined day and hour, merely on account of an impression received in a dream,—this would be a result going far beyond any efficacy with which mere unsupported suggestion has hitherto been credited.

425 B. In the next case (taken from *Proceedings S.P.R.*, vol. xi. p. 509), the precognition does not refer to a danger threatening the percipient himself; there is, moreover, an element of *collectivity* in it. The account was addressed to Professor James.

FORNEY, TEX., February 1st, 1894.

PROF. WILLIAM JAMES,—DEAR SIR,—Replying to your request, I find it hard for me to present to you the “premonition” as it impressed me.

In the first place I will state that I am, or have been, in perfect health. I am not in the least superstitious and am not subject to hallucinations, and have never taken but little interest in the investigation of such phenomena. Three years ago last December my son, then eighteen years of age, left home to accept a position in a drug-house in an adjoining county. I was perfectly willing for him to go, and never felt a moment's uneasiness about him. Last summer I took an extended trip east and was gone some time. During my absence I never once felt the least apprehension about my son or any member of my family. I am naturally of a buoyant disposition. Some time last fall, in a vague and indescribable way, I became dissatisfied about my son. I can't say I was uneasy—only dissatisfied—though I cannot tell why. I wrote him several letters—more than I had written him the entire three years of his absence. Early in November he came home on a visit, and after he left, I seemed to get more troubled and dissatisfied about him; it was not uneasiness or apprehension as to any danger, simply I was dissatisfied and troubled about him. I cannot explain my feelings. As near as I can remember, I felt just as I did after my father's death, when I was quite a small boy. It seemed that the light had suddenly gone out of my life and there was nothing left for me to live for. A weight like a mill-stone seemed crushing out my life. I remarked often to my friends that living seemed to have lost its attraction for me. As December wore along this feeling became intensified, and in some way my son seemed to be the centre of it all. Often I would awake in the night thinking about him, and so impressed with the emptiness and hollowness of life that I could not sleep. On the morning of the 19th [17th] of December I awoke some time before day. It seemed that I had reached a crisis. I got up and kindled a fire without disturbing any member of my family. In all my life I do not remember ever doing such a thing before. I sat down by the fire to think. I cannot explain the awful weight that oppressed me. I did not know what it was, nor

what was the matter with me, yet in no way did I anticipate trouble or danger to my son. About 7 A.M. my wife awoke, and sitting in the bed, told me a dream that was strangely impressing her,—in fact, it caused her to awake.

"I thought," she said, "that you were in a strange place, and among people I had never seen before. It was a large family of people, with several small children who were going to school and a grown-up daughter. I came to the place in a wagon, but you were there already. I thought you were very intimate with the family. The large girl sat in your lap and put her arms round your neck and kissed you repeatedly. While I was wondering where you had met these people to become so intimate with them, you suddenly dropped over and died. And I awoke."

I replied to her that I felt wretched enough to wish the dream a reality; that I was so troubled about Walter that life had become a burden. After breakfast I got my writing material, and called my daughter and told her to write Walter a letter at once and tell him to come home. To be sure and get her letter off by the first mail train. I then rode out to one of my farms for recreation. About 12 M. I received a despatch to the effect that my son was badly hurt and was unconscious. I boarded a freight train and hurried at once to the scene, with the understanding that my wife and daughter come later on the passenger. Now, right here comes in a remarkable feature in that strange matter. Through some misunderstanding they failed to catch the train and had to get private conveyance and come directly across the country. By their changing horses at each little town, they were enabled to reach my son by 11 o'clock at night. The accident had happened near the residence of a most excellent farmer, whose daughter my son had been long visiting. To the house of this gentleman he was taken, as it was not only near by, but was the house of his best friends. He had a large family of children who were all deeply attached to my son. Of a truth, I could not say that we suffered more than did those people because of my son's death. When my wife entered the room where our boy lay unconscious, this girl I speak of was standing at the head of his bed weeping. She gave a glance around, and then whispered in my ear, "This is my dream! This is the room I saw you in—these are the people I dreamed of." Even her trip there in a wagon was a verification of her dream, and the family were just such people as she described to me—"very plain, but most excellent country people." The very nature of the country through which she travelled was in perfect fulfilment of her dream, as was also the scenery surrounding the house.

In conclusion I will say that the heaviness of feeling that so oppressed me has all disappeared. I have never felt that peculiar, that indescribable weight that was crushing out my very life, since Sunday morning, the 17th of December. Of course, I feel sad because of my loss, but it is altogether a different feeling.

T. F. IVEY.

Mrs. Ivey adds the following corroboration:—

February 14th, 1894.

PROF. JAMES,—It was after daylight on the morning of 17th December 1893, that I had the dream. I thought that I was at a strange place. I had gone there in a wagon. I had no recollection of my husband going with me, but he was there and seemed to be a particular friend of the family. It was a large family, and I was very much struck with their manner and dress and general appearance. I observed the house closely and the scantiness of its furniture and the slipshod way it seemed to be kept. The children were get-

ting lessons, and would go to my husband for assistance. The largest one of the children, a girl about budding into womanhood, sat on my husband's lap and was very affectionate. I was not the least jealous of this girl, only I wondered how in the world came my husband so intimate with those people whom I had never seen or even heard of before. They did not seem to pay any attention to me, but to devote themselves entirely to my husband, who seemed to be the centre of attraction. Suddenly my husband dropped over and died,—and then I seemed to be at home, and awoke.

About 12 M. the same day, we got a telegram from Copeville, Tex., that our son was fatally injured, and to come at once. My husband went immediately on a freight train. Through some misunderstanding I had to go in a private conveyance across the country. As soon as I entered the house I thought of my dream, for it was all just as I had dreamt, even the house and its surroundings. The peculiar dress and manner of the people, their scantiness of furniture and negligent housekeeping, even to the children getting their lessons, and the larger girl who wept over our son like her heart would break—all were just as I had dreamed that very morning. No one could have told that the dead boy was not their son instead of ours. We learned that he was indeed an intimate and most particular friend of the family; that he spent more of his time there than anywhere else; that all the children looked on him as a brother and that the larger girl loved him more than a brother. With the single exception of putting my husband in place of my son, the dream was a real and vivid anticipation of the actual.

A. L. IVEY.

Even this great inaccuracy—the substitution of the husband for the son—does not, I think, destroy the impression of a true relation between the actual and the visionary scene.

In a subsequent letter Mr. Ivey gives some further particulars:—

FORNEY, TEXAS, *April 20th*, 1895.

MR. RICHARD HODGSON,—DEAR SIR,—Replying to yours of the 12th inst., I will say:—

1st. My son was hurt about 11.30 A.M. Sunday, December 17th, 1893.

2nd. I awoke about 3 A.M. the same morning, but not being able to go back to sleep from some undefinable cause, I got up about 4 o'clock and kindled a fire and remained up.

3rd. He was returning from church with two other young men in a buggy when the horses took fright, and, running away, came in contact with a tree which, striking my son, produced the fatal injuries from which he died.

4th. The blow produced concussion of the brain, from which he was unconscious the greater part of the time. He died about 1 A.M., Tuesday 19th.

After more than a year I know of nothing I can add to the letter I wrote Prof. James. I believe it contained as near the truth as it was possible for me to write. As near as I can remember, for six weeks or more before the accident I was to a great extent two different distinct persons. During the day, I was my normal self—satisfied—interested in my business and going along as usual. But at night I was altogether another person. I would generally take a short nap and then awake with the most awful feeling of weight and depression that it is possible to conceive of. I could seldom sleep all night (though I am usually a sound sleeper), I would lie and toss vainly trying to sleep—feeling all the time that there was nothing more to live for—that all that was worth living for had

gone out of my life—that I had lived too long—and that my life was nothing henceforth but a burden. When I would awake after a short nap, I felt like I imagine a person must feel who was to have been hanged that day and realised the dreadful fact immediately after awakening. This expresses it better than anything I can think of. I once called the attention of a friend to my singular condition—it was something unusual in my life—I couldn't understand it—I remarked to him that I was so low-spirited as soon as I went to bed that I could not rest, and that I could see no sense in it, as my business was in good condition. I thought possibly that I was going to be sick, as I was only troubled at night and was as cheerful and full of life during the day as I usually am. I don't know, for some time, that this state of mind was in any way associated with my son, but gradually he became the centre, as it were, around which the awfulness seemed to crystallise. On Sunday morning, December 17th, I awoke about 3 o'clock, and the feeling was so heavy that I could not stand it and got up and made me a fire. As soon as breakfast was over I got pen and paper and ordered my daughter to write to Walter *to come home at once*.

I remember well walking the floor after breakfast; and, turning to a friend who was at my house, I remarked to him, "Jo, I am troubled to death about Walter—I see ahead of him—and *there is ruin*." I then called my daughter, and, getting material and placing it on the table before her, ordered her to write to Walter then *to come home at once*.

Understand though, I never dreamed of any accident happening to him that day—I never thought of his getting hurt, or I would have telegraphed to him. I was simply troubled to death about him and couldn't tell why. It never once crossed my mind that he was in any danger at all. I had no premonition of any evil happening to him. I was simply troubled to death, and he seemed to be the centre of it. I am a farmer. Buckle says that farmers and sailors are the most superstitious of people. Possibly this may be true, but I don't think I am the least so. I never had anything in the way of a premonition in my life before, though I once had a remarkable experience in connection with my first child who died at nine years of age; still it was in no sense a premonition. In the whole range of human experience I know of no class of phenomena so inexplicable as premonitions. Even if Spiritualism be true, I cannot see how spirit intercourse can explain it.

T. F. IVEY.

This case seems to tell against the view that the father's transcendental foresight discerned the accident long beforehand. It suggests rather that some intelligence to which the impending accident was long previously known may have endeavoured to inform the father, but only when the accident was just about to occur was able to impress the father still more strongly, and also to inform the mother of the event, though with much symbolic confusion.

Can we suppose that the boy's own spirit was thus aware beforehand of his own impending death, and was able to transmit the knowledge to the father, although not to the boy's own supraliminal consciousness—with the desire, perhaps, that the father should avert the accident by summoning the boy home? Far-fetched though this sounds, we have a few cases of so-called "banshees" where the fact that all the family *except the dying man himself* are roused by the alarming sounds, looks as though those premonitory sounds were somehow caused by the spirit which is

about to quit the flesh (see *Proceedings* S.P.R., vol. v. p. 307). But the evidence for "banshees" and "doubles" is too scanty to justify insistence on this view, and we shall presently find that the agency of disembodied spirits is more often suggested.

425 C. In some cases the premonitory dream, although it may have made a vivid impression, and perhaps have even been narrated to others, is then apparently clean forgotten until the moment of its fulfilment.

Mrs. Sidgwick has justly urged (of a similar case) that this looks rather as though we were dealing with a pseudo-memory, *created* by the very circumstance which seems merely to *revive* it.¹ There may, however, be another explanation. We know that when a suggestion is given to a good subject in the hypnotic trance to the effect that he will (say) open the window half-an-hour after awaking, he passes that half-hour in unconsciousness of the order, which order nevertheless he fulfils at the right minute. Well, while he is thus fulfilling it, or just before he fulfils it, he lapses into a state more akin to the hypnotic state in which he received the order than to the waking state in which he has since remained. The memory of what he has to do comes to him only just in time, and derives its efficacy from a partial recrudescence of the condition in which he was when he accepted the order. Even thus, perhaps, we might by analogy consider the condition of the dreamer of a precognitive dream as a secondary state, the recollection of which has a tendency to fade from the waking mind, but which is partially revived when the prefigured incident—which *belongs* in a sense to the secondary state—suddenly presents itself in the waking day.

The following case, from a lady known to me, is interesting in this connection; since a dream is at first remembered so impressively as to affect action, is then apparently forgotten, and finally revives in memory just in time to enable the dreamer to avert its complete fulfilment. I quote the case from *Proceedings* S.P.R., vol. xi. p. 497.

On the second occasion my warning in dream did probably prevent a rather serious accident. We were living in about 188—, in Hertford Street, Mayfair. One day I determined that on the morrow I would drive to Woolwich in our brougham, taking my little child and nurse, to spend the day with a relation. During the night I had a painfully clear dream in vision of the brougham turning up one of the streets north of Piccadilly; and then of myself standing on the pavement and holding my child, our old coachman falling on his head on the road,—his hat smashed in. This so much discomposed me that when in the morning I sent for the coachman to give him his orders, I almost hoped that some obstacle to the drive might arise, so that I might have an excuse for going by train. The coachman was an old and valued servant. I asked him if he would have the carriage ready to drive to Woolwich at ten. He was not given to making difficulties; but he hesitated, and when I suggested eleven instead, he said that he would prefer that hour. He gave no reason for his

¹ See her article, "On the Evidence for Premonitions," *Proceedings* S.P.R., vol. v. p. 317.

hesitation, and said that the horse was quite well. I told him almost eagerly that I could quite well go by train; but he said that all was right.

We went to Woolwich and spent the day. All went well until we reached Piccadilly on the return journey. Then I saw that other coachmen were looking at us; and looking through the glass front of the brougham I saw that the coachman was leaning back in his seat, as though the horse were pulling violently, of which, however, I felt no sign. We turned up Down Street. He retained his attitude. My dream flashed back upon me. I called to him to stop, jumped out, caught hold of my child, and called to a policeman to catch the coachman. Just as he did so the coachman swayed and fell off the box. If I had been in the least less prompt, he would have fallen just as I saw him in my dream. I found afterwards that the poor man had been suffering from a serious attack of diarrhoea on the previous day, and had gradually fainted from exhaustion during the drive home. He was absolutely sober; and his only mistake had been in thinking that he was strong enough to undertake the long drive. In this case my premonitory dream differed from the reality in two points. In my dream we approached Down Street from the west; in reality we came from the east. In my dream the coachman actually fell on his head; the crushing of his hat on the road being the most vivid point of the dream. In reality this was just averted by the prompt action which my anxious memory of the dream inspired.

Signed [LADY Z.]

The *aversion* of the fulfilment, by reasonable precaution, is here an important feature. Another dream of the same lady's presents us with a fatal fulfilment occurring in spite of the dreamer's aroused anxiety. But in that case no precautions were taken,—nor indeed could they have been easily taken,—to avert the calamity.

I am not usually a great dreamer; but on two occasions, and two occasions only in my life, I have acted on dreams or impressions, and in each case there seems to have been some meaning in the impression which I received.

In or about the year 1866, Lord Z. and I were inhabiting a house in Charles Street, Mayfair. We had built out a bedroom into the small court behind. This bedroom was separated only by a narrow passage or strip of court from our neighbour Mrs. L.'s kitchen, which was built out into the court in the same fashion, and was of one storey only.

In the middle of a very cold night I was suddenly awakened by a heavy fall into this passage outside our bedroom wall, as if some heavy body had fallen into it from the roof of Mrs. L.'s kitchen. I listened, much alarmed, and heard groans from the passage. I thought that some burglar had slipped from the kitchen roof down on to the pavement and was lying there injured. I begged Lord Z. to get up and look; but he could hear nothing, and told me that I had been dreaming. I went to sleep again at length; but was again awakened by a similar thud in the passage. I now begged Lord Z. so earnestly to look that he got up and partially dressed and opened a door on the ground floor which led into this passage. The moon was shining brightly, and there was no trace whatever of anything unusual. Much perplexed, I again went to sleep. After I had left the bedroom in the morning, a servant came to ask me whether he might get ready a bedroom to receive a workman who had come to work on the roof of Mrs. L.'s kitchen, and had fallen into the

passage from the kitchen-roof, just as I had thought that I heard a man fall some few hours previously.

The premonition, if such it was, was here of no special *use*. It seemed as though I had received an intimation of a coming fact which only concerned me by its mere physical nearness.

Signed [LADY Z.]

Lord Z. is no longer living, so that his corroboration of this incident could not be obtained.

425 D. Here again is a case where a somewhat complex scene, involving the action of several persons, is dreamt and narrated beforehand. It is quoted from *Proceedings S.P.R.*, vol. xi. p. 491, the account being given by Mr. Haggard, of the British Consulate, Trieste, Austria.

September 21st, 1893.

A few months ago I had an extraordinarily vivid dream, and waking up repeated it to my wife at once. All I dreamt actually occurred about six weeks afterwards, the details of my dream falling out exactly as dreamt.

There seems to have been no purpose whatsoever in the dream; and one cannot help thinking, what was the good of it?

I dreamt that I was asked to dinner by the German Consul-General, and accepting, was ushered into a large room with trophies of East African arms on shields against the walls. (*N.B.*—I have myself been a great deal in East Africa.)

After dinner I went to inspect the arms, and amongst them saw a beautifully gold-mounted sword which I pointed out to the French Vice-Consul—who at that moment joined me—as having probably been a present from the Sultan of Zanzibar to my host the German Consul-General.

At that moment the Russian Consul came up too. He pointed out how small was the hilt of the sword and how impossible in consequence it would be for a European to use the weapon, and whilst talking he waved his arm in an excited manner over his head as if he was wielding the sword, and to illustrate what he was saying.

At that moment I woke up and marvelled so at the vividness of the dream that I woke my wife up too and told it to her.

About six weeks afterwards my wife and myself were asked to dine with the German Consul-General; but the dream had long been forgotten by us both.

We were shown into a large withdrawing room which I had never been in before, but which somehow seemed familiar to me. Against the walls were some beautiful trophies of East African arms, amongst which was a gold-hilted sword, a gift to my host from the Sultan of Zanzibar.

To make a long story short, everything happened exactly as I had dreamt—but I never remembered the dream until the Russian Consul began to wave his arm over his head, when it came back to me like a flash.

Without saying a word to the Russian Consul and French Vice-Consul (whom I left standing before the trophy), I walked quickly across to my wife, who was standing at the entrance of a boudoir opening out of the withdrawing room, and said to her: "Do you remember my dream about the Zanzibar arms?" She remembered everything perfectly, and was a witness

to its realisation. On the spot we informed all the persons concerned of the dream, which naturally much interested them.

Mrs. Haggard's corroboration of her husband's dream and its fulfilment runs as follows:—

TRIESTE, *October 20th, 1893.*

I remember being awake one night by my husband to hear a curiously vivid dream he had just had. It is now some months ago, and possibly some of the more minute details of his relation may have escaped my memory, but what I remember of his dream is the following. He dreamed that we were dining with the German Consul-General, whose drawing-room, a remarkably handsome apartment, was ornamented with trophies of arms from the East Coast of Africa. Having been in those regions himself, he felt some interest in them, and went nearer to examine them more closely. While he was doing so, the Russian Consul came up, and in his usual rather excitable fashion began flourishing his arm, as he dilated upon the extraordinary smallness of the native hand for which the hilt of a certain sword must have been designed. That is what I recollect of the dream. Its fulfilment took place a few weeks later when the circumstance of the dream had almost passed from our thoughts.

We dined one evening with the German Consul-General, the Russian Consul being also present, among others. After dinner my husband went to examine one of the trophies of East African arms, with which the room—as in his dream,—was hung. While he was doing so, the Russian Consul went up to speak to him upon the subject, and the dramatic flourish of his arm, with which he emphasised his conversation, at once recalled the dream, in which it had taken place, so vividly to my husband's mind, that he immediately crossed the room to me, and asked me if I did not remember it also, which of course I did, though, as I was talking to some one else at the time, and only knew the room previously by my husband's description of his dream, the coincidence might not have occurred to me had he not called my attention to it. Directly he did so, however, by asking me if I did not remember his dream, I recollected quite well all the details I have previously mentioned.

AGNES M. HAGGARD.

Below are given a letter from Mr. Kolemene, Russian Consul, and a statement from Herr Michabelles, German Consul-General at Trieste, both of whom were witnesses of the fulfilment of Mr. Haggard's dream, and of the great impression which it made upon him at the time.

Monsieur Haggard, mon collègue d'Angleterre, en a eu un très remarquable au point de vue psychologique. . . . Veuillez accepter tout ce que Monsieur Haggard vous a écrit comme étant parfaitement la vérité et l'asserter de mon nom si vous le jugez nécessaire.

Agréé, cher Monsieur, l'assurance de ma considération très distinguée.

A. DE KOLEMINE.

BERLIN, *November 10th, 1893.*

Whilst I was German Consul-General at Trieste, I had one evening, in February or March of this year, the pleasure of Mr. and Mrs. Haggard's company at dinner; among others the Russian Consul was present. It was

the first time that Mr. Haggard came into my private house : before, we had always met in my office. After dinner I was busy in entertaining my party, when suddenly Mr. Haggard joined me and told me that a few weeks before he had seen, in a very vivid dream, my drawing-room with the trophies of East African arms on shields against the walls, and Mr. Kolemene, the Russian Consul, standing before one trophy had explained something to him in his usual excited manner, waving his arms over his head in order to illustrate what he said. All this had happened just at the moment with all particulars seen in the dream. I was extremely astonished at the strange occurrence, and observed that the realisation of his dream had produced a strong effect on Mr. Haggard's mind.

J. MICHAELLES,
Counsellor of Legation in the Foreign Office.

425 E. I shall conclude this group with a case (quoted from *Proceedings S.P.R.*, vol. xi. p. 577) where there is again a suggestion of personal guardianship and care. But the facts prefigured do not fall within the life-history of the decedent ; so that if we suppose that it was *his* spirit which foresaw and informed his niece of the future, we must suppose also that he foresaw what would happen to his body after his death. The percipient, whom I have called Lady Q., has given me orally a slightly fuller account. An unauthorised version of the main points here to be detailed was compiled shortly after the event.

December 22nd, 1892.

I have been asked to give an account of an experience which was certainly the most remarkable in my life : a dream which came to me three times at long intervals, and which was at last fulfilled.

My father died when I was a child ; my mother married again, and I went to live with an uncle, who became like a father to me. In the spring of 1882 I dreamt that my sister and I were sitting in my uncle's drawing-room. In my dream it was a brilliant spring day, and from the window we saw quantities of flowers in the garden, many more than were in fact to be seen from that window. But over the garden there lay a thin covering of snow. I knew in my dream that my uncle had been found dead by the side of a certain bridle-path about three miles from the house—a field-road where I had often ridden with him, and along which he often rode when going to fish in a neighbouring lake. I knew that his horse was standing by him, and that he was wearing a dark homespun suit of cloth made from the wool of a herd of black sheep which he kept. I knew that his body was being brought home in a waggon with two horses, with hay in the bottom, and that we were waiting for his body to arrive. Then in my dream the waggon came to the door ; and two men well known to me—one a gardener, the other the kennel huntsman—helped to carry the body up the stairs, which were rather narrow. My uncle was a very tall and heavy man, and in my dream I saw the men carrying him with difficulty, and his left hand hanging down and striking against the banisters as the men mounted the stairs. This detail gave me in my dream an unreasonable horror. I could not help painfully thinking, "Oh, why did they not prevent his hand from being bruised in this way?"

In the sadness and horror of this sight I awoke, and I slept no more that night. I had determined not to tell my uncle of the dream ; but in the morning

I looked so changed and ill that I could not escape his affectionate questioning; and at last I told him of my vision of him lying dead in that field-road. I had no anxiety about his health. He was a robust man of sixty-six, accustomed to hunt his own pack of hounds and to take much exercise. He listened to me very kindly, and although he was not himself at all alarmed by my dream, he offered me to do anything I liked which might calm my mind. I begged him to promise me never to go alone by that particular road. He promised me that he would always make an excuse to have a groom or some one with him; I remember my compunction at the thought of giving him this trouble—and yet I could not help asking for his promise.

The impression of the dream grew gradually fainter, but it did not leave me; and I remember that when a little boy came to stay with us some time after, and boy-like drew his stick along the banisters as he went upstairs, the sound brought back the horror of my dream. Two years passed by, and the thought of the dream was becoming less frequent, when I dreamt it again with all its details the same as before, and again with the same profoundly disturbing effect. I told my uncle, and said to him that I felt sure that he had been neglecting his promise, and riding by that field-road alone. He admitted that he had occasionally done so, "although," he said, "I think I have been very good on the whole." He renewed the promise; and again the impression grew weaker as four years passed by, during which I married and left his home. In the May of 1888 I was in London, expecting my baby. On the night before I was taken ill, I dreamt the same dream again, but with this variation. Instead of dreaming that I was at my uncle's home with my sister, I knew in my dream that I was lying in bed in our London house. But from that bedroom, just as from the drawing-room in the former dreams, I seemed to see my uncle lying dead in the same well-known place. And I seemed also to perceive the same scene of the bringing home of the body. Then came a new point. As I lay in bed, a gentleman dressed in black, but whose face I could not see, seemed to stand by me and tell me that my uncle was dead. I woke in great distress. But as I was ill from then for two days, as soon as the child was born I ceased to dwell on the dream—only I felt an overpowering desire to write at once to my uncle myself and to tell him that I was getting better. I was not allowed to do this; but afterwards I managed to write a few lines in pencil unknown to any one but the nurse. This note reached my uncle two days before his death.

As I grew better, I began to wonder greatly at not hearing from my uncle, who generally wrote to me every day. Then my dream came back to me, and I was certain that he was ill or dead—but my husband, nurse, and maid (all I saw) seemed cheerful as usual. Then one morning my husband said my step-father wished to see me, and I at once guessed his errand. He entered the room dressed in black and stood by my bedside. At once I recognised that this was the figure which I had seen in my dream. I said, "The Colonel is dead—I know all about it—I have dreamt it often." And as he was unable to speak from emotion, I told him all about it, place, time of day (morning), and the clothes my uncle wore.

Then I thought of that scene on the staircase, which had always remained in my mind. I asked if there were any bruises on the hands. "No bruises," said my step-father, "either on hands or face." He thought that I fancied that my uncle had fallen from his horse. Soon afterwards my sister—the sister who had been in my dream—came to see me, and brought me a ring which my uncle had always worn on his left hand. I was very thankful for this memento

of him; and I told my sister how I had feared that the ring would have been forgotten. "I only came just in time," she said, "they were just going to close the coffin." "Was there any bruise on the left hand?" I asked. At first she said there was not; but then she said she thought there was a bluish discoloration across the back of the first joints of the fingers. She did not know how it had been caused. When I was well enough to travel, I went to my old home; there I saw my old nurse, who had been in the house when my uncle died. Her account, added to my step-father's, enabled me to realise the events of that day. My uncle had received my pencil-note on the Sunday morning, and had been greatly pleased, feeling that the wished-for heir was born, and that I, whom he loved as a daughter, was through my trouble. He had a few friends to lunch with him, including my step-father, and said that he had seen all that he wished to see in life, and could now die happy at any moment. His guests left him in [the] greatest spirits, and two days afterwards he died, and his body had been brought back as I describe, and he had been found half sitting and half lying on that very field-road, where I had three times seen him. He was dressed in the same homespun suit in which I had seen him in my dream. The cause of his death had been heart-disease, of whose existence neither I nor, I believe, any of those near and dear to him had been aware. He had evidently felt faint, and slipped from his horse. The same two men whom I had seen in my dream as helping to carry the body had in fact done so, and my nurse admitted that the left hand had knocked against the banisters. She seemed afraid lest I should blame the men who carried the body, and did not like to speak of the incident. I do not think that she had seen the incident herself; and I did not like to speak to the men about it. It was enough for me that it was on the back of the left hand, as I had seen it in my dream, and as from the arrangement of the staircase it *must* have been, had it been caused in the way that I saw. I will add one fact which, although it was purely a matter of my own feeling, made perhaps as much impression upon me as anything in this history. I do not think that any daughter could love a father better than I loved my uncle; and, as will have been seen, the prospect of his death was always a deeply-lying fear. But as soon as I knew that all had happened as my dream foretold, I somehow felt that all was well, and the death left me with a sensation of complete acquiescence and peace. It may have been noticed that there were two unreal or fantastic points in my original dream:—viz., the multitude of *flowers* in the garden, and the thin covering of *snow*. I think that I can throw some light on these points by narrating the only two other impressive dreams which I have ever had. The first of these two dreams I mentioned to others, and acted upon it. The second I neither mentioned nor acted upon; so that it has no value as evidence, and is really given as helping to explain the symbolism of snow.

I had heard from several relations (although I cannot quote definite cases), that they had found that dreams of *flowers* and of *snow* were followed by deaths in our family. This may have suggested that form of symbolism to my mind;—or the same cause, whatever it was, which acted with them may have acted with me. In any case, what happened was as follows. In 1887 I heard from my step-father that my mother, who had long been an invalid, was seriously worse; and he asked me when I could go to see her. My mind was therefore occupied with her illness, but the tone of his letter was not immediately alarming;—so that we saw no reason for my not attending some races in the neighbourhood, for which we had friends staying. But one night I dreamt a dream—which, though very impressive, was somewhat confused—about my mother

seated in a carriage full of *flowers*. I remembered the symbolism; and I felt assured that my mother was dead or dying. I mentioned the dream to my husband, and prepared for an immediate summons, which came directly afterwards. Having all preparations already made, I left immediately and arrived in time to see my mother die. This dream and that of my uncle are the only two dreams on which I ever *acted* in any way. The second dream to which I have alluded was as follows: In 18— I saw a gentleman whom I knew lying dead in a red coat on an open field, with snow on the ground. Beside him knelt his mother, who was alive and well at the time of the dream. I tried to approach and speak to her; but she said, "Don't touch me; I have come for him." I understood that she had died before him. Two years later this lady did in fact die, and in two years more her son was killed, just as I saw him lying, in a scarlet coat. There was, of course, no snow on the ground, as it was in late spring; so I fancy that the snow may have been symbolical both here and in my dream about my uncle. I may add that I am not of an imaginative temperament; and that these are the only incidents in my life which seem to lie outside ordinary explanations.

My husband and step-father add their confirmation of the incidents which concern them.

The above account is true and accurate in every particular.

[Signatures of Lord and Lady Q.]

[Lord Q.'s signature attests (besides his general concurrence with the account) his presence at the interview with Lady Q.'s step-father, as described.]

January 16th, 1893.

The account is correct so far as what happened when I went to London to inform Lady Q.— of her uncle's death, which is all that is within my own personal knowledge.

[Signature of Lady Q's. step-father.]

426 A. From *Phantasms of the Living*, vol. i. p. 384. The next account, which first appeared in a letter in the *Religio-Philosophical Journal*, is from Dr. Bruce, of Micanopy, Fla., U.S.A. The case might be called "collective," but for the fact that one of the dreams, though vivid and alarming, was probably not so distinctive as was afterwards imagined, and moreover, was possibly dreamt on the night *after* that on which the tragic event took place.

February 17th, 1884.

On Thursday, the 27th of December last, I returned from Gainesville, (twelve miles from here) to my orange grove, near Micanopy. I have only a small plank house of three rooms at my grove, where I spend most of my time when the grove is being cultivated. There was no one in the house but myself at the time, and being somewhat fatigued with my ride, I retired to my bed very early, probably 6 o'clock; and, as I am frequently in the habit of doing, I lit my lamp on a stand by the bed for the purpose of reading. After reading a short time, I began to feel a little drowsy, put out the light, and soon fell asleep. Quite early in the night I was awakened. I could not have been asleep very long, I am sure. I felt as if I had been aroused intentionally, and at first thought some one was breaking into the house. I looked from where I lay into the other two rooms (the doors of both being open), and at once recognised

where I was, and that there was no ground for the burglar theory; there being nothing in the house to make it worth a burglar's time to come after.

I then turned on my side to go to sleep again, and immediately felt a consciousness of a presence in the room, and, singular to state, it was not the consciousness of a live person, but of a spiritual presence. This may provoke a smile, but I can only tell you the facts as they occurred to me. I do not know how to better describe my sensations than by simply stating that I felt a consciousness of a spiritual presence. This may have been a part of the dream, for I felt as if I were dozing off again to sleep; but it was unlike any dream I ever had. I felt also at the same time a strong feeling of superstitious dread, as if something strange and fearful were about to happen. I was soon asleep again, or unconscious, at any rate, to my surroundings. Then I saw two men engaged in a slight scuffle; one fell fatally wounded—the other immediately disappeared. I did not see the gash in the wounded man's throat, but knew that his throat was cut. I did not recognise him, either, as my brother-in-law. I saw him lying with his hands under him, his head turned slightly to the left, his feet close together. I could, from the position in which I stood, see but a small portion of his face; his coat, collar, hair, or something partly obscured it. I looked at him the second time a little closer to see if I could make out who it was. I was aware it was some one I knew, but still could not recognise him. I turned, and then saw my wife sitting not far from him. She told me she could not leave until he was attended to. (I had got a letter a few days previously from my wife, telling me she would leave in a day or two, and was expecting every day a letter or telegram telling me when to meet her at the *depôt*.) My attention was struck by the surroundings of the dead man. He appeared to be lying on an elevated platform of some kind, surrounded by chairs, benches, and desks, reminding me somewhat of a schoolroom. Outside of the room in which he was lying was a crowd of people, mostly females, some of whom I thought I knew. Here my dream terminated. I awoke again about midnight; got up and went to the door to see if there were any prospect of rain; returned to my bed again, and lay there until nearly daylight before falling asleep again. I thought of my dream, and was strongly impressed by it. All strange, superstitious feelings had passed off.

It was not until a week or ten days after this that I got a letter from my wife, giving me an account of her brother's death. Her letter, which was written the day after his death, was mis-sent. The account she gave me of his death tallies most remarkably with my dream. Her brother was with a wedding party at the *depôt* at Markham station, Fauquier Co., Va. He went into a store near by to see a young man who kept a bar-room near the *depôt*, and with whom he had some words. He turned and left the man, and walked out of the store. The bar-room keeper followed him out, and without further words deliberately cut his throat. It was a most brutal and unprovoked murder. My brother-in-law had on his overcoat with the collar turned up. The knife went through the collar and clear to the bone. He was carried into the store and laid on the counter, near a desk and show case. He swooned from loss of blood soon after being cut. The cutting occurred early Thursday night, December 27th. He did not die, however, until almost daylight, Saturday morning.

I have not had a complete account of my sister-in-law's dream. She was visiting a young lady, a cousin, in Kentucky. They slept together Friday night, I think, the night of her brother's death. She dreamed of seeing a man with

his throat cut, and awoke very much alarmed. She awoke her cousin, and they got up and lighted the lamp and sat up until daylight. That day she received a telegram announcing her brother's death.

I cannot give you any certain explanation of these dreams. I do not believe that they are due to ordinary causes, but to causes of which science does not at present take cognisance.

WALTER BRUCE.

In reply to inquiries, Dr. Bruce says :—

July 9th, 1884.

I have never had another dream similar to the one related in the letter. I have at times had dreams that were vivid, or from some cause impressed themselves upon my mind for a time, such as any one would be likely to have. I cannot call to mind, though, any of special importance, or with any bearing upon the dream in question.

I did not mention the dream to any one before receiving the letter confirming it. I live in rather a retired place in the country, and if I saw any one during that time to whom I would care to relate the dream, it did not occur to me to do so.

You ask me how my wife knew of the circumstances of her brother's death. She was visiting her relatives in Va. at the time, and was present when her brother died.

The following account is from Dr. Bruce's sister-in-law, Mrs. Stubbing :—

March 28th, 1885.

Whilst in Kentucky on a visit in the year 1883, I had a dream, in which I saw two persons—one with his throat cut. I could not tell who it was, though I knew it was somebody that I knew, and as soon as I heard of my brother's death, I said at once that I knew it was he that I had seen murdered in my dream; and though I did not hear how my brother died, I told my cousin, whom I was staying with, that I knew he had been murdered. This dream took place on Thursday or Friday night, I do not remember which. I saw the exact spot where he was murdered, and just as it happened.

ANNIE S. STUBBING.

The Thursday and Friday night mentioned in this account are December 26th and 27th [27th and 28th], 1883. It was upon the Thursday night my dream occurred.

WALTER BRUCE.

In reply to questions, Mrs. Stubbing says :—

Yes, I saw one man cut the other. The wound was told to me to be just like what I had seen in my dream. I received a telegram announcing the death of my brother on Saturday morning. No, I never had any such dream as that before.

428 A. The following are cases illustrating my hypothesis of "psychical invasion." The first is taken from *Phantasms of the Living*, vol. ii. p. 105. In this case, the words heard were vividly imagined by the agent, and may very probably have been uttered, or half-uttered. The account is from Mr. J. Pike, of 122 Stockwell Park Road, S.W.

October 1883.

Travelling some years since from Carlisle to Highbury, by the night mail train, and finding myself alone in my compartment, I lay at full length on the

seat with a view to sleep, having previously requested the guard to wake me at the Camden Town Station. I soon fell into a deep sleep, one of those profound slumbers the awakening from which is almost painful. Roused suddenly by the guard waking me (somewhat roughly and impatiently, because the train was behind its time), I found that I had been dreaming (what proved indeed to be the case) that it was morning; that I was at home, in my bedroom, in the act of dressing, and at the moment of awakening had been on the landing and twice called the servant by her name, "Sarah," and asked her to bring me some hot water.

On actually arriving at home, I learnt that at the time when I had been thus dreaming that I was calling to the servant, she had heard her name called by me *twice*, distinctly; that—forgetting for the moment that I was not in the house—she, hastily discontinuing the breakfast preparations, ran upstairs, and afterwards came down again "as white as a ghost"—according to the description given to me by the children who, with astonishment, witnessed her proceedings, and not having themselves heard the call, naturally wondered what it all meant. Sarah subsequently informed me that the "fright" she experienced on realising the fact that I was not there had made her "quite ill."

Mr. Pike's daughter gave the following corroboration on October 30th, 1883:—

I distinctly remember the incident of our servant being frightened by hearing my father's voice calling from upstairs, at a time when we knew he could not be anywhere near our home. The servant took a poker in her hand and went upstairs, thinking there must be some man there who had imitated my father's voice. Nothing, however, was discovered to explain the mystery until my father's arrival at home, when he told us that at the time the call was heard he had been dreaming that he was at home and calling for hot water.

ALMA M. PIKE.

The genuineness of this case does not, of course, depend on the servant's evidence, but on the testimony of Miss Pike that the servant mentioned her experience before Mr. Pike's arrival. Gurney observes that his collection of purely subjective hallucinations includes several instances where a servant has seemed to hear her mistress calling her—a fact which of course goes to weaken the force of the described coincidence. But the superior vividness of the impression in the present instance seems proved by the emotion and alarm which followed it, and which had no sort of parallel in the purely subjective cases referred to.

Here, it will be seen, the condition of the agent was not one of distress or crisis, but simply that of vivid dream; and the case is in this way exceptional. It should be noted that the part of the dream which apparently affected the percipient took place in the very shock of waking; and such a shock, though not critical or exactly painful, clearly involves a far wider and more sudden change of psychical condition than often occurs to us during waking life.

See also a case given in *Phantasms*, vol. ii. p. 159. Mr. T. W. Smith relates that his wife told him she had dreamt of finding herself in a house

in which she used to live, where she saw a friend of hers going to bed. She went up to her, took her by the hand, and said, "Bessie, let us be friends." Some months later, Mr. Smith was informed by a friend of "Bessie's" that one night, about that time, "Bessie" had told her that she had seen Mrs. Smith—that she had touched her and said, "Let us be friends." They were not, however, able to fix the dates with complete certainty, so that the coincidence was doubtful, and the case is evidently weak for this reason.

428 B. In the following case (quoted from the *Journal S.P.R.*, vol. vii. p. 100) there seems to have been on the part of the agent, Mrs. Manning, a spontaneous revival of memory of long past and forgotten scenes, such as often occurs in crystal visions, but rarely in ordinary life. Mrs. Manning writes to Professor James as follows :—

105 WINTER STREET, PORTLAND, MAINE,
October 28th [1894].

DEAR SIR,—At the request of Colonel Woodhull, I send you the following statement, which I hope may be of use to you.

When I was a child at my home in Rochester, N. Y., my elder sister had almost entire care of me. At night, after putting me in bed, she would sit beside me for a few moments until I fell asleep. Frequently I would wake up, and finding myself alone and in the dark, of which I was much afraid, I would call out to her; she would come and soothe me to sleep again. In 1875, I was living at Fort Hartsuff, Nebraska, a military post, the station of my husband. Our nearest railway station was Grand Island, on the Union Pacific Railroad, 75 miles away. My sister then lived at Omaha, about 300 miles east of Grand Island. Our mail reached us by buckboard from Grand Island every Wednesday and Saturday. One night in November, I awoke from a dreamless sleep, wide awake, and yet to my own consciousness the little child of years ago, in my own room in the old home; the sister had gone, and I was alone in the darkness. I sat up in bed, and called with all my voice, "Jessie! Jessie!"—my sister's name. This aroused my husband, who spoke to me. I seemed to come gradually to realisation of my surroundings, and with difficulty adjusted myself to the present. In that moment I seemed to live again in the childhood days and home. I cannot express too strongly the feeling of actuality I had. For days after this the strange impression was with me, and I could recall many little incidents and scenes of child-life that I had entirely forgotten.

I wrote to my sister the next day, and told her of the strange experience of the night before. In a few days I received a letter from her, the date the same as mine, and having passed mine on the way, in which she said that such a strange thing had happened the night before; that she had been awakened by my voice calling her name twice; that the impression was so strong that her husband went to the door to see if it could possibly be I. No one else had called her; she had not been dreaming of me. She distinctly recognised my voice.

MARY M. CLARKSON MANNING.

Captain Manning writes :—

PORTLAND, ME., October 29th, 1894

I distinctly recall the circumstances as related above by my wife.

W. C. MANNING

(Captain 23rd Infantry, U.S. Army)

Mrs. Manning's sister and brother-in-law give their testimony as follows :—

DETROIT, MICH., *November 1st, 1894.*

The statement made by my sister is as I remember the experience. That it made a deep impression upon us both is evidenced by each writing of it to the other on the day following its occurrence. The impression made was so forcible, it has never been forgotten.

JESSIE CLARKSON THRALL.

DETROIT, MICH., *November 1st, 1894.*

The within statement of a curious coincidence might have been forgotten by me during the past twenty years, had the facts not been recalled to my memory from time to time as they have by the principal actors in it. I have always regarded it as a strange coincidence, but nothing more.

I heard no call, but went to the door to satisfy my wife that her sister was not in the hall.

GEORGE THRALL.

In reply to Dr. Hodgson's inquiries, Mrs. Manning informed him that the original letters referred to had been destroyed long ago, and that neither she herself nor her sister had ever had any similar experience.

428 C. From *Phantasms of the Living*, vol. i. p. 225. The narrator of the following case is the late Rev. P. H. Newnham, of whose telepathic *rapport* with his wife we had such striking experimental proof (see vol. ii. **849 A**), and who described himself as "an utter sceptic, in the true sense of the word."

In March 1854, I was up at Oxford, keeping my last term, in lodgings. I was subject to violent neuralgic headaches, which always culminated in sleep. One evening, about 8 P.M., I had an unusually violent one; when it became unendurable, about 9 P.M., I went into my bedroom, and flung myself, without undressing, on the bed, and soon fell asleep.

I then had a singularly clear and vivid dream, all the incidents of which are still as clear to my memory as ever. I dreamed that I was stopping with the family of the lady who subsequently became my wife. All the younger ones had gone to bed, and I stopped chatting to the father and mother, standing up by the fireplace. Presently I bade them good-night, took my candle, and went off to bed. On arriving in the hall, I perceived that my *fiancée* had been detained downstairs, and was only then near the top of the staircase. I rushed upstairs, overtook her on the top step, and passed my two arms round her waist, under her arms, from behind. Although I was carrying my candle in my left hand, when I ran upstairs, this did not, in my dream, interfere with this gesture.

On this I woke, and a clock in the house struck ten almost immediately afterwards. So strong was the impression of the dream that I wrote a detailed account of it next morning to my *fiancée*.

Crossing my letter, not in answer to it, I received a letter from the lady in question: "Were you thinking about me, very specially, last night, just about ten o'clock? For, as I was going upstairs to bed, I distinctly heard your footsteps on the stairs, and felt you put your arms round my waist."

The letters in question are now destroyed, but we verified the statement made therein some years later, when we read over our old letters, previous to their destruction, and we found that our personal recollections had not varied

in the least degree therefrom. The above narratives may therefore be accepted as absolutely accurate.

P. H. NEWNHAM.

Asked if his wife has ever had any other hallucinations, Mr. Newnham replied, "No, Mrs N. never had any fancy of either myself or any one else being present on any other occasion."

The following is Mrs. Newnham's account :—

June 9th, 1884.

I remember distinctly the circumstance which my husband has described as corresponding with his dream. I was on my way up to bed, as usual, about ten o'clock, and on reaching the first landing I heard distinctly the footsteps of the gentleman to whom I was engaged, quickly mounting the stairs after me, and then I as plainly felt him put his arms round my waist. So strong an impression did this make upon me that I wrote the very next morning to the gentleman, asking if he had been particularly thinking of me at ten o'clock the night before, and to my astonishment I received (at the same time that my letter would reach him) a letter from him describing his dream, in almost the same words that I had used in describing my impression of his presence.

M. NEWNHAM.

It is unfortunate that the actual letters cannot be put in evidence. But Mr. Newnham's distinct statement that the letters were examined, and the coincidence verified, some years after the occurrence, strongly confirms his own and his wife's recollections of the original incident.

428 D. The following account (taken from *Phantasms of the Living*, vol. ii. p. 154) was received through the kindness of the late Mr. G. J. Romanes, F.R.S., who was well acquainted with the narrator.

March 18th, 1883.

On the night of the 26th of October 1872, I suddenly felt very unwell, and went to bed about half-past nine, an hour earlier than usual, and fell asleep almost immediately, when I had a very vivid dream, which impressed me greatly; so much so, that I remarked to my wife, on waking, that I feared we should shortly receive bad news. I imagined I was sitting in the drawing-room near a table, reading, when an old lady suddenly appeared seated on the opposite side, close to the table. She neither spoke nor moved much, but gazed very intently on me, and I on her, for at least 20 minutes. I was much struck by her appearance, she having white hair, very dark eyebrows, and penetrating eyes. I did not recognise her at all, but thought she was a stranger. My attention was then directed to the door, which opened, and my aunt entering and seeing me and the old lady staring at each other in this extraordinary way, with much surprise and in a tone of reproach exclaimed, "John! don't you know who this is?" and without giving me time to reply said, "Why, this is your grandmother," whereupon my ghostly visitor suddenly rose from her chair, embraced me, and vanished. At that moment I awoke. Such was the impression it made on my mind, that I got my note-book and made a note of this strange dream, believing that it foreboded bad tidings. However, several days passed without bringing any dreaded intelligence, when one night I received a letter from my father, announcing the rather sudden death of my grandmother, which took place on the very night and hour of my dream, half-past ten.

About four months after her death, I went to the Isle of Wight, where she lived, to get information from my relatives as to what my grandmother was really like. My aunt and cousin described her in every particular, and their descriptions of her coincided most marvellously with the figure and face that appeared to me, the white hair and dark eyebrows being a peculiarity in her. This I particularly observed in my dream. I learnt, too, that she was extremely fussy in the arrangement of her cap, always being anxious that no part, even the strings, should be out of place, and curious to relate, I noticed in my dream that she was nervously touching her cap-strings, now and again, for fear they should be out of place. My cousin, who was with her when she died, told me that my grandmother had been delirious for some time previous to her departure; and for a moment, when in that state, she suddenly put her arms round my cousin's neck, and on opening her eyes and regaining consciousness, she said with a look of surprise, "Oh, Polly, is it you? I thought it was somebody else." This seems to me very curious, as it was just what she did before she vanished from me in the drawing-room. I must add that I had not seen my grandparent for at least 14 years, and the last time I saw her she had dark hair, but this had gradually changed to white, leaving her eyebrows dark, and I am positive that nobody ever mentioned this peculiarity to me.¹

J. H. W.

Mrs. W. says:—

July 1st, 1885.

I quite remember my husband telling me, on my going to my room on the evening of the 26th October, of a remarkable dream he had just had, and also his making an entry in the pocket-book on the following morning. F. W.

We find from the Register of Deaths that Jane W. died at the age of 72, on Oct. 26, 1870 [see below], at Brixton, Isle of Wight.

Mr. Podmore says:—

I called on Mr. J. H. W. to-day (July 4th, 1884), and heard the account from him *viva voce*. His cousin's corroboration, for a reason which he explained to me, cannot be obtained. But he explained to me that he went to see his cousin within three months of the death, and received full particulars of the death-scene from her then. I asked him if he stood by; the phrase "at least 20 minutes," pointing out that it was difficult to attach any precise meaning to these words; if they were a correct description of his impressions, a grotesque incident must have been interpolated in the midst of an otherwise realistic dream. He maintains that the words are correct; it seemed to him that he and the old lady sat staring at each other across the table for a very long time. Mr. W. told me that he dreams very little; and that he has never had another dream which he thought worth noting. He has never dreamt of death.

After a second call Mr. Podmore writes:—

I received an account from Mrs. W. of her husband's dream, as she remembered to have heard it within an hour of its occurrence and subsequently,

¹ In respect of this last feature, the case may be classed with those of [*Phantasms*] chap. xii. § 8. The nervous fidgeting with the cap-strings may possibly be regarded as a distinctive habit, sufficiently deeply organised to be a feature in the person's latent representation of her own physique.—E. GURNEY.

which tallied precisely with the account here given. I saw also the note made on the following morning. It occurs at the head of the first page of a small pocket sketch-book, the rest of the page being occupied with pen or pencil memoranda of accounts, &c. The entry is "Odd dream, night of October 26th, 1870." The last numeral, which is very indistinct, is apparently 0. Mr. W., in writing his original account in March 1883, had referred to this note and read the final numeral as 2. Hence the discrepancy. He has no other memorandum of the death.

I pressed him as far as I could, but he still declines to give his name, fearing that he might acquire the reputation of being "ghostly" and fanciful, and thus injure his professional prospects.

428 E. From *Proceedings S.P.R.*, vol. xi. p. 444. Mrs. Tabour writes to Dr. Hodgson :—

2718 CHICAGO AVENUE, MINNEAPOLIS, MINN.,
May 8th, 1895.

I have recently learned of a case of remarkable appearance before death, or rather a short time previous to death. A man ill with consumption appeared to a lady (a friend of mine and also a friend of his) in a perfectly natural manner, properly clothed, although he was ill in bed at the time, and was found upon investigation to have been asleep at the time of the appearance. Now, the reason why they were able to establish the above fact so accurately was that the man related to his wife, directly upon awaking, that he had dreamed of this lady in the most vivid manner, and described her appearance and the position of the furniture in her rooms. The two families were about one day's journey apart by rail. The man died about a fortnight later. These people are willing to give dates and names, and if you will have your secretary prepare a list of such questions as you may want answered, and forward to me, I will get all information possible. I think it may be well to see to the matter while I am here.—Very sincerely yours,

JOSIE L. FOWLER TABOUR.

Mrs. Tabour adds :—

Mrs. Shagren is a woman of strong clairvoyant powers. All the parties are of Swedish birth, and of unusual intelligence. At the time of this appearance Mrs. Shagren was about thirty-one. Occurred over ten years ago. No appearance at time of death.

Statement of Mrs. Shagren regarding Appearance of Mr. Hendrickson.

This happened one day after I had finished my morning's work, housework. It was about 10 o'clock. I stood before the mirror doing my hair, when I suddenly saw him (Mr. Hendrickson) coming from behind, as if approaching on tip-toe. His hands were outstretched, and I had an impression that he would place them on my shoulders; I could even hear his last step, like the squeak of a boot, as he put his foot down. I turned in surprise, and faced him, consequently seeing him out of the glass and in the glass. As I turned I exclaimed, "Is that you?" At least I felt that I said that, but as I spoke he vanished. He was perfectly natural in appearance, and fully dressed, just as I had always seen him.

In the afternoon of the same day, which I know was April 24th, 1884, as I was passing from the room in which I had seen him in the morning, going through a small hallway, I heard steps from behind. Turned and saw him

again, dressed as in the morning, and again as I turned toward him he vanished.

The impression of seeing him was not so strong as in the morning.

The next day a young lady friend of mine, and also a friend of Mr. Hendrickson's family, came to visit me, and knowing of her friendship with Mr. Hendrickson, I asked her if she knew anything of the family, or where they were living, as I had heard nothing from them for about four years, I having been south during that time, and they in the meantime having left the city.

I asked if she knew if Mr. Hendrickson was still living, as I knew he had consumption. She replied that he was living the last time she had heard from them. And then I said, "I saw him yesterday morning."

My friend was not surprised, and regarded the appearance as a warning of death. To my statement she said, "I would not be surprised, as I received a letter from his wife saying he had a hemorrhage of the lungs.¹ Let us write," she continued, "and find out if he is living or dead." Then we wrote we both felt uneasy, and I told of seeing him. In a few days we received a reply saying that he was not dead, but the doctors had said he could not live, and then [Mrs. H.] related his experience of seeing me in a dream, while asleep on the morning he had appeared to me. Although he had never been in the house, he described my room, and said to his wife, when speaking of his dream, "She looked stouter than she used to," which was true, as I had grown much stouter in the four years since they had seen me.

Mrs. Hendrickson and myself were friends from childhood. I had only known Mr. Hendrickson since his marriage. We were just good friends. Mr. Hendrickson once told his wife that I had appeared to him. That was long before my experience of seeing him.

Mrs. Hendrickson has remarried, and is now Mrs. Erickson, of Beresford, South Dakota. (Signed) [Mrs.] C. M. SHAGREN.

708 SOUTH SIXTH STREET.

BERESFORD, S.D., *May 27th, 1895.*

MRS. C. M. SHAGREN,—DEAR FRIEND,—I received your welcome letter a few days ago, and will now answer it. It was in the morning of April 24th, 1884, when Mr. Hendrickson awoke and said he had been dreaming of you. I said, "I'll mark this down and see if it means something." He slept longer that morning than he used to do, and in five days we had a letter from you, and you said you had seen him in your room that morning and you thought something would happen to him before long. He was dressed in his night clothes at the time. On the 20th of May he died. I wrote to Dora, but I do not remember what I did write or when it was. It was before he died, anyway. I had not heard from you since you went to Tennessee until this time. I believe you said in your letter that you got my address from Dora. . . .

MRS. F. ERICKSON.

From private letter written by Miss Dora Edenoff, of Chicago, June 14th, 1895, to Mrs. Shagren:—

I have been trying to think, but cannot remember what you said about

¹ Hemorrhage of the lungs has been associated with psychical manifestations oftener than from the relative frequency of that mode of death would seem antecedently probable.

Mr. Hendrickson. It does seem that you did tell me that you had seen him in your room, but I cannot remember any more.—Your friend,
DORA.

In reply to Dr. Hodgson's question how Mrs. Shagren remembered that the date was April 24th, 1884, Mrs. Tabour adds:—

There are many reasons why Mrs. Shagren remembered that date. First, because of the young lady, who came from another city, and was on her way to Europe, and other facts which I might tell you if necessary. I looked into it pretty carefully, as I am rather a doubter myself. . . .

428 F. From the *Journal S.P.R.*, vol. viii. p. 128.

The first account which follows is taken from an article on "Dreams," by Miss Giddings, which appeared in *The Metaphysical Magazine* for September 1895.

Some few years ago I was the guest in the home of an intimate friend, whose unmarried sister, also an associate of my own, was away at the time. My hostess, whom I will call Mrs. J., was taken suddenly and seriously ill. The family doctor was summoned, but as he was away, a strange physician was called, and he was in attendance upon Mrs. J. when at midnight her own doctor arrived. Early on the following morning I received a telegram from the absent sister, saying: "Is anything wrong at home? Answer immediately." I replied, and before the day was over a letter addressed to me, and mailed when the telegram was sent, came from the absent sister, saying:—

"I have had a peculiar and impressive dream of home. I saw A. lying on the bed as if very ill; while in the dressing-room, as if in consultation, were two doctors—Dr. L. (the family physician) and a stranger, a tall, dark man, whom Dr. L. addressed as Dr. Rice. So impressed am I that something is wrong, that I write to you in order to know as soon as possible the meaning of this strange vision."

Her dream was as vivid a portrayal of what was actually occurring at her home during the night, as I, personally present, could have given. She was almost correct as to the name of the strange doctor, whom she heard addressed as Dr. Rice, but whose name was Reed. It will be offered in explanation that she was anxious about home, and naturally dreamed of her sister. But this explanation will not suffice, for she was a girl much away from home. The married sister was never ill, and no member of the family had ever seen or heard of the strange physician. That the sick sister was thinking of the absent one, I *know*. She was a woman of determined will and of unusual magnetic power, as her success as a public speaker attests. May she not, through her desires, have unconsciously thrown upon the mind of the absent one certain photographic revelations of what was actually occurring?

Miss Giddings writes:—

37 WALNUT STREET, SOMERVILLE, MASS.,
January 8th, 1896.

DR. RICHARD HODGSON,—DEAR SIR,— . . . The dream related occurred to my friend Mabel Jenness at a time when her sister, Annie Jenness Miller, the well-known lecturer on "Dress," was ill at her New York residence. The facts are as I have related them.

I was at that time editing Mrs. Miller's magazine, and the letter to which reference is made came to me. I did not keep it, but Mabel Jenness, now

Mrs. Wm. A. Venter, Coates House, Kansas City, will verify my statement, or so . . . would Mrs. Miller, 114 Fifth Avenue, N.Y. . . .

(Miss) LAURA E. GIDDINGS.

Mrs. Venter writes :—

COATES HOUSE, KANSAS CITY, MO.

February 3rd, 1896.

MR. RICHARD HODGSON,—DEAR SIR,—Your letter of January 28th has just reached me. I will endeavour to give you as nearly as possible the facts concerning the "vision" of which Miss Giddings has told you. I was in the West on a lecture tour, and the last night of my stay in Detroit, Mich., I had a dream in which I saw my sister, Mrs. Miller, lying ill. There were several people about her, and all was excitement. There were two physicians in consultation; one I recognised as Dr. Louis Sayer, of New York (now deceased), the other I did not recognise, but his name came to me as Rice. In appearance this man was above medium height, very slender, and had dark side-beard.

The exact date of this experience I cannot give, but I should say it was about the middle of December 1889. The dream greatly impressed and annoyed me. I tried to put it from me, but it persistently recurred to my thought—a haunting fear. I could not make it seem a dream, and after several hours I sent the telegram to which Miss Giddings referred. The message was sent from Ypsilanti, Mich., at about noontime, on a Monday (I remember well the day of the week); the answer to it was received at about 9.30 o'clock in the evening of the same day. That which to me was a dream actually occurred in detail while I was dreaming; and the physician who was in reality in attendance with Dr. Sayer was the embodiment of the one in my "vision," but his name was Ried, instead of Rice as I dreamed.

I have had other and similar experiences, but none so authentic. The others I cannot prove to have happened. . . .

MABEL JENNESS VENTER.

Mrs. Miller writes :—

ST. DENIS HOTEL, N.Y., *February 1st, 1896.*

MR. RICHARD HODGSON,—DEAR SIR,— . . . The dream experience related by Miss Giddings occurred just as related in her article. The date of the illness was December '89. She was my guest at the time, and consequently knew the details.

When my sister's telegram arrived Dr. Louis Sayer (he died immediately afterward) was sitting upon the side of my bed, and I remember that he was profoundly impressed by the inquiry, knowing it the result of a psychological impression received from a dream. . . .

A. JENNESS MILLER.

429 A. The following case is quoted from *Phantasms of the Living*, vol. i. p. 365. The account is written by Mr. N. T. Menneer, Principal of Torre College, Torquay :—

December 18th, 1883.

I thought you would be interested in the following account of a strange dream that came under my notice some twenty-six years ago.

My wife, since deceased, had a brother residing at Sarawak, and at the time to which I refer, staying with the Raja, Sir James Brooke.

The following is an extract from the second volume of *The Raja of Sarawak*, by Gertrude L. Jacob, p. 238. "Mr. Wellington" (my wife's brother)

"was killed in a brave attempt to defend Mrs. Middleton and her children." The Chinese, it appears, taking Mr. Wellington for the Raja's son, struck off his head.

And now for the dream. I was awoke one night by my wife, who started from her sleep, terrified by the following dream. She saw her *headless* brother standing at the foot of the bed with his head lying on a coffin by his side. I did my best to console my wife, who continued to be much distressed for some considerable time. At length she fell asleep again, to be awoke by a similar dream. In the morning, and for several days after, she constantly referred to her dream, and anticipated sad news of her brother.

And now comes the strangest part of the story. When the news reached England I computed approximately the time, and found *it coincided with the memorable night to which I have referred.*

N. T. MENNEER.

In reply to inquiries, Mr. Menneer adds :—

My deceased wife never had, as far as I know, similar distressing dreams of death to which no real event corresponded.

There is no doubt that the Chinese struck off his head. Particulars of his fate were sent to Mr. Wellington's father by the Raja himself.

In saying I calculated the time and found it to correspond *approximately*, I probably gave you a wrong impression. I did not note down the date of the dream, but when the news reached England I calculated the usual time of such a voyage, and found it corresponded with the time I considered had elapsed since the night of the dream.

Professor Sidgwick, after an interview with Mr. Menneer, on September 17th, 1884, wrote :

He said that Mrs. Menneer had no definite idea where her brother had gone; they had not heard from him since his departure; she had certainly no idea that he would be engaged in military operations at all, still less that he would be engaged with Chinese. In fact she was in no state of alarm about him at all. Mr. Menneer said that they did not put down the date of the dream at the time, and that when the news came he could not remember it exactly; but he took pains to calculate it at the time, and satisfied himself that it was at the time of the death as nearly as he could reckon. He had not been a believer in dreams previously. He heard the particulars of the death from Mr. Wellington, the father.

"This dream" (said Gurney), "if it is to be telepathically explained, must apparently have been due to the last flash of thought in the brother's consciousness. It may seem strange that a definite picture of his mode of death should present itself to a man in the instant of receiving an unexpected and fatal blow; but, as Hobbes said, 'thought is quick.' The coffin, at any rate, may be taken as an item of death-imagery supplied by the dreamer's mind."

We have since, however, seen a letter from Sir James Brooke (Rajah of Sarawak) and an extract from the *Straits Times* of March 21st, 1857, in the (London) *Times* for April 29th, 1857, which make it, I think, quite conceivable that the dream was a reflection of

knowledge acquired by Mr. Wellington after death, and that the *head on the coffin* had a distinct meaning. Sir James Brooke says: "Poor Wellington's remains were consumed [by the Chinese]; his head, borne off in triumph, alone attesting his previous murder." The *Straits Times* says: "The head was given up on the following day." The head, therefore, and the head alone, must undoubtedly have been buried by Mr. Wellington's friends; and its appearance in the dream *on a coffin*, with the headless body standing beside it, is a coincidence even more significant than the facts which Gurney had before him when he wrote.

429 B. The next case (quoted from *Phantasms of the Living*, vol. i. p. 453) is from Mrs. Lightfoot, a lady who was none the worse witness because she took not the slightest interest in our work. The names and dates were filled in by Gurney, immediately after a personal interview, January 30th, 1884.

51 SHAFTESBURY ROAD, RAVENSCOURT PARK, W.,
January 11th, 1884.

In giving the following experience, I may premise that as a child, and since, I have comparatively had but little knowledge (as a personal experience) of fear; and in the existence of ghosts I have always disbelieved. Did I ever see or hear sights or sounds for which, on examination, I could not account, I have always come to the conclusion that they arose from natural causes which were beyond my reach of inquiry—hence I always refused to accept anything without proof, and I may add, that I have rarely been convinced.

Some ten years ago, when in India, I contracted a great friendship, which was reciprocated, for a lady, Mrs. Reed, the wife of an officer. She had not been very strong, but when I parted from her with the intention of returning to England, no danger (the word had not even been mentioned) was anticipated, and for some few months after my return, I heard from her, bright and cheerful letters enough. In them she certainly spoke of her health not being good, but nothing more. Then after a time her letters ceased, but I heard very regularly from others in the same place, and they mentioned that her health was gradually getting worse, and that she would probably be ordered to England for a thorough change, but still I heard no sound of fatal ending, and I was looking forward to her return with a great degree of pleasure.

It was my practice not only to go to bed very late, but also for the last half-hour to pick up a book, the most uninteresting and dry that it was possible to find, and so try to soothe the mind. The moment I commenced to really feel sleepy I would lower the gas to almost a pin's point (for I did not care to extinguish it, as I had a child of three sleeping in the same room), and then I could always compose myself comfortably to a sleep into which I could then fall in a very few minutes.

On the night of September 21st, 1874, I had followed this exact routine. I had put aside my book, lowered the gas, and at a little after midnight I was sound asleep. As I knew afterwards, I must have slept about three hours, when I was suddenly aroused (and was, so far as I know, *perfectly wide awake*) by a violent noise at my door, which was locked. I have some recollection of feeling

astonished (of fear I then had none) at seeing or rather hearing within the instant my door thrown violently open, as though by some one in great anger, and I was instantly conscious that some one, something, what shall I call *it*, was in the room. For the hundredth part of a second it seemed to pause just within the room, and then by a movement, which it is impossible for me to describe—but it seemed to move with a rapid push—*it* was at the foot of my bed. Again a pause; for again the hundredth part of a second, and the figure-shape rose. I *heard* it, but as it got higher its movements quieted, and presently *it* was above my bed, lying horizontally, its face downwards, parallel with my face, its feet to my feet, but with a distance of some three or four feet between us. This for a moment, whilst I waited simply in astonishment and curiosity (for I had not the very faintest idea of either who or what it was), but no fear, and then it spoke. In an instant I recognised the voice, the old familiar imperious way of speaking, as my Christian name sounded clear and full through the room. “Frances,” it repeated, “I want you; come with me. Come at once.” My voice responded as instantaneously, “Yes, I’ll come. What need for such a hurry?” and then came a quick imperative reply, “But you *must* come *at once*; come instantly, and without a moment’s pause or hesitation.” I seemed to be drawn upwards by some extraordinary magnetic influence, and then just as suddenly and violently thrown down again.

In one second of time the room was in a deathly stillness, and the words, “She is dead,” were simply burnt into my mind. I sat up in bed dazed, and *now*, for the first time, frightened beyond measure. I sat very still for a few moments, gradually making out the different forms in the room, then I turned the gas, which was just above my head, full on, only to see that the room was totally unchanged. At the foot of my bed, at some distance from it, was the child’s iron cot. I got up and looked at him; he was sleeping quite peacefully, and had evidently been totally undisturbed. I went to the door, to find it *fast locked*. I opened it, and gazed into the passage—total silence and stillness everywhere. I went into the next room, where there were sleeping two other children and their nurse, to find equal quietness there. Then I returned to my room, and I must confess it, with an awful fear oppressing me. She had come once—might she not come again? I wrote down the date and the hour, and then opening shutter and window only looked out for the welcome dawn.

I went down to breakfast that morning, but said nothing of the details of my dream,¹ only mentioning that I had had a very bad and a very vivid one. Afterwards I found I could settle to nothing, and at last was becoming positively so ill that I was obliged to go back to bed. That same afternoon, curiously enough, a sister came to see me, who had been abroad with me, and whilst there had known and liked this same friend. She saw I was much upset about something of which I did not care to speak, and, by way of cheering me up, began telling me news of various mutual friends. At last, during a slight pause, she said, “By the way, have you heard anything lately of Mrs. Reed? when last I heard, she was not very well.” *Instantly* came my reply, “Oh, she is dead,” and it was only my sister’s look of blank horror and astonishment that recalled me to myself. “What do you mean? when did you hear?” came from her in rapid utterance, and then I bethought me *how* indeed did I hear? *who* had told me? But tell her the dream I *could* not, so I merely answered, “You will

¹ Though the narrator twice uses this word, she certainly did not regard her experience as a dream.

see that I am right when you look in the newspapers—*how* I have heard of it I will tell you some other time," and directly I changed the conversation. The visit did good, however, for I got up and went out with her, and I can only say that the impression my manner and words made upon her was so deep that the moment she arrived home she sat down and wrote to a lady in the West of England—one who knew us *all*, and who heard by every mail from her husband, who was in the same place as our friend. My sister told her exactly what I had said, and begged that she would at once send her particulars, since I had not done so. By return came the reply:—

"I cannot, dear Lady B., in the least understand your letter, nor what your sister can possibly mean. The last foreign mail only came in *this* morning" (after the date, of course, of my dream), "and so far from being 'dead,' my husband tells me Mrs. Reed is much better; therefore, where Mrs. L. (myself) can have obtained her news is beyond my comprehension, for it is *quite impossible* that she can have had later news than mine, in fact, not so late, since my foreign letter arrived after your visit to her." [This is not a *copy*, but a *reminiscence* of the letter.]

And so the matter rested, but within a month from the date of my dream came the news of Mrs. Reed's death, on September 21st.

I have but little now to add. The bereaved husband returned to England and called upon me. He gave me some details of the last days, and on my asking whether he remembered her last words, he turned to me with quite a look of surprise, and said, "Why, Mrs. Lightfoot, I believe *your* name was the last she mentioned." Further, it was *many* months afterwards before my sister again broached the subject, but at last one day she said, "I do wish you would tell me *how* you knew of Mrs. Reed's death." Of course I then told her, and I may add, that so deep was the impression produced upon her that even in her last illness, which occurred seven or eight years afterwards, she spoke of it. For myself I never really recovered the shock for a long time, and even now the impression is as vivid as though it had only happened yesterday.

FRANCES W. LIGHTFOOT.

Gurney adds to this account:—

Both the *Calcutta Englishman* and the *Pioneer Mail* (Allahabad) give September 20th, 1874, as the date of Mrs. Reed's death. Mrs. Lightfoot has unfortunately not kept her note of the day and hour. As she has now no *independent* recollection of the date of her experience, but only remembers the fact of the *coincidence*, and as it is practically certain that she heard the *correct* date of the death, the 20th, which has since become converted in her memory to the 21st, it seems tolerably safe to assume that her experience fell on the night of the 20th, that is, on the early morning of the 21st—not on the *night* of the 21st, as stated in the account.

In answer to the question whether this was the only occasion on which she has had a sensory hallucination of this kind, Mrs. Lightfoot answered "Yes." She adds that her sister, Lady B., "mentioned the matter at once to several friends and relatives." This sister has since died.

In conversation, Mrs. Lightfoot confirmed again the fact of having had no sort of visual hallucination on any other occasion. She once, and once only, has had another remarkable *auditory* experience, when the sudden hearing of her christian name saved her from a terrible fall in the dark. The origin of the sound was carefully inquired into and could not be ascertained.

As a proof of the absolute conviction produced in her that her friend was dead, she told me that she had prepared a birthday present to send her, and the box was actually soldered up, and had been going by the next mail; but she felt it impossible to send it.

She had been under the impression that the time of death exactly coincided with her vision; but she had reckoned difference of longitude the wrong way. Mrs. Reed's husband informed her, on her inquiry, that the death took place at eleven, that is, 11 P.M. (as she thinks of September 21st, but no doubt of September 20th); and the vision was probably, therefore, eight or nine hours after it.

My impression of Mrs. Lightfoot entirely corresponds with her own description of herself—that she is a practical person, and without any sort of pre-disposition to frights or visions. The present one gave her a most severe shock, the effects of which lasted for some time.

429 C. From *Phantasms of the Living*, vol. i. p. 199. As to the evidential force of this case, I may point out that the percipient states the experience to have been unique in his life; and that the violence of the effect produced, leading to the very unusual entry in the diary, puts the vision outside the common run of dreams which may justly be held to afford almost limitless scope for accidental coincidences. The narrative is from Mr. Frederick Wingfield, of Belle Isle en Terre, Côtes du Nord, France.

December 20th, 1883.

I give you my most solemn assurance that what I am about to relate is the exact account of what occurred. I may remark that I am so little liable to the imputation of being easily impressed with a sense of the supernatural¹ that I have been accused, and with reason, of being unduly sceptical upon matters which lay beyond my powers of explanation.

On the night of Thursday the 25th of March 1880 I retired to bed after reading till late, as is my habit. I dreamed that I was lying on my sofa reading, when on looking up I saw distinctly the figure of my brother, Richard Wingfield-Baker, sitting on the chair before me. I dreamed that I spoke to him, but that he simply bent his head in reply, rose, and left the room. When I awoke I found myself standing with one foot on the ground by my bedside, and the other on the bed, trying to speak and to pronounce my brother's name. So strong was the impression as to the reality of his presence, and so vivid the whole scene as dreamt, that I left my bedroom to search for my brother in the sitting-room. I examined the chair where I had seen him seated, I returned to bed, tried to fall asleep in the hope of a repetition of the appearance, but my mind was too excited, too painfully disturbed, as I recalled what I had dreamed. I must have, however, fallen asleep towards the morning; but when I awoke the impression of my dream was as vivid as ever, and I may add is to this very hour equally strong and clear. My sense of impending evil was so strong that I at once made a note in my memorandum-book of this "appearance," and added the words, "God forbid!"

Three days afterwards I received the news that my brother, Richard Wingfield-Baker, had died on Thursday evening the 25th of March 1880, at 8.30 P.M.,

¹ This expression cannot be excluded when the words of our informant are quoted. We, ourselves, of course, regard all these occurrences as strictly *natural*.

from the effects of the terrible injuries received in a fall while hunting with the Blackmore Vale hounds.

I will only add that I have been living in this town some twelve months; that I had not had any recent communication with my brother; that I knew him to be in good health, and that he was a perfect horseman. I did not at once communicate this dream to any intimate friend—there was unluckily none here at that very moment—but I did relate the story after the receipt of the news of my brother's death, and showed the entry in my memorandum-book. As evidence, of course, this is worthless; but I give you my word of honour that the circumstances I have related are the positive truth.

FRED. WINGFIELD.

February 4th, 1884.

I must explain my silence by the excuse that I could not procure till to-day a letter from my friend the Prince de Lucinge-Faucigny, in which he mentions the fact of my having related to him the particulars of my dream on the 25th of March 1880. He came from Paris to stay a few days with me early in April, and saw the entry in my note-book, which I now enclose for your inspection. You will observe the initials R. B. W. B., and a curious story is attached to these letters. During that sleepless night I naturally dwelt upon the incident, and recalled the circumstances connected with the apparition. Though I distinctly recognised my brother's features, the idea flashed upon me that the figure bore some slight resemblance to my most intimate and valued friend, Colonel Bigge, and in my dread of impending evil to one to whom I am so much attached, I wrote the four initials, R. B. for Richard Baker, and W. B. for William Bigge. When the tidings of my brother's death reached me I again looked at the entry, and saw with astonishment that the four letters stood for my brother's full name, Richard Baker Wingfield-Baker, though I had always spoken of him as Richard Baker in common with the rest of my family. The figure I saw was that of my brother; and in my anxious state of mind I worried myself into the belief that possibly it might be that of my old friend, as a resemblance did exist in the fashion of their beards. I can give you no further explanations, nor can I produce further testimony in support of my assertions.

FRED. WINGFIELD.

"With this letter" (writes Gurney) "Mr. Wingfield sent me the note-book, in which, among a number of business memoranda, notes of books, &c., I find the entry—'Appearance—Thursday night, 25th of March 1880. R. B. W. B. God forbid!'"

The following letter was enclosed:—

COAT-AN-NOS, 2 février, 1884.

MON CHER AMI,—Je n'ai aucun effort de mémoire à faire pour me rappeler le fait dont vous me parlez, car j'en ai conservé un souvenir très net et très précis.

Je me souviens parfaitement que le dimanche, 4 avril, 1880, étant arrivé de Paris le matin même pour passer ici quelques jours, j'ai été déjeuner avec vous. Je me souviens aussi parfaitement que je vous ai trouvé fort ému de la douloureuse nouvelle qui vous était parvenue quelques jours¹ auparavant, de la mort de l'un des messieurs vos frères. Je me rappelle aussi comme si le fait s'était passé hier, tant j'en ai été frappé, que quelques jours avant d'apprendre la

triste nouvelle, vous aviez un soir, étant déjà couché, vu, ou cru voir, mais en tous cas très distinctement, votre frère, celui dont vous veniez d'apprendre la mort subite, tout près de votre lit, et que, dans la conviction où vous étiez que c'était bien lui que vous perceviez, vous vous étiez levé et lui aviez adressé la parole, et qu'à ce moment vous aviez cessé de le voir comme s'il s'était évanoui ainsi qu'un spectre. Je me souviens encore que, sous l'impression de l'émotion bien naturelle qui avait été la suite de cet événement, vous l'aviez inscrit dans un petit carnet où vous avez l'habitude d'écrire les faits saillants de votre très paisible existence, et que vous m'avez fait voir ce carnet. Cette apparition, cette vision, ou ce songe, comme vous voudrez l'appeler, est inscrit, si j'ai bon souvenir, à la date du 24 ou du 25 février,¹ et ce n'est que deux ou trois jours après que vous avez reçu la nouvelle officielle de la mort de votre frère.

J'ai été d'autant moins surpris de ce que vous me disiez alors, et j'en ai aussi conservé un souvenir d'autant plus net et précis, comme je vous le disais en commençant, que j'ai dans ma famille des faits similaires auxquels je crois absolument. . . .

FAUCIGNY, PRINCE LUCINGE.

In answer to inquiries, Mr. Wingfield adds :—

I have never had any other startling dream of the same nature, nor any dream from which I woke with the same sense of reality and distress, and of which the effect continued long after I was well awake. Nor have I upon any other occasion had a hallucination of the senses.

The *Times* obituary for March 30th, 1880, records the death of Mr. R. B. Wingfield-Baker, of Orsett Hall, Essex, as having taken place on the 25th. The *Essex Independent* gives the same date, adding that Mr. Baker breathed his last about 9 o'clock.

429 D. From *Proceedings* S.P.R., vol. v. p. 420.²

From Miss RICHARDSON, 47 Bedford Gardens, Kensington, W.

The writer is a very worthy wife of a shopkeeper, who told me the occurrence some years ago, then with more detail, as it was fresh in her memory, and her husband can vouch for the facts told him at the time, and the strange "uncanny" effect of the dream on her mind for some time after.

From Mrs. GREEN to Miss RICHARDSON.

NEWRY, 21st First Month, 1885.

DEAR FRIEND,—In compliance with thy request, I give thee the particulars of my dream.

I saw two respectably-dressed females driving alone in a vehicle like a mineral-water cart. Their horse stopped at a water to drink ; but as there was

¹ The words "*quelques jours* auparavant," coupled with the fact that the *number of the day* is right, suggest that *février* is a mere slip of the pen for *mars*.

² This case was admitted to *Phantasms of the Living* as a death coincidence by mistake. (Case 138, vol. i. p. 375.) The death took place at the Antipodes, and the coincidence between it and the percipient's experience was represented by the narrator as exact, through the not very uncommon error of reckoning the difference of time made by difference of longitude the wrong way. We did not discover this error till the first edition of the book had been published. In fact, the percipient's experience followed the death by more than twelve hours.

no footing, he lost his balance, and in trying to recover it he plunged right in. With the shock, the women stood up and shouted for help, and their hats rose off their heads, and as all were going down I turned away crying, and saying, "Was there no one at all to help them?" upon which I awoke, and my husband asked me what was the matter. I related the above dream to him, and he asked me if I knew them. I said I did not, and thought I had never seen either of them. The impression of the dream and the trouble it brought was over me all day. I remarked to my son it was the anniversary of his birthday and my own also—the 10th of First Month, and this is why I remember the date.

The following Third Month I got a letter and newspaper from my brother in Australia, named Allen, letting me know the sad trouble which had befallen him in the loss, by drowning, of one of his daughters and her companion. Thou wilt see by the description given of it in the paper how the event corresponded with my dream. My niece was born in Australia, and I never saw her.

Please return the paper at thy convenience. Considering that our night is their day, I must have been in sympathy with the sufferers at the time of the accident, on the 10th of First Month, 1878.

It is referred to in two separate places in the newspaper.

From the *Inglewood Advertiser*.

Friday evening, January 11th, 1878.

A dreadful accident occurred in the neighbourhood of Wedderburn on Wednesday last, resulting in the death of two women, named Lehey and Allen. It appears that the deceased were driving into Wedderburn in a spring cart from the direction of Kinypanial, when they attempted to water their horse at a dam on the boundary of Torpichen Station. The dam was 10 or 12 feet deep in one spot, and into this deep hole they must have inadvertently driven, for Mr. W. McKechnie, manager of Torpichen Station, upon going to the dam some hours afterwards, discovered the spring cart and horse under the water, and two women's hats floating on the surface. . . . The dam was searched, and the bodies of the two women, clasped in each other's arms, recovered.

Extract from Evidence given at the Inquest.

Joseph John Allen, farmer, deposed: "I identify one of the bodies as that of my sister. I saw her about 11 A.M. yesterday. . . . The horse had broken away and I caught it for her. Mrs. Lehey and my sister met me when I caught the horse. . . . They then took the horse and went to Mr. Clarke's. I did not see them afterwards alive." William McKechnie deposed: "About 4 P.M. yesterday I was riding by the dam when I observed the legs of a horse and the chest above the water."

Mr. Green confirms as follows:—

NEWRY, 15th Second Month, 1885.

DEAR FRIEND, EDITH RICHARDSON,—In reference to the dream that my wife had of seeing two women thrown out of a spring cart by their horse stopping to drink out of some deep water, I remember she was greatly distressed about it, and seemed to feel great sympathy for them. It occurred on the night of the 9th of January.

The reason I can remember the date so well is that the 10th was the anniversary of my wife and our son's birthday. As the day advanced she seemed to get worse, and I advised her to go out for a drive; when she returned she told me she was no better, and also said she had told the driver not to go near water, lest some accident should happen, as she had had such a dreadful dream the night before, at the same time telling him the nature of it. As my wife's niece did not live with her father, he was not told of it until the next morning, which would be our evening of the 10th, and which we think accounted for the increased trouble she felt in sympathy with him.

THOS. GREEN.

Mrs. Green has had no other experience of the sort.

Inglewood is in Queensland, on the border of New South Wales.

429 E. From *Proceedings* S.P.R., vol. vi. p. 341.

Communicated by Fräulein Schneller, sister-in-law of the percipient, and known to F. W. H. M., January 1890.

DOBER UND PAUSE, SCHLESIEEN, *December 12th, 1889.*

About a year ago there died in a neighbouring village a brewer called Wünscher, with whom I stood in friendly relations. His death ensued after a short illness, and as I seldom had an opportunity of visiting him, I knew nothing of his illness nor of his death. On the day of his death I went to bed at nine o'clock, tired with the labours which my calling as a farmer demands of me. Here I must observe that my diet is of a frugal kind; beer and wine are rare things in my house, and water, as usual, had been my drink that night. Being of a very healthy constitution, I fell asleep as soon as I lay down. In my dream I heard the deceased call out with a loud voice, "Boy, make haste and give me my boots." This awoke me, and I noticed that, for the sake of our child, my wife had left the light burning. I pondered with pleasure over my dream, thinking in my mind how Wünscher, who was a good-natured, humorous man, would laugh when I told him of this dream. Still thinking on it, I hear Wünscher's voice scolding outside, just under my window. I sit up in my bed at once and listen, but cannot understand his words. What can the brewer want? I thought, and I know for certain that I was much vexed with him, that he should make a disturbance in the night, as I felt convinced that his affairs might surely have waited till the morrow. Suddenly he comes into the room from behind the linen press, steps with long strides past the bed of my wife and the child's bed; wildly gesticulating with his arms all the time, as his habit was, he called out, "What do you say to this, Herr Oberamtman? This afternoon at five o'clock I have died." Startled by this information, I exclaim, "Oh, that is not true!" He replied: "Truly, as I tell you; and what do you think? They want to bury me already on Tuesday afternoon at two o'clock," accentuating his assertions all the while by his gesticulations. During this long speech of my visitor I examined myself as to whether I was really awake and not dreaming.

I asked myself: Is this a hallucination? Is my mind in full possession of its faculties? Yes, there is the light, there the jug, this is the mirror, and this the brewer; and I came to the conclusion: I am awake. Then the thought occurred to me, What will my wife think if she awakes and sees the brewer in our bedroom? In this fear of her waking up I turn round to my wife, and to my great relief I see from her face, which is turned towards me, that she is still asleep; but she looks very pale. I say to the brewer, "Herr Wünscher, we

will speak softly, so that my wife may not wake up, it would be very disagreeable to her to find you here." To which Wünscher answered in a lower and calmer tone: "Don't be afraid, I will do no harm to your wife." Things do happen indeed for which we find no explanation—I thought to myself, and said to Wünscher: "If this be true, that you have died, I am sincerely sorry for it; I will look after your children." Wünscher stepped towards me, stretched out his arms and moved his lips as though he would embrace me; therefore I said in a threatening tone, and looking steadfastly at him with frowning brow: "Don't come so near, it is disagreeable to me," and lifted my right arm to ward him off, but before my arm reached him the apparition had vanished. My first look was to my wife to see if she were still asleep. She was. I got up and looked at my watch, it was seven minutes past twelve. My wife woke up and asked me: "To whom did you speak so loud just now?" "Have you understood anything?" I said. "No," she answered, and went to sleep again.

I impart this experience to the Society for Psychical Research, in the belief that it may serve as a new proof for the real existence of telepathy. I must further remark that the brewer *had* died that afternoon at five o'clock, and was buried on the following Tuesday at two.—With great respect,

KARL DIGNOWITY
(Landed Proprietor).

The usual time for burial in Germany, adds Fräulein Schneller, is three days after death. This time may be prolonged, however, on application. There are no special *hours* fixed.

In conversation Fräulein S. described her brother-in-law as a man of strong practical sense and of extremely active habits.

We have received the "Sterbeurkunde" from the "Standesbeamte" Siegismund, Kreis Sagan, certifying that Karl Wünscher died Saturday, September 15th, 1888, at 4.30 P.M., and was buried Tuesday, September 18th, 1888, at 2 P.M.

Herr Dignowity writes again, January 18th, 1890:—

Frau Wünscher told me that the time of the burial was settled in the death-room immediately after Wünscher's death, because relations at a distance had to be summoned by telegram. Wünscher had suffered from inflammation of the lungs, which ended in spasm of the heart. During his illness his thoughts had been much occupied with me, and he often wondered what I should say if I knew how ill he was.

Finally, Frau Dignowity (born Schneller) writes from Pause, January 18th, 1890:—

I confirm that my husband told me on the morning of September 16th, 1888, that the brewer Wünscher had given him intimation of his death.

429 F. From the *Journal S.P.R.*, vol. viii. p. 123. The account was sent to Dr. Hodgson by Mr. A. E. Dolbear, Professor of Physics in Tufts College, Mass.

TUFTS COLLEGE, MASS., April 11th, 1895.

DR. R. HODGSON,—DEAR SIR,— . . . Perhaps I have told you before that I have had a great many such or hallucinations, but I am reminded of one which

happened last summer. I was a lecturer at Greenacre, Me., where Miss Farmer, daughter of the late electrician, Moses G., had a summer hotel, and many of the prominent occult folks of the country gathered. I stopped for the night at the house of Miss Farmer—the old homestead. During the night I dreamed that Mr. Farmer was in the room and talked with me, though I couldn't see him. I said to him, "How shall I know it is you, and not some one else?" He replied, "I'll show you my hand;" so his left hand was extended to me, and I took hold of it. It was very cold, and made me so shudder that I was at once awakened. I found myself uneasy, and turned over in bed to ease my uncomfortableness. Directly I slept again and dreamed over the same occurrence; when Farmer showed his hand, I asked him how I should know it to be his hand. He replied, "I'll move my fingers so," and he straightened out his first and third fingers, while the second and fourth were bent in a very uncommon way. I can't move my fingers in such positions without the aid of the other hand. After that the "séance" ended, and I forgot all about it, till next morning at breakfast with Miss F. I chanced to recall it, and told her I had dreamed of her father, and I related the above to her; when I came to the finger business she dropped her fork, and with much earnestness said, "That was one of his *tricks*. He could get the fingers of his left hand into uncommon positions, and for the amusement of visitors and intimate acquaintances would do it." I never knew he had any such trick, so I was surprised. I recorded the above facts the same day. Those whom I told, and especially Miss F., who were spiritualists, seemed sure I had had a visit from Mr. Farmer. . . .

A. E. DOLBEAR.

TUFTS COLLEGE, MASS., *April 18th, 1895.*

DR. R. HODGSON,—DEAR SIR,—I had met Mr. Farmer two or three times. Was not intimately acquainted, and have no recollection of ever seeing him do any kind of a trick, or indeed that he could do any. Each time when I did meet him it was on electrical business, and I knew nothing about him socially. It does not seem probable to me that I ever saw him twist his fingers in any way. . . .

A. E. DOLBEAR.

Miss Farmer writes as follows to Professor William James in corroboration of Professor Dolbear's statement:—

ELIOT, MAINE, *June 15th, 1896.*

. . . My father had great regard for his friend (Prof. Dolbear), and respect for his valuable contributions to science. After reading his book, *Matter, Ether, and Motion*, he said, "I would like to talk with Dolbear and tell him some of the experiences that have come to us since mother went, and see what he would say to them." . . . Callers coming in, the subject was dropped.

In 1894 Professor Dolbear kindly consented to become one of the speakers at Greenacre. The inn being full, I took him to Bittersweet, and he occupied the library chamber. In course of conversation the next morning, he said, "I had a strange dream last night—I dreamed of your father." That did not seem strange, as he had looked at his life-sized portrait before retiring. I asked about the dream, and he said he dreamed he heard his voice, and was told it was my father. He asked how he should know it was he. The reply was, "I will show you my left hand and arm," and he did so twice. The professor still questioned, "How shall I know it is your hand and arm rather than some one

else's?" The reply was, "I will show you a trick with my fingers," and then the professor described and tried to imitate it, but could not. I was dumb with astonishment, and then said, "Why, professor, that was a favourite trick of my father's. When tricks were performed, he would say, 'Who can do this?' and then, without using the right, would bend the joints and twist the fingers of the left hand in a way that I never saw imitated." That to me was a positive proof of my father's identity; it was like him—he liked a joke. He longed to be able to share with his friends the conviction of truth which had come to him. He knew that with Professor Dolbear no proof would be convincing unless of the most unique character. The professor said he was wakened and lay for a time thinking of it; then fell asleep and dreamed the same thing again. He was much pleased with my corroboration of the circumstance, and said he would willingly travel sixty miles for an experience like that. In 1895 he came to Greenacre a second time, and at dinner with Rev. E. P. Powell, of Clinton, New York, in speaking of my father, used these words, "I talked with him last summer." Knowing that my father had passed out in 1893, Mr. Powell was mystified, and I said, "Professor, Mr. Powell does not understand how that can be, you should explain yourself." He then related his dream. I listened carefully, and noted that the story was just as he had given it the year before.

I omitted one circumstance of 1894. Coming from the tent after the lecture, I met Dr. J. L. M. Willis, my father's physician, and a very intelligent man. I presented him to Professor Dolbear, and then said, "Do you remember, doctor, of any special trick that my father could do with his hands?" He answered, "No, I do not know of any except this." He then put up his *left* hand, and trying to cross his fingers, said, "I can't do it; I never saw anybody else who could." . . .

SARAH J. FARMER.

APPENDICES

TO

CHAPTER V

509 A. The following criticism of the Salpêtrière School is taken from an article by Dr. J. Milne Bramwell on "What is Hypnotism?" in the *Proceedings S.P.R.*, vol. xii. pp. 205-209.

Charcot's Theory, or that of the Salpêtrière School.

According to this school, hypnosis is an artificially produced morbid condition, characterised by certain chemical changes in the secretions—a neurosis only to be found in the hysterical. Women are more easily hypnotised than men; children and old people are almost entirely insusceptible.

Hypnosis can be produced by purely physical means, such as pressure on certain regions of the body; and a person can be hypnotised, as it were, unknown to himself.

The hypnotic phenomena are divided into three different stages, which usually appear in regular sequence. These are induced and terminated by certain definite physical stimuli.

Hypnotism has so far not proved of much therapeutic value.

There is danger of provoking hysteria in trying to induce hypnosis.

There is a difference between suggestion in normal life and in hypnosis. The former is a physiological phenomenon, the latter a pathological one. Suggestibility does not constitute hypnosis, it is only one of its symptoms. There does not exist a single case in which a somnambule has acted criminally under the influence of suggestion.

This theory has been strongly attacked, chiefly by the hypnotic observers who belong to what is termed the Nancy School. To commence with, they point out the insufficiency of the data upon which the theory has been founded, and cite the confession of its own supporters that only a dozen cases of true hypnosis have occurred in the Salpêtrière in ten years, and that a very large proportion of the experiments were conducted on one subject, who had long been an inmate of that hospital. On the other hand, they call attention to the extended nature of their own observations and to the fact that their conclusions are drawn from the study of many thousand cases.

Is Hypnosis a Morbid Condition which can only be Induced in the Hysterical?

This question must, I think, be answered in the negative. Moll, in reference to Charcot's argument that hypnotism and hysteria are identical, because the

chemical character of certain secretions is similar in both, pointed out that Charcot's subjects all suffered from hysteria; and that, as the phenomena which characterise waking life are readily induced in hypnosis, Charcot easily created a complete type of hysteria by suggestion. It would be equally easy to suggest stammering in hypnosis, but one would not be justified, therefore, in characterising hypnosis as a condition of stammering.

Again, as the following statistics show, if the hysterical alone can be hypnotised, over 90 per cent. of mankind apparently suffer from hysteria. Some years ago Bernheim had already attempted to hypnotise 10,000 hospital patients with over 90 per cent. of successes, while Wetterstrand recently reported 6500 cases with 105 failures. Schrenck-Notzing in his *First International Statistics*, published in 1892, gave 8705 cases by 15 observers in different countries, with 6 per cent. of failures. Mr. Hugh Wingfield, when Demonstrator of Physiology at Cambridge, attempted to hypnotise over 170 men, all of whom, with the exception of 18, were undergraduates. In about 80 per cent. hypnosis was induced at the first attempt; but as no second trial was ever made with the unsuccessful cases, these results undoubtedly understate the susceptibility. (See *Proceedings S.P.R.*, vol. vi. p. 198.) Most of the undergraduates would be drawn from our public schools, and, if these do not always turn out good scholars, they cannot at least be accused of producing hysterical invalids. Braid stated that the nervous and hysterical were the most difficult to hypnotise, while Liébeault found soldiers and sailors particularly easy to influence. Grossmann, of Berlin, recently asserted that hard-headed North Germans were very susceptible, and I observed that healthy Yorkshire farm labourers made remarkably good subjects. Professor Forel told me that he had hypnotised nearly all his asylum warders; that he selected these himself, and certainly did not choose them from the ranks of the hysterical. In former times Esdaile's patients were stated to be hysterical. In reply to this, he said, "I cannot possibly see how hysteria has got into my hospitals, where I never saw it before—coolies and felons not being at all nervous subjects. . . . As natural hysteria may be supposed to be more powerful than imitation, I shall look with impatience for the announcement in the *Morning Post* that Mrs. Freake has been cured of her nervous headaches by the skilful application of hysteria, and that Lady Tantrum has had her arm cut off while in a fit of hysterics, without knowing it. These should be easy feats for our fashionable physicians and surgeons, as they have the disease and antidote ready made to their hands, whereas it costs me and my assistants great trouble to make the coolies and prisoners of Bengal hysterical to the degree necessary to render them insensible to the loss of their members."

These and similar facts apparently justify the statements of Forel and Moll that it is not the healthy but the hysterical who are the most difficult to hypnotise. According to the former, "every mentally healthy man is naturally hypnotisable;" while the latter says, "If we take a pathological condition of the organism as necessary for hypnosis, we shall be obliged to conclude that nearly everybody is not quite right in the head. The mentally unsound, particularly idiots, are much more difficult to hypnotise than the healthy. Intelligent people, and those with strong wills, are more easily hypnotisable than the dull, the stupid, or the weak-willed."

Are Women more Susceptible than Men?

All observers, with the exception of those of the Salpêtrière School, agree in stating that sex has little or no influence upon the susceptibility to hypnosis.

According to Liébeault, the difference between the sexes is rather less than 1 per cent. The majority of Esdaile's subjects were men, and, as we have seen, Mr. Wingfield was able to hypnotise about 80 per cent. of the Cambridge undergraduates at the first attempt.

Are Children and Old People Insusceptible?

Wetterstrand found that all children from three or four to fifteen years of age could be influenced without exception. Dr. Bérillon, out of 250 cases in children, hypnotised 80 per cent. at the first attempt. Liébeault also found children peculiarly susceptible, and one of his statistical tables records 100 per cent. of successes up to the age of fourteen. In adult life age apparently makes little difference. In the same table we find that from the ages of fourteen to twenty-one the failures were about 10 per cent., and from sixty-three years and upwards about 13 per cent.

Can Hypnosis be Induced by Mechanical Means alone?

This question is answered by the Nancy School in the negative, and my own experience agrees with this. I know of no single instance where hypnosis has followed the employment of mechanical means, when mental influences have been carefully excluded, and the subjects have been absolutely ignorant of what was expected of them. No one was ever hypnotised by looking at a lark-mirror until Dr. Luys had borrowed this lure from the bird-catchers and invested it with hypnotic power. On the other hand, any physical method will succeed with a susceptible subject who knows what is expected of him.

Are Hypnotic Phenomena divided into three Distinct Stages?

The stages described by the Salpêtrière School, as arising from definite physical stimuli, have never been noticed by other observers. Amongst the many hundred hypnotised subjects I have seen, none have responded to the manipulations which produced such striking phenomena at the Salpêtrière. On the other hand, I and many others have found that we could easily evoke these stages by verbal suggestion, and train the patients to manifest them at any given signal. The condition, however, was always an artificial one.

Is Hypnotism of Little Therapeutic Value?

On the one hand, we have the negative evidence of a few cases observed at the Salpêtrière, where experiment, not cure, seemed the main end. On the other, the positive evidence, drawn from many thousands of cases, where hypnosis has been successfully employed for the relief or cure of disease.

Is Hypnotism Dangerous?

The Salpêtrière School answer this in the affirmative, asserting that hysterical symptoms have sometimes appeared after the attempted induction of hypnosis. That such phenomena should occur with them is not surprising, when one considers the nature of the subjects and their surroundings, and the violent and startling methods sometimes resorted to. The slight accidents which they record have not occurred in other and more experienced hands. Professor Forel says:—"Liébeault, Bernheim, Wetterstrand, van Eeden, de Jong, Moll, I myself, and the other followers of the Nancy School, declare categorically that, although we have seen many thousands of hypnotised per-

sons we have never observed a single case of mental or bodily harm caused by hypnosis, but, on the contrary, have seen many cases of illness relieved or cured by it." This statement I can fully endorse, as I have never seen an unpleasant symptom, even of the most trivial nature, follow the skilled induction of hypnosis.

See also an important paper by Dr. Bramwell, relating chiefly to the therapeutic value of hypnotism, and entitled "Hypnotism: A Reply to Recent Criticisms," in *Brain*, Part lxxxv. (Spring, 1899), p. 141.

512 A. It has been maintained by Rifat (see *Revue de l'Hypnotisme*, 1888, p. 297) that during the process of narcotisation, whether by chloroform, choral, morphia, or any other narcotic, there is a period in which the patient is as suggestible as if he were in the hypnotic state. This assertion is repeated by Herrero, of Valladolid (*Revue de l'Hypnotisme*, January 1890, p. 195). The suggestible period in chloroformic sleep is, however, very short, unless the chloroformisation is but slight. In one case Herrero found that five or six inhalations of the narcotic sufficed to put the subject into a somnabulic state which lasted as long as he wished. This subject had been refractory until then to ordinary methods of hypnotisation; but the suggestion now given that in future simple fixation of the attention would suffice to produce sleep, was obeyed. A similar result was obtained in three other cases of refractory subjects. Yet another case, in which the resistance to suggested sleep was voluntary and intentional, deserves more detailed notice, as it throws some light on the probable nature of this method of inducing somnambulism. It is the case of a lady who looked upon hypnotism as a work of the devil, and whose objection to this therapeutic means had the strength of a monomania. Herrero proposed chloroform as the only remedy possible—breathing not a word more of hypnotism. Fifteen grams of chloroform were sufficient to induce, in less than five minutes, the suggestible period of the anæsthetic sleep. The next day only three grams were needed; and on the following day, the inhalator, empty of chloroform, and applied to the nostrils, produced the requisite effect. After the fourth day the patient acknowledged her mistake, and allowed Herrero to hypnotise her without the superfluous apparatus. The chloroform itself had here apparently acted less as a drug than as a suggestion.

512 B. Compare with this last case those reported by Dr. Auguste Voisin (*Revue de l'Hypnotisme*, October 1891, pp. 114-16). He has obtained hypnotic sleep in cases of acute mania and obsession by means of slight chloroformisation. "Patients (he says) who throw themselves violently about and struggle and scream, fall after a few seconds into a deep sleep, and answer my questions and my orders in a subdued tone. This sudden calm after the storm is a very impressive sight. A few drops of chloroform are sufficient to bring this about. *It cannot be said that chloroformic sleep has been induced.* Moreover, this sleep may last several days, and suggestion may put an end to it. Under the same conditions it

has been possible to obtain hypnotic sleep; it is identical with the other, and lasts as long as I like." Voisin's conclusion is that the narcotic diminishes the agitation of the maniac, or lowers the intensity of the obsession, thus permitting the patient to fix his attention upon the idea of sleep.

See also Schrenck-Notzing: *Die Bedeutung narcotischer Mittel für den Hypnotismus* (1891). He recommends the use of narcotics in extreme cases; and thinks that the hypnosis induced by means of a narcotic is deeper than that which ordinary hypnotic methods applied for the first time generally produce.

512 C. The following is a somewhat similar case of self-suggestion where the suggestibility was apparently heightened under the influence of opium, which at the same time developed a monitory hallucination. The narrator is Dr. D. J. Parsons, and the account is taken from the *Proceedings* S.P.R., vol. xi. p. 427.

Sixteen years ago I was a little sick; took half a grain of opium, and lay down upon the bed. Soon as I began to feel the tranquillising effect of the opium, I saw three men approaching me; the one in front said: "You smoke too much tobacco." I replied: "I know I do." He then said: "Why don't you quit it?" I answered by saying: "I have been thinking about it, but I am afraid I can't." He extended his right arm, and, placing his forefinger very near my face, gave it a few very significant shakes, said, in a very impressive and emphatic manner: "You will never want to use tobacco any more as long as you live." He continued, by saying: "You swear sometimes." I answered: "Yes." He said: "Will you promise to quit?" I intended to say yes, but just as I was about to utter the word yes, instantly a change came over me, and I felt like I had been held under some unknown influence, which was suddenly withdrawn or exhausted. I had been a constant smoker for more than twenty years.

Since the occurrence of the above incident, I have not touched tobacco; have felt ever since like it would poison me, and I now feel like one draw at the pipe would kill me instantly. My desire for tobacco was suddenly and effectually torn out by the roots, but perhaps I shall never know just how it was done.

D. J. PARSONS, M.D.

SWEET SPRINGS, MO.

513 A. Dr. Bramwell describes the differences between the so-called hypnosis in animals and true hypnosis in human beings in his article "What is Hypnotism?" in the *Proceedings* S.P.R., vol. xii. p. 213, as follows:—

Mr. [Ernest] Hart believes that animals, such as guinea-pigs, rabbits, frogs, birds, crayfish, and even young alligators can be hypnotised by methods similar to those employed with the human subject, and that they present like phenomena. The only argument in favor of this is drawn from the fact that these animals, after certain physical stimuli have been applied to them, present the phenomenon of catalepsy. Is this catalepsy invariably a genuine one? I am inclined to think that in many instances it is a conscious simulation of death, adopted by the animal from the instinctive knowledge of the fact that certain birds and beasts of prey, except under pressure of extreme hunger, will not

attack what is dead. If, for example, you turn a beetle over on its back it will remain motionless and apparently cataleptic, with its legs sticking rigidly in the air. The moment you turn away, however, it scrambles to its feet and resumes its journey. Here death or catalepsy was in all probability only shammed, and doubtless the insect was keenly watching your every movement and anxiously waiting for your departure. Again, catalepsy is only one, and a comparatively unimportant, phenomenon of hypnosis. One of the main characteristics of the hypnotic state is the rapidity with which one phenomenon can be changed into its opposite. Have we any evidence of this in the so-called hypnosis of animals? I think not. Again, is it logical to conclude similarity of cause from identity of effect? In order to induce hypnotic catalepsy in the human subject, a clear idea of the suggested act is necessary. What evidence have we for concluding that a crayfish becomes cataleptic from a clear idea that the operator has suggested this condition? It is possible that in some instances the phenomenon is genuine, and then, according to Preyer, the condition is one of paralysis resulting from fright. Now fear is not necessary for the induction of hypnosis; and, before concluding that the condition is a hypnotic one, it would be wise to exclude this factor from the equation. To do this experimentally would not be difficult; it would only be necessary to get rid of the disproportion between the size and strength of the operator and the animal, a disproportion which, in the experiments referred to, has always existed in favour of the hypnotiser. Instead of a young alligator, let one of greater age and larger growth be chosen and the experiment repeated. I am inclined to think that in such a case the rôles would be reversed, the operator would become cataleptic, and the subject uncommonly and disagreeably mobile.

See also W. Preyer, *Die Cataplexie und der thierische Hypnotismus*.

Also a paper by Dr. J. N. Langley "On the Physiological Aspect of Mesmerism," read before the Royal Institution, March 14, 1884; and Verworn's *Die sogenannte Hypnose der Tiere*.

513 B. It used to be claimed by the mesmerists that the possibility of affecting animals mesmerically afforded a crucial test of the reality of the mesmeric effluence, since effects on animals could not be put down to the power of their imagination. The various phenomena obtained, however, do not seem really all to belong to the same category. Thus the comatose condition produced in sparrows, in savage dogs, in a young bear, in a furious bull (*Zoist*, vol. viii. pp. 156, 297-99), by the fixed gaze of the mesmerist or by his passes, was no doubt analogous to the "fascination" exercised by snakes on their prey, or by tigers on human beings (*Zoist*, vol. ix. pp. 7-9), and is equivalent to the catalepsy described by Dr. Bramwell.

On the other hand, the so-called "mesmeric cures" of animals reported in the *Zoist* seem to have been generally effected by something like *massage*. Thus in the once celebrated case of Harriet Martineau's cow (*Zoist*, vol. viii. p. 301), which had been given up as incurable by the cow doctor, relief was obtained by passes along the spine and across the chest. Two cures of lock-jaw in horses by similar means are reported—one by Mr. H. S. Thompson—in the *Zoist*, vol. ix. pp. 49-51, the passes being made daily for some hours, and the recovery being gradual.

Two other cases of the cure of inflammation in horses, reported by Mr. Thompson (*op. cit.*, vol. viii. p. 300), were much more striking, in that the passes were made *without contact*, and the effect was produced very rapidly. In the first case passes were made for half-an-hour over the injured organ—the eye—at a distance of a few inches, and “the inflammation was considerably abated.” In the second case the injury was in the leg, and passes made for half-an-hour at the distance of about an inch from it reduced the inflammation considerably.

See also some curious recent accounts of the cure of warts in horses and cows by “charming,” printed in the *Journal S.P.R.*, vol. ix. p. 100.

513 C. Some experiments on young children, designed to test the reality of the alleged mesmeric effluence, were carried out by Dr. Liébeault, as described in the chapter on “Zoomagnetism” in his *Thérapeutique Suggestive*, 1891 (pp. 246–68). Having heard in 1882 from a mesmerist—a M. Longpretz—that he had cured a number of maladies in children less than $2\frac{1}{2}$ years old by merely laying his hands on them for a few minutes morning and evening, Liébeault tried the plan on his own young patients with the most satisfactory results. The children were sometimes asleep at the time; in any case they showed none of the usual symptoms of hypnosis, and gave no indication of understanding his remedial intentions. From these results he maintained in his *Étude sur le Zoomagnétisme* (1883) the probable existence of a nervous energy, transmissible from one human being to another, the essential characteristic of which was its curative power.

In reply to this paper, Dr. Bernheim argued that the intelligence, comprehension, and will of infants are much more developed than is ordinarily supposed, and that they probably are accessible to mental influence. Liébeault himself had been inclined to attribute the effects he had found from the use of “mesmerised water” to some form of suggestion, since,—like hypnotism, and unlike therapeutic remedies,—the same remedial agent was used for many different maladies. He therefore carried out a fresh series of control experiments, using ordinary unmesmerised spring water, combined with suggestion, as a means of cure.

He placed a bottle of water in full view in the room where he received his patients. After examining the infants brought to him, he pointed out the bottle to their mothers, announcing that he had there a potent remedy which would certainly cure them. He took care to keep them in the room some time, so as to impress the idea strongly on the children and their parents, and create a general atmosphere of faith in the remedy. Details are given of twenty-six cases of children with various infantile maladies, varying in age from 19 days to $2\frac{3}{4}$ years, except one of five years old; in these cases there were nineteen cures, six ameliorations, and one failure. In several cases previous treatment of the ordinary medical kind had failed to give relief. In four of the nineteen successful cases he

had added the method of laying on of hands to the use of the water, and in three cases of catarrhal ophthalmia the water had been used to bathe the eyelids as well as taken internally, so that the general suggestive effect might be reinforced by the local suggestion.

These results led Dr. Liébeault to abandon his provisional belief in the mesmeric effluence, and to conclude that in all the cases he had studied suggestion alone was at work. The experiments not only proved the potency of mental influence, even in a non-hypnotised condition, but also — by exhibiting this influence in action at a stage apparently so rudimentary—showed how early the intelligence of infants is developed.

518 A. Dr. W. B. Fahnestock, in *Statuvolism, or Artificial Somnambulism* (Chicago, 1871), maintained (p. 77), "That this state was a peculiar one (*somnus a voluntate*) . . . and was entered by the subject at pleasure. That it was a state into which any person could throw themselves and awaken themselves, either in part or the whole body at once, slowly or otherwise, independent of any one else, or subject to any one's control." (P. 78), "I have had over three hundred different individuals to enter this state under my care, and have found by innumerable experiments that they are entirely independent of me. . . . They can throw the whole or any part of the body into this state at pleasure. . . . I have had them to throw in a single finger, a hand, an arm, the whole brain, or even a single organ (or portion), and awake them at pleasure. . . . I have had many to fall into this sleep—and some who were seemingly determined not to do so—by simply stating that at a certain time I would magnetise all in the room, although I was thinking of other things, and did nothing but walk up and down."

See also a case recorded by Delbœuf (*Revue de l'Hypnotisme*, May 1889, p. 339), where a sufferer from toothache, angry at the dentist's refusal to hypnotise her for a trifling operation, "sends herself off" triumphantly in his chair, and eludes his twinges in spite of him.

518 B. Dr. Milne Bramwell has often taught subjects to hypnotise themselves without his intervention. The following statement is from his paper on "What is Hypnotism?" in the *Proceedings S.P.R.*, vol. xii. pp. 240-41:—

Some six years ago I commenced to instruct patients to hypnotise themselves. This was done by suggesting in hypnosis that they should be able to reinduce the state at a given signal, as for example, by counting "One, two, three." These subjects could afterwards evoke the condition at will. I also found that the use of suggestion during hypnosis was not necessary for the induction of its phenomena. On the contrary, the suggestions could be made equally well beforehand in the waking state. The subject was able to suggest to himself when hypnosis should appear and terminate, and also the phenomena which he wished to obtain during and after it. This training was at first a limited one; the patients, for example, were instructed how to get sleep at night or relief from pain. They did not, however, always confine themselves

to my suggestions, but originated others, and widely varying ones, regarding their health, comfort, or work. Some, trained in this way six years ago, still retain the power of hypnotising themselves.

It is true that the same author declares (*loc. cit.*, p. 202) that he has never met with an instance in which a subject had succeeded in hypnotising himself, without having previously been hypnotised by others, and Fahnestock also lays stress upon the practical advisability of preliminary training: "By observing carefully the instructions which I have given, it is possible for any person to throw themselves into this state at pleasure, independent of any one; but it might not always be prudent to do so for the *first time*." But he insists that the "operator" or "instructor" is merely useful, not essential, in the production of the "state." So of his cataleptic patient Estelle, Dr. Despine writes that during the third period of her cure at Aix-les-Bains, she was able to bring about the *crise* herself by means of *formules magnétiques*. In like manner she could make it cease, and at will she could deepen or lighten her sleep. (*Observations de Médecine Pratique*, pp. 61-2.) Dr. Wingfield's experiments quoted below confirm these results.

518 C. Professor Forel, in "Un cas d'Auto-hypnotisation" (*Revue de l'Hypnotisme*, March 1889), records that he has himself been several times in a cataleptoid state, which—in his own view—is clearly due to self-suggestion. He was able to open his eyes and to slightly move one arm or his head; but more extended movements remained for some time impossible in spite of all his efforts. He had the greatest difficulty in rousing himself from this state. There was no anæsthesia in it. Sometimes strange hallucinations occurred, and it was difficult to distinguish between reality and illusion, especially with regard to the sound of footsteps.

518 D. From a paper on "The Connection of Hypnotism with the Subjective Phenomena of Spiritualism," by Dr. Hugh Wingfield, in the *Proceedings S.P.R.*, vol. v. pp. 279 *et seq.*

The facts of self-suggestion adduced in this paper were not, I would expressly state, the subject of a series of experiments. The cases occurred quite unexpectedly during a series of experiments on other points; but owing to the possible danger of such phenomena if carried too far, I did not feel justified in attempting to work out the subject. Hence the chain of experiments is necessarily very incomplete. The experiments adduced were all made on subjects in the waking state. Muscular rigidity, though the most general form of phenomenon produced by self-suggestion, was not by any means the only one met with. Inhibition of voluntary movements, local anæsthesia, even delusions were produced by it in some cases. No subject however, in whom I could produce delusions was allowed to experiment on himself, as it was considered unsafe, so that the most interesting field of experiment in this direction had to be left untouched. All the subjects referred to were men between the ages of eighteen and twenty-four, and all healthy. In no case, except when specially mentioned, had the hypnotic sleep ever been induced, but merely waking phenomena, *e.g.*

susceptibility to inhibitory and imperative suggestions, muscular rigidity, and, in some cases, local anæsthesia.

We will first take the case of muscular rigidity and anæsthesia.

N., by means of stroking his arm and looking at it, could render it rigid. He could not do so, however, if unable to see his arm.

Fi. could make his arm rigid by stroking only; this he could do whether he could see his arm or not.

F. could also make his arm rigid by merely looking at it.

E. could make his arm rigid by an effort of mind without seeing it or stroking it.

In all cases they were able at once to remove the rigidity by reverse strokes. These instances serve to show how the degree in which subjects possess this power varies.

F. when he rendered his arm rigid also made it anæsthetic; the anæsthesia was removed at the same time as the rigidity.

In N. (who had afterwards been sent to sleep), I succeeded eventually in producing anæsthesia. He could then do it himself.

The case of E. was very striking: his power of producing muscular rigidity was astonishing. He was able by an effort of mind to throw his whole body into a state of cataleptic rigidity, so that he could rest with his heels on one chair and head on another, and remain supported in that condition. When he made his hand rigid and attempted to relax it again by an effort of will, he was unable to do so as long as he attempted to bend his hand. If, however, he did not attempt to bend it, he was able gradually to relax the muscles. Those who could produce rigidity of the arm and who tried to produce rigidity of the leg were, at any rate in most instances, successful. Unfortunately, the notes which were made at the time of the experiments on this point were mislaid, so I cannot give the percentage of successes.

Other phenomena of the waking state were also produced by self-suggestion. T. and L. could both close their own eyes so that they were unable to open them. T. used to shut his eyes and stroke the lids downwards. He was then unable to open them. Several other subjects showed the same phenomenon. T. could fix his hand to the table by a few passes; this also was done by several others.

Other subjects could fix their hands together. The following experiment was tried: Five subjects were taken, two of whom had been previously hypnotised; none had been sent to sleep. They were asked to put their hands together, and imagine that they could not part them. They closed their eyes, put their hands together, and tried. One could not part his hands, the others could. They were then told to shut their eyes and imagine the operator gazing at them, and saying, "You cannot part your hands." Not one was able to do so. They were able after this to produce the same phenomena in themselves, quite apart from the operator, in their own rooms. They found at first that they were obliged to imagine the operator giving the suggestion, but afterwards were able to do it without imagining him at all.

T., who was one of the five, presents one interesting feature. He gave up experimenting with himself very soon after this. I did not see him again for nearly three months, and then asked him to close his eyes as he used to. He tried, but could not. I then closed his eyes myself so that he could not open them. He then found that he could close them himself.

The case of G, who could fix his hands together, close his own eyes, &c.,

was also interesting, as showing that suggestions given to the subject by himself may act more powerfully than those given him by the operator. I could only fix his hands together with some difficulty, and then not for long. He could do so himself for a considerable time, and the muscular power exerted to keep them together, if an attempt was made by some one else to part them, was far greater if he fixed them together himself than if I did so for him, and certainly far greater than he could exert by his own will.

The case of P. will serve to show that it is not only the hypnotic subject who is susceptible to self-suggestion. P. had never been hypnotised, or even tried by any one. He was able to fix his hand on his knee by simply stroking it, and it took him about half a minute or so to get it off again if he simply tried to do so. If, however, he made upward strokes he was able at once to remove it. I afterwards tried to hypnotise him and failed. Doubtless had I gone on long enough I might have succeeded, but he was obviously not a good subject.

As regards delusions I can only give one instance. Doubtless many subjects could produce them in themselves if they tried, but I have never allowed them to do so. In the case of C., however, we have proof that they can be produced by self-suggestion. He could by a simple effort of mind make himself believe almost any delusion, *e.g.* that he was riding on horseback, that he was a dog, or anything else, or that he saw snakes, &c. If left to himself the delusion vanished slowly. Any one else could remove it at once by a counter-suggestion. He made these experiments without my consent, as I consider them unsafe.

[Further experiments recorded in the same paper demonstrate the influence of self-suggestion in automatic writing and trance-utterance.]

522 A. The artificial character of Charcot's "three stages" of hypnotism is well shown by the further development of one of his best known subjects in the hands of Dr. Jules Janet—brother of Professor Pierre Janet and nephew of Professor Paul Janet—as described in a paper contributed by him to the *Revue Scientifique*, May 19th, 1888, under the title "*L'Hystérie et l'Hypnotisme, d'après la Théorie de la double Personnalité*," which I summarise as follows:—

Blanche Wittmann is one of the best known personalities—or groups of personalities—in Paris. A hystero-epileptic of the most pronounced type, she has never been able for long together to meet the stresses of ordinary life. She has long been an inmate of the Salpêtrière; and has often been exhibited there as the type—I may almost say the prototype—of the celebrated "three stages" of lethargy, catalepsy, and somnambulism, of which she realised every characteristic detail with marvellous precision. Arrived at somnambulism, her state could be no further changed by the various means employed,—closing or opening the eyes, rubbing the top of the head, startling with lights or sounds, &c.—and she was led back to waking life through the stages in inverse order.

In all her states she was without feeling of contact, feeling of position, or feeling of pain. When her eyes were closed (in the waking state) she could not stand upright, nor close her hands completely, nor hold a heavy object. She could not hear with the left ear, nor see colours with the left eye, whose visual field, moreover, was greatly restricted.

Such was her condition when she came under Dr. Dumontpallier's charge at another hospital,—the Hôtel Dieu,—and was hypnotised by M. Jules Janet.

She passed as usual through the three "classical" stages. But M. Janet, instead of opening the subject's eyes in the lethargic stage—the regular method for inducing the cataleptic stage—continued to make passes, and presently found that she passed into an absolutely inert state,—“the deep state” of Gurney's experiments (see below, 522 B), in which no muscular contraction could be obtained by pressure, nor did opening of the eyes induce catalepsy. After some further passes the subject re-awakened into what seemed at first sight simply a more alert somnambulism than ever before.

But on examining this new condition it was found that Blanche Wittmann was now perfectly possessed of the senses of touch,—capable of perceiving contact, position, heat, and pain. She could now close her hands perfectly, and compress the dynamometer with normal power. She heard perfectly with her left ear, previously deaf, and saw normally with both eyes. It was no longer possible to inspire in her any hallucination.

In this second state, “Blanche 2” had a full remembrance of the life of “Blanche 1,” while Blanche 1 knew nothing of Blanche 2. But when the subject was in her first or ordinary somnambulism, her memory extended over the fully-developed state of Blanche 2, so that we may consider the “three classical stages” as incomplete manifestations of Blanche 2, who had never till now been able to come fully to the front.

Furthermore, it was not difficult to show that Blanche 2 really existed throughout the whole life of Blanche 1. If colours were shown to Blanche 1 (with her right eye blinded) and she failed to distinguish them, Blanche 2 nevertheless saw them perfectly, with the same eye and at the same moment, and, when summoned, could describe what she had seen. Or if Blanche 1 were pinched or pricked, to demonstrate her insensibility, Blanche 2 felt everything, and, when summoned, began to complain. It is strange to reflect for how many years the dumbly-raging Blanche 2 has thus assisted at experiments to which Blanche 1 submitted with easy complaisance.

Blanche 2 could also remember what had happened during the chloroformed condition, and could recount ordinary dreams of which Blanche 1 had no knowledge.

On the whole, then, we may say that Blanche 2 represents, not, indeed, the *complete* personality, for that is never represented by any state of any of us, but at least a pretty complete group or co-ordination of the various elements which go to make up a normal human being. Blanche 1, on the other hand, is scantily supplied with these elements; she has only just enough to get on with, namely, motility, speech, vision of one eye, and hearing of one ear. Blanche 2 adds to these vision of the other eye, hearing of the other ear, and general and muscular sensibility.

M. Janet tells me that he has kept Blanche Wittmann for months together in her second state, with much comfort to her; and that now, though he has ceased to attend her, he understands that her condition in the first state is much better than of old.

522 B. The following are extracts, slightly abridged, from a paper by Edmund Gurney on “The Stages of Hypnotism” in *Proceedings S.P.R.*, vol. ii. pp. 61 *et seq.*

Before the hypnotised subject reaches the profound sleep in which his mental condition is a mere blank, there lie before him two, and only two,

markedly distinct states or stages, each of which, however, may present within itself a very large amount of variety. We may conveniently designate them as the *alert* state or stage and the *deep* state or stage.

The *alert* state is that in which a "subject" is when after hypnotisation and the usual involuntary closure of his eyes, the strain on his eyelids is released by a few touches and words, and he is restored to what may look quite like his natural waking condition. Sometimes, it is true, the difference is very marked, and he will sit with a vacant air, irresponsive to every voice except that of the operator, and clearly not in possession of his ordinary faculties. He may be made to perform imitative actions, and to obey commands in a mechanical way; but his consciousness may be at a very low ebb, or (as some have held) may have lapsed altogether. But in any case the "subject's" eyes will be open and capable of seeing; and he will (almost invariably) prove sensitive to pain if he be pinched or pricked. Often he will be found to converse with perfect comprehension, memory, and even humour.

But though perfectly capable of sustaining a conversation, he does not *originate* remarks. If not spoken to he will sit quiet, and if simply asked what he is thinking about, he will almost always answer "Nothing." The essential difference between this condition and the waking one lies in two *possibilities* attaching to it, either of which demands appropriate treatment to become a reality. In the first place, if the "subject" be left completely to himself, he will rapidly sink into the *deeper* state, and thence into hypnotic sleep, in either of which he will prove insensitive to any moderate amount of torture. The passage into these deeper conditions, it should be observed, is often so rapid that the fact of their being reached *through the alert stage* may be wholly unnoticed.

The *alert* state is characterised, in the second place, by the possibility of obtaining, while it lasts, certain special phenomena of an active sort. The "subject" can be made to do, and to continue doing, any action which the operator commands, although he may be perfectly conscious of making a fool of himself, and may strongly desire to resist the command. He can also be put under the influence of delusions.

Passing now to the *deep* stage, we find that this in turn is liable to be confounded with a contiguous condition, namely, the genuine hypnotic sleep into which it tends to merge. It resembles that condition in the fact that the eyelids are closed; that, if one of them be forcibly raised, the eyeball is found to be rolled upwards; in the general insensibility to pain and to ordinary modes of stimulation. And there exists here precisely the same chance as we noted in the former case, that the particular stage will escape detection. If the "subject" be left to himself, he will have no opportunity to manifest its characteristics, but, passing rapidly through the period during which these might be evoked, will soon lose consciousness and individuality in profound slumber. With some "subjects," moreover, the invasion of mental torpor is so rapid that it might be hard to fix and retain them in the genuine deep stage, even if the proper means were adopted. But many others, if taken in time, after their eyes are closed and they have become insensible to pain, but before sleep has intervened, will prove quite capable of rational conversation; they are mentally awake, even when their bodies are almost past movement, and when even a simple command is obeyed in the most languid and imperfect manner. The state is, however, harder to sustain at an even level than the

alert one, owing to a stronger and more continuous tendency to lapse into a deeper condition.

[The writer goes on to give many instances of variability of characteristics in the two stages.]

523 A. In the paper just quoted Gurney maintained that the phenomena needed to establish the distinction between his "alert" and "deep" stages were to be found in the domain of *memory*, much of the alert state being remembered after waking, but nothing of the deep state. Within the hypnotic condition itself, says Gurney:—

Facts of the "subject's" general knowledge, his address, business, recent employments, and so on, are remembered even in the deep state.

With a favourable "subject," something that has happened during one of the hypnotic states will often recur to the memory on the next occasion when that state is produced, though in the interval of normality—amounting, it may be, to several days and nights—which has intervened between the two occasions, it has been completely forgotten.

The chief interest of this *induced* phenomenon of alternating memory lies in its resemblance to what occurs in *spontaneous* conditions, especially the spontaneous alternations in cases of *double consciousness*, where a single individual lives in turn two (or more) separate existences. The same alternation of memory occurs when a deep hypnotic state intervenes between two alert, or an alert between two deep states. I have then found that (with certain well-marked exceptions to be mentioned hereafter) the ideas impressed in the one sort of state are invariably forgotten in the other, and are as invariably again remembered when the former state recurs. Occasionally I have succeeded in hitting a transitional moment at which *both* things were remembered; but it was a sort of knife-edge, and the slightest manipulation or pause tending to deepen the condition brought about the customary separation and oblivion of the thing told in the alert state.

The subject was continued, and some experiments illustrating it were given in detail in a later paper, under the title "Stages of Hypnotic Memory," in *Proceedings S.P.R.*, vol. iv. pp. 515 *et seq.*, from which I quote, with abridgments, the following passages:—

I made the trials with a considerable number of "subjects," in different parts of England, employing three different hypnotisers, to each of whom the results were as new and surprising as they were at first to myself; there seems reason to think, therefore, that the results are tolerably normal, and not due to any special idiosyncrasies of operator or "subject"; as they certainly were not due to any guidance, or any interference with the free play of the "subject's" mind, in the remarks addressed to him during the progress of the experiment. The mode of effecting the passage from one stage to another has usually consisted in gentle passes over the face, without contact. It is most impressive to find that a few noiseless movements of one person's fingers, at a short distance from another person's face, have completely obliterated that with which the latter's attention two or three seconds ago was entirely engrossed, and have brought back within his mental horizon that which no other means in the world—no other physical operation, not the clearest verbal reminder, not the

fear of death, nor the offer of £1000 reward—could have induced or enabled him to recall.

With the assistance of Mr. G. A. Smith (whom I will in future call S.), I have lately made a fresh series of experiments in hypnotic memory, in which some further points have been observed; and it may make the matter more intelligible to give the details of a few cases. The great point, of course, is to use the right means for ascertaining whether the thing told is or is not remembered, and to avoid reminding the subject of it.

As I have said, the rule is to obtain *two* states or stages. [Some instances of this are given in the paper.] If the attempt is made to carry the trance-condition beyond state B, the effect is either to bring the "subject" into an apparently deep sleep, in which he is incapable of answering, and probably of hearing; or to create such a desire for sleep, and aversion to being questioned, that he becomes more or less intractable. With one "subject" I have found that even the second stage, on one or two occasions, could not be obtained. But there are other cases where the course of the trance allows a distinct *third* stage of memory to manifest itself before unconsciousness sets in. The following instance will make this clear.

In state A, S—t was hypnotised; and the fact of his being in state A was ascertained by his remembering an incident previously told him when in that state—that a balloon had been seen passing over the King's Road—and forgetting two incidents previously told him when in state B,—that an engine-boiler had burst at Brighton station, and that two large dogs had been having a fight in the Western Road. He was now told that a foreign flag had been seen floating over the Pavilion, and was then carried on into state B, when S. said, "People may well complain."

S—T. "Yes."

S. "Why?"

S—T. "Why, the nuisance—those dogs fighting in the Western Road." (The idea proper to state B is revived.)

S. "No, I meant about the flag."

S—T. "What flag? There are plenty of flags about." (The idea proper to state A is forgotten.)

S. "No, I meant that cart running away in Montpelier Road"—a new idea, which will belong henceforth to the B class.

S—T. "What cart?" Then, scornfully, "Cart running away! It's the horse that runs away."

He was then informed more particularly that a horse with a cart had bolted in Montpelier Road; and the deepening passes were continued.

S. "So they found it bottom upwards."

There was no answer; the "subject" had lapsed into sleep. He was called by name, and a few reverse passes were made, when he woke with an "Eh?"

S. "They found it bottom upwards."

S—T. "What? When?"

S. "A boat, I mean." He was then told that a very high tide had washed away a boat on the beach; but that after a time it had drifted ashore. This idea was suggested in what proved to be a separate and third stage, C, when he was on the very verge of lapsing into unconsciousness; and he did lapse immediately afterwards. He was roused, and S. said, "That's the effect of not tying it securely." S—t's answers now showed that the rousing had carried

him over stage C, and that he was once more in stage B. He said, "Tied? They never tie them."

S. "No wonder it was washed away then."

S—T. "Washed away! Did it go over the cliff?"

S. "No; what do you mean?"

S—T. "That horse and cart you were talking about."

Here, then, was the stage B idea, the boat of stage C being forgotten. It remained to ascertain that what I have called stage C was not identical with stage A—that there had been a real progression beyond stage B, and not a mere oscillation between the A and B states. Accordingly, some reverse passes were made, with the view of bringing the subject into the A state; and S. said, "I dare say it will get knocked about on the beach."

S—T. "What knocked about?"

S. "What I was telling you about."

S—T. "Why, have they taken it on the beach now, then?"

S. "It *was* on the beach."

S—T. "Why, you said it was on the Pavilion."

S. "What do you mean?"

S—T. "That large flag."

Here, then, was the stage A idea, and the memory of the boat of stage C proved as unrevivable as it had been in stage B. S—t was now carried down without pause into the state of deep sleep—the most certain way of lighting on stage C being to go beyond it in this way, and then to revive the "subject" just enough to enable him to understand and answer. He was called by name several times, and a few reverse passes were made before he answered, "Eh? what?" S. replied in words which would apply equally to carts or boats; but, as I expected, they were understood as applying to *boats*—the stage C idea.

S. "Is it customary to tie them?"

S—T. "Yes."

S. "I thought you said it wasn't." (He had said before that it was not customary to tie *carts*.)

S—T. "Oh yes; sometimes they tie them to capstans, sometimes to larger vessels."

He was now questioned about the cart, but had no remembrance of it; also about the dog fight (which, the reader will recall, was another stage B idea), with the same result. Some upward passes were now made, and S. said, "Did you say they tie them to a capstan?"

S—T. "No; they throw the reins loose over the horse's back."

S. "A lot of people saw it coming down."

S—T. "What, the horse and cart?"

Here is evidently the reappearance of stage B; and proceeding again on the upward or lightening course, we found the A idea, the flag on the Pavilion, duly remembered. This was on February 28th. On March 2nd the same process was briefly repeated, and it was found that the subject still remembered each of the topics already mentioned when its appropriate stage was reached, and at that stage alone.

523 B. Gurney's experiments, quoted above, on stages of memory in the hypnotic trance were several times repeated by Mrs. Sidgwick and

Miss Johnson in the course of their experiments on thought-transference with hypnotised subjects at Brighton, the hypnotiser being again Mr. G. A. Smith. Miss Johnson informs me that it was generally found possible to obtain three stages; but the memories did not always remain distinct. Thus one subject who kept the recollections of the three stages distinct one day, when re-hypnotised on the next day, succeeded with some effort in remembering the topics belonging to *all three* stages of the day before, and these recollections persisted through the three stages induced on this day, although the fresh topics suggested for each of these stages remained distinct. This probably indicates that there is a stratum of consciousness in which all the recollections are retained.

The most interesting experiments, however, occurred with another subject, T., who on one occasion exhibited *eight* different stages with distinct memories.

It must be understood that the test of distinctness of these memories does not consist in each statement made to the subject being forgotten as each deeper stage of hypnosis (produced by downward passes) was reached,—which might be due merely to a general forgetfulness or inattention,—but in the spontaneous recrudescence of each memory in its corresponding stage when the operation was reversed and a lighter and lighter stage continually produced by upward passes.

The following account of the occasion referred to is written by Miss Johnson, from her notes taken at the time, July 9th, 1891. The only other persons present were Mrs. Sidgwick, Mr. Smith, and T.

T. was hypnotised by Mr. Smith, and told that Mrs. Sidgwick was going to talk to him,—Mr. Smith meanwhile, at the intervals between her statements, making passes over him—downwards or upwards, according to whether it was desired to make the hypnotic state more or less deep—but saying nothing.

Stage A. Mrs. Sidgwick told T. that the Hotel Métropole had been burnt down that afternoon; all the people had escaped, but great damage had been done.

[After downward passes] *Stage B.* T. told that the coach was upset coming into Brighton—the Comet—one or two people were rather hurt; the horses ran away, and turning round a corner too quickly upset the coach.

[After downward passes] *Stage C.* Told that the Emperor of Germany had to go back to Germany to-morrow, on account of the death of one of his relations.

[After downward passes] *Stage D.* T., in answer to a question whether he remembered anything, said he only remembered that Mr. Smith had said Mrs. Sidgwick was going to talk to him; he could not remember that she had said anything.

He was then told that there had been a railway accident on the Brighton line near Hayward's Heath—a bad accident—the train had run off the line. He remarked that it was probably a false report.

[After downward passes] *Stage E.* T. was told that the lights went out at the theatre last night and everything was left in darkness, but it only lasted for a few moments.

[After downward passes] *Stage F.* He was told that the key of the theatre door had been lost and no one could get in for a long time; the people were all kept waiting outside.

He seemed rather drowsy, expressed no interest in what he was told, and only spoke in answer to questions as briefly as possible. Mrs. Sidgwick asked him once or twice what she had been telling him; at last he said sleepily, "Key lost."

[After upward passes] *Return of Stage E.* In answer to the question what he had been told, he replied that the lights went out at the theatre.

[After downward passes] *Stage F.* In answer to the same question, replied that the key had been lost.

[After downward passes] *Stage G.* He was told that two goat carriages racing along the front had run into one another, and were smashed. He seemed still more drowsy, and could hardly be got by questions to repeat this story.

[After downward passes] *Stage H.* He was told that Mr. Smith had been playing a guitar and all the strings broke at once. He repeated this story after being asked what Mrs. Sidgwick had said, and even volunteered the remark that Mr. Smith could get fresh strings.

[After downward passes] *Stage K.* Mrs. Sidgwick asked several times, "Can you hear me?" T. at last said, "Yes." Mrs. Sidgwick asked, "Do you think Mr. Smith will ever get that put right?" No answer, though the question was repeated many times. At length she said, "Mr. Smith dropped his watch into the sea." No answer or remark could be elicited from T.

[After upward passes] *Stage H.* In answer to the question what Mr. Smith had better do, T. replied, "Strings,—I don't know anything about strings."

[After upward passes] *Stage G.* In answer to a similar vague question, he showed that he remembered about the goat carriages.

[After upward passes] *Stage F.* In answer to the question whether it was not funny, he replied, "What? the people standing outside and getting wet? No, that wasn't amusing."

[After upward passes] *Stage E.* He remarked, "Ask Mr. Smith who put the lights out—several fellows who were there never told me—funny thing." At this point he began to talk spontaneously in a lively way. (Mrs. Sidgwick notes: "I independently noted that it was at this stage he became comparatively lively, and I did not notice any special increase of liveliness afterwards.")

[After upward passes] *Stage D.* He said, "They'll have to pay a lot of money. But it was better than a bridge breaking down, or being in a tunnel."

[After upward passes] *Stage C.* T. remarked, "I suppose the Queen will be put out, but the papers say it's inconvenient to her his coming to England. You don't know who died?"

[After upward passes] *Stage B.* He said, "It's a sharp turn round that corner, if you come down that hill. The horses got frightened at the corner, I suppose. Coaching must be very nice." Further spontaneous remarks of the same kind followed, and when Mrs. Sidgwick asked him what else they were talking about besides that coach, he only repeated the coach story in detail and said he knew of nothing else.

[After upward passes] *Stage A.* He said, "You'd think I might have heard of it—a fire at a large place like that."

After more upward passes T. awoke or very nearly awoke, opening his eyes. Mrs. Sidgwick asked him what they were talking about; he said he had an

idea it was "Something about the Métropole; I was dreaming; I dreamt it was on fire or something."

He was rehypnotised almost at once; Mr. Smith made a good many downward passes, then woke him suddenly and asked if he could remember dreaming about anything. After making an effort to remember, he said he had a confused idea of Mr. Smith sitting in a fire,—“Mr. Smith sitting here—three of you sitting here, and something about a fire.” All the experimenters thought that this referred to the last time he had been awake, not to what he had been told during the previous hypnosis.

Mrs. Sidgwick revised Miss Johnson's notes immediately after the sitting, and added the following note of her own:—

“The above notes give a brief account of T.'s answers, &c., the questions put by Mrs. Sidgwick being generally omitted; but on each occasion going up the scale, the subject was started by her after the passes with questions carefully selected so as not to hint what subject he was expected to speak about. Going down the scale, she first asked a question which he might have answered in connection with the subject of the previous stage, and asked him whether he remembered nothing, then told him the new story.

“In going up, he always remembered the subject appropriate to that stage at once, and without the effort that Whybrew [the hypnotic subject referred to in the first paragraph of this Appendix] seemed to have to bring to bear.”

526 A. The following is a case of apparent pre-natal suggestion recorded by Dr. Liébeault in the *Revue de l'Hypnotisme*, August 1891, p. 53.

The child in question is a girl of eleven. On her left cheek and neck she has a “port-wine mark,” twelve centimetres wide and twenty centimetres long, extending from the collar-bone to above the ear. The mother, Mrs. L., in the course of gestation suddenly one day in a street at Nancy came face to face with a woman, one whole side of whose face was claret colour. Scared out of composure, Mrs. L., who was just then suffering from toothache, and wore a cotton-wool bandage on her left cheek, put her hand up to her bandage; whereupon, to her astonishment, she saw that most of the people in the street had claret-coloured spots on their faces very similar to the one which had frightened her. This hallucination occurred in the first month of pregnancy, and persisted until her child was born. No effort of hers, no argument or admonition of her husband's, could avail against this strange illusion. However, it did not occur to her that the unborn child might be marked with the very same stigmata which she constantly saw on the faces of passers-by. But upon her delivery, as the child was not shown to her immediately, she became anxious, wondered whether it might not have a claret-coloured mark on the face, and expressed her fears spontaneously.

Liébeault supposes that Mrs. L. caused this mark to appear upon her unborn infant by unconscious suggestion. He found that Mrs. L. was very suggestible, and fell in less than one minute into a state of light somnambulism.

526 B. The following case was recorded by Mr. Francis Galton, in *Nature* (vol. liv., p. 76, May 28th, 1896), under the title, “A Curious Idiosyncrasy.”

A strongly-marked idiosyncrasy has lately come to my notice, which should be recorded. A lady of my acquaintance was walking with a relative, Colonel M., when the wife of a tenant addressed her, and described how the hand of her own child had been pinched in a door. Overhearing her story, Colonel M. became quite unwell, so much so as to lead to particular inquiry, which resulted in showing that allusions to any accidents of that kind affected him at once in a very perceptible way. Finally, at the request of the lady, he wrote an account of his peculiarity, which she forwarded to me. Thereupon I corresponded with Colonel M., who slightly revised what he had written, and sanctioned its publication. It is as follows:—

“From my earliest remembrance, and still up to now, any sight of an injured nail in any person, even if a total stranger, or any injury, however slight, to one of my own nails, causes me to break into a deadly cold perspiration, with feeling of sick faintness. But still further; if I chance to hear any one else narrating in casual conversation any injury of this particular sort to themselves or others, it brings on me exactly the same feeling I have described above. So much is this the case, that many years ago, when I was in the prime of life, at a large dinner-party, when one of the guests near me persistently chanced to go on talking minutely of some such little accidental injury that had befallen him, I turned very faint, tried all I knew to shake it off, but could not, and presently slid right under the table, quite unconscious for the moment. This is the more singular because on no other point am I in the least squeamish. In old days I have seen soldiers flogged before breakfast without its affecting me, though some of the rank and file would be very much upset, and in cases of death, illness, or wounds I have never experienced, as an onlooker, the sensations I have alluded to above.”

I may mention that the mother of Colonel M. had pinched her own finger-nail badly shortly before his birth, and, as is not uncommon in coincidences of that kind, she believed her accident to have been the cause of her son's peculiarity. He writes to me:—

“As a boy I was conscious of this repugnance of mine, but was ashamed of it, and never used to mention it to any one. When I became a young man I one day mentioned it *privately* to my mother, who it appeared had already noticed it in me as a child. She then told me the incident about her own finger, and she and I being both utterly unscientific persons, assumed then and there that my squeamish feelings about injuries to finger-tips must be connected with her little accident.”

In reply to further questions, I learn that the injury to the mother, however painful at the time, was not so severe as to leave a permanent mark. Also, that no analogous peculiarity is known to exist among the near relations of Colonel M., of whom he specifies his father, brother, three sisters, nephews and nieces. He has no children. . . .

526 C. The next case is taken from an article entitled “Maternal Impressions and their Influence upon the Fœtus in Utero,” by Claudius Henry Maston, M.D., of Mobile, Ala., in *The Medical News*, vol. lxxii., January—June 1898 (New York).

[I here] present a brief history of a case of very great interest, and since it has occurred under my own immediate observation, I can vouch for its truth.

William Y., aged twenty-two years, was shot on the morning of September

24th, 1894. The ball, a 38-calibre, was fired from a Winchester rifle, and entered the rear of the chest on the left side, just below and to the outer side of the angle of the scapula; at this point it penetrated the chest between the seventh and eighth ribs, and passing through the entire chest, emerged from the intercostal space between the fourth and fifth ribs, two and a quarter inches from the left nipple on the inner side. The exact measurement of the man's chest shows that the distance from the midsternal line in a transverse direction to the centre of the left nipple is four and a quarter inches; a line drawn from the wound of entrance to that of exit passes directly through the location of the right ventricle; and it is upon this anatomic fact that I diagnosed the case to be one of direct heart penetration.

I shall not consume time with a detail of the case, which has been the subject of a paper upon "Gunshot Wounds of the Heart," which was read before the American Surgical Association at its New York Meeting in 1895, and published in vol. xiii. of its *Transactions*. At the time when this man was shot his wife was near by, and reached him very soon afterwards. In attempting to render what assistance was in her power, her hands were stained with blood, and she also had her face covered with blood. When I saw the patient late that afternoon, I found her very much agitated, and seemingly as much exercised on account of her condition as she was for her husband's safety. She then informed me that she was pregnant, and felt certain that her child would be born with a "bloody face." I asked her—"Why a bloody face?" and she said—"Because I put my bloody hands to my face and covered it with blood, and I know my child will be born with a bloody face." She was an ignorant country woman, and filled with superstitious notions. I calmed her fears as much as I possibly could, and dismissed the subject from my mind. After a long and tedious convalescence her husband was able to be taken home in the country, and I thought no more of the case beyond the remarkable recovery from a severe wound.

During the succeeding spring, 1895, the man and his wife came to the city and called at my office, bringing with them a new-born infant. She said to me—"Doctor, my baby has not got a bloody face, but it has got the holes where the ball went through Bill's breast." Upon examination of the child I did not find "the holes" which she said were there, but in place of them I discovered bright red marks, clearly shown upon the chest of the child; they were not simply discoloured spots, but elevated *nævi*, and bright carmine-coloured spots easily to be seen at a distance of a hundred feet. There they were on the left side of the chest, and although not in the exact anatomic location of the wound on the father's chest, still so near the spot that they are easily recognised as resulting therefrom. The mother had seen the wounds in her husband's chest, and had told me during his illness that they made her sick every time she looked at them.

Interested now in the condition of the case, I made accurate inquiries as to her pregnancy and the date of her delivery. She informed me that her pregnancy had passed as usual in former ones, with the exception that she had been very nervous, and that the motions of the child had been more violent, and were brought on by any noise or excitement. Her labour took place on May 10th, 1895; was about as previous deliveries. Assuming the term of gestation to be 280 days, and this child being born on May 10th, 1895, it is fair to calculate that her conception took place about August 3rd, 1894, and from that date to September 24th, the date on which the father was shot, gives

us 52 days. The question is,—Was the maternal excitement at the sight of the wound in her husband's chest the cause of the marks upon the child with which she was then pregnant? I present the facts and leave the reader to answer.

527 A. According to Dr. Edgar Bérillon, who was the first systematically to apply the hypnotic method to the education of children (see his paper, "De la Suggestion envisagée au point de vue pédagogique" in the *Revue de l'Hypnotisme*, vol. i. 1887, p. 84), the percentage of those who can be hypnotised is more than 80, and he asserts that suggestibility varies directly as the intellectual development of the subject. He classes under four heads the affections which can be successfully treated by hypnotic suggestion. (See the *Revue de l'Hypnotisme*, July 1895.)

(1) Psychical derangements caused by acute diseases: in particular, insomnia, restlessness, nocturnal delirium, incontrollable vomiting, incontinence of urine and of fæces.

(2) Functional affections connected with nervous disease: chorea, tics, convulsions, anæsthesiæ, contractures and hysterical paresis, hysterical hiccough, blepharospasm.

(3) Psychical derangements, such as habit of biting nails, precocious impulsive tendencies, nocturnal terrors, speaking in sleep, kleptomania, nervousness, shyness.

(4) Chorea, hysteria, epilepsy, or mental derangements considered as resulting from the combination of several nervous diseases.

One of Dr. Bérillon's most characteristic instances may be described. (It is given in full in the *Revue de l'Hypnotisme*, July 1893, p. 11.)

Emile P., eleven years old, had acquired, when he was about one year of age, the habit of constantly keeping in his mouth two fingers of his left hand, the first and second fingers up to the middle of the second phalanx. Ever since then, at night, as soon as he was in bed, he began to suck his fingers, and could not get to sleep unless they were in his mouth. Very frequently he would suck them in the daytime too. This finger-sucking could only be put a stop to by some occupation which kept both hands busy. All sorts of methods were adopted to cure him of this bad habit, without any sort of result. A good many gastric and digestive troubles ensued, which the parents rightly attributed to this bad trick.

In the first hypnotic séance Bérillon suggested to the boy to go to sleep without putting his fingers in his mouth on that and the following nights. Although the hypnosis had been very light, the suggestion was carried out. Emile P. had felt inclined to suck his fingers, but had been able to resist the temptation. On the third day after this first séance the temptation recurred with greater intensity, and the boy remarked to his grandmother: "It's peculiar, but I feel every now and then like sucking my fingers; but I feel that I am unable to."

After three sittings, in the course of which the hypnosis obtained became progressively deeper, he was able to go to sleep without thinking of sucking his fingers. Since then he has never fallen into his bad habit again. And yet the

patient was very degenerate: his father was a drunkard; also his grandfather; his mother suffered from hysterical convulsions.

In the case of these automatic impulses, the first care of the physician should be, as Bérillon observes, to raise into the field of consciousness motor presentations which have sunk partially or wholly below the threshold. The process of hypnotic cure consists generally in calling the attention of the patient to movements which have become automatic and unconscious. In the most severe cases it is possible to counteract the automatic impulse by creating another impulse which is aroused by and inhibits the first. (Bérillon, *Revue de l'Hypnotisme*, April 1895, p. 306.) Thus Bérillon took firm hold of the wrists of one of his patients while in the waking state and told him to try to bite his nails. This was, of course, impossible. The suggestion was then made that whenever the automatic movement was about to be carried out, the patient would feel a heaviness in his arms, which could not be lifted without considerable effort. He would then become intensely conscious of the incipient movement, and would be able to reinforce the automatic inhibition of it by an effort of conscious will.

For reports of hypnotic cure of onychophagy, see Bérillon, the articles already quoted; Bourdon, *Revue de l'Hypnotisme*, November 1895, p. 134; Bouffé, *Revue de l'Hypnotisme*, September 1898, p. 76.

For reports of hypnotic cure of even graver habits, see Van Renterghem and Van Eeden, *Psycho-Thérapie*, p. 250; Bernheim, *Revue de l'Hypnotisme*, December 1891, a case in which the habit had become quite automatic and irresistible, and where every other method of treatment had failed; also *De la Suggestion*; Schrenck-Notzing, *Die Suggestionstherapie bei krankhaften Erscheinungen des Geschlechtssinnes*; Bérillon, *Revue de l'Hypnotisme*, July 1893, pp. 12, 14, 15; Bourdon, *Revue de l'Hypnotisme*, November 1895, pp. 136, 139, 140; Auguste Voisin, *Revue de l'Hypnotisme*, November 1887, p. 151.

For cures of *enuresis nocturna*, see Liébeault, *Revue de l'Hypnotisme*, September 1886, p. 71; Bérillon, *Revue de l'Hypnotisme*, June 1894, p. 359; Van Renterghem and Van Eeden, *Psycho-Thérapie*; Paul Farez, *Revue de l'Hypnotisme*, August 1899, p. 53. This author recommends the method of suggestion in normal sleep.

Liébeault, in the *Revue de l'Hypnotisme* for January 1889, gives twenty-two cases in which hypnotic suggestion was used in the moral education of children from the age of fourteen months upwards, with the aim of curing the habit of lying, excessive developments of emotions, such as fear and anger, and precocious or depraved appetites, etc.; and of improving the normal faculties of attention and memory. He reports ten cures, eight improvements, and four failures.

For other cases of moral education, see Bérillon, *De la suggestion et de ses applications à la pédagogie* (1887); *L'Hypnotisme et l'Orthopédie morale* (1898); *Revue de l'Hypnotisme*, December 1887, pp. 169-180, and

December 1897, p. 162; Bernheim, *Revue de l'Hypnotisme*, November 1886, p. 129; Ladame, the same, June and July 1887; Voisin, the same, November 1888; De Jong, the same, September 1891; Bourdon, the same, August 1896; Van Renterghem and Van Eeden, *Psycho-Thérapie*, p. 215.

527 B. Nervous troubles in adults have often been cured by the same means. Thus, in the *Revue de l'Hypnotisme*, September 1899, p. 73, Dr. Vlavianos records a case of *tic convulsif* cured by hypnotic suggestion.

Jeanne A., twenty-five years old, strong—nothing special to note in her parents' or in her own personal antecedents. Her tic is the first disease which she has had. It began three and a half years before Dr. V. saw the patient. Her parents noticed that she often shook her head as if in the usual gesture of denial. She was quite unconscious of it. Her attention having been drawn to this movement, it became *conscious*, but *involuntary*. She endeavoured without success to inhibit it. If for a time she succeeded, the tic would reappear in quick succession as if to make up for loss of time. Under the influence of emotion the tic was twice suspended for some months. On the first occasion this occurred apparently as a result of the joy and excitement of attending her first ball. On the second, after a great fright produced by a severe scalding. No hysteria, no sign of degeneration, physical or psychical. Hypnotic suggestion and appropriate gymnastic exercises removed the tic at the end of three sittings.

Wetterstrand has used the same method with success (*loc. cit.*, p. 76). See also Janet, *Névroses et Idées Fixes*, vol. ii. part ii. ch. iii., "Les Tics."

528 A. The impulse to steal admits of many degrees which lead on one to another. The removal of the impulse by hypnotic suggestion cannot therefore be fully illustrated by quoting one case only. In degenerate children the impulse may result in action with all the automatism of an unconscious mechanism. When such children are questioned as to the motives which led them to commit the theft, they answer: "I don't know; I couldn't help it." Hypnotic suggestion, by strengthening the power of inhibition, and by bringing into full consciousness the impulse and the movements which have partially sunk below the threshold, may eradicate the bad habit. For illustrations see Bérillon, *Revue de l'Hypnotisme*, September 1890, p. 75, and February 1896, p. 237; Régis, the same, May 1896; also the case of Krafft-Ebing's patient, Ilma S., described in his *Experimental Study in Hypnotism*, translated by Dr. C. G. Chattock (New York), 1889.

Cognate with the kleptomaniacal impulse of the degenerate, but widely different from each other, are two further forms of the impulse to steal which have been successfully combated by hypnotic suggestion. The one is the impulse to steal which is found in "moral idiots." (See cases reported by De Jong, *Revue de l'Hypnotisme*, September 1891, p. 82, and Auguste Voisin, *Revue de l'Hypnotisme*, November 1888, p. 130.) The

disturbance of character is even more profound than in the cases first mentioned, for the automatic nature of the impulse has become so far exaggerated that round it crystallises a partially or wholly independent chain of memory. The development of the disease is complete when the patient's original personality has become split up into two, which alternate ; the one which steals, the other which knows nothing of the thefts. To this type belongs a case observed by Pierre Janet, and described in *Névroses et Idées Fixes*, vol. ii. p. 197 foll. :—"Le vol a lieu dans une espèce d'état second avec amnésie. Il semble que l'idée du vol, éveillée par la vue d'un objet quelconque, produise une émotion, un choc qui annihile le reste de la conscience, et que cette idée se développe seule dans une conscience rétrécie."

528 B. Another distressing but somewhat grotesque case in Professor Janet's *Névroses et Idées Fixes* was that of a kleptomaniac who stole from everybody, but especially from himself. Worse than the somnambulist hero of an old *Ingoldsby Legend*, who buried a fresh pair of his own trousers every night in the garden, this boy could keep nothing by night or day from his own marauding hands. He stole from himself when he was asleep, but he stole from other people when *they*, at any rate, were wide awake, and saw perfectly what he was doing. In fact, the psychological interest of this case lies in the poor fellow's own condition at the moment of his thefts,—which was a kind of semi-hypnotisation by involuntary self-suggestion, closely resembling the half-hypnotised state into which an awakened subject falls when the time comes for him to execute some post-hypnotic suggestion. This unwilling kleptomaniac seemed to be subject to a permanent self-suggestion to carry off any object which he particularly noticed ; and his own gaze at a silver spoon would throw him into a dreamy condition in which he inevitably put that spoon in his pocket.

Another melancholy aberration, which is not without its comic element, is described by Janet under the heading of "Dipsomania of *café au lait*, complicated with kleptomania of *petits pains*."

M^{me} Pt., a nervous personage, suffered from a dyspepsia which her doctor mistakenly attributed to dilatation of the stomach. He limited her to a wineglass of liquid at each meal, and made her live mainly on dry toast. Her husband supported the doctor, but meantime she saw *him* drinking *café au lait* and eating rolls with gusto and freedom ;—"c'était pour elle le supplice de Tantale." One day her patience gave way. When her husband's back was turned, she threw herself upon a roll which he had left on his plate, then rushed to the *crémérie*, and made herself an excellent *café au lait*. She was none the worse for it ; her husband it was who died. After his death the passion for *café au lait* grew on her, so that when her stock of milk was exhausted at night she would tread her room in anguished longing till the *créméries* opened in the morning. Not venturing to drink more than two cups at the same *crémérie*, she would

wander about Paris and drink at various shops twenty or thirty cups per day.

All these cups she duly and promptly paid for. But a morbid aggravation came. She wanted rolls with her coffee; but now that there was no one to forbid her the rolls, they lost their savour,—the savour of *petit pain défendu*. A way of supplying this savour occurred to her;—she *stole* the rolls. She would go to a shop and pay for one roll,—and adroitly make several others fall into a Gampish umbrella. Having collected a dozen or so, she would go home to eat them, and start again.

Now, this poor woman—this coffee-megalomaniac, as an erudite friend of Professor Janet's has termed her—becomes not infrequently very uncomfortable inside. She detests her own *obsession*, her *idée fixe*, but she cannot cure herself; nor had Professor Janet, at the time of writing, succeeded in curing her.

529 A. Alcoholism, as the vice which least easily escapes notice, is that which medical practitioners have most frequently endeavoured to combat. The list of specifics alleged to cure drunkenness is inexhaustible. It is probable that the temporary success of those which have met with any success at all is due to the suggestive action of a convinced physician upon a patient anxious to be rid of his curse. At any rate, it is the vice which suggestion, intentionally and consciously used as a therapeutic method, has been (with varying success) most universally employed to eradicate. Lists of cures of alcoholism by suggestion have been published by practitioners in every country ever since the first impulse given to psycho-therapeutics by the Nancy School.

See Otto Wetterstrand, *Der Hypnotismus und seine Anwendung in der praktischen Medicin*; Georg Ringier, *Erfolge des therapeutischen Hypnotismus in der Landpraxis*; Van Renterghem and Van Eeden, *Psycho-Thérapie*; Auguste Forel, *Einige therapeutische Versuche mit dem Hypnotismus bei Geisteskranken*; Lloyd Tuckey, *Revue de l'Hypnotisme*, January 1897, p. 207; Ladame, *Revue de l'Hypnotisme*, November 1887, p. 131, and December 1887, p. 165; A. Voisin, *Revue de l'Hypnotisme*, vol. ii. (1888), p. 69, and vol. iii. (1889), p. 353; Vlavianos, *Revue de l'Hypnotisme*, June 1899, p. 361; Neilson, *Revue de l'Hypnotisme*, vol. vi. (1892), p. 17. See also the works of Liébeault, Bernheim, and Milne Bramwell.

The impulse to drink, like the impulse to steal, can be traced through a variety of stages; from the most elementary, when the impulse is allowed to follow its course because the satisfaction of it is pleasurable, through the diminishing degrees of the power of inhibition, and the progressive mechanisation of the process, until the impulse becomes irresistible, and is felt as a curse, which the will is powerless to oppose. The complete evolution of the process is to be found in those cases where the impulse and its associated states of consciousness have become entirely separated from the normal stream of thought, and the dipsomaniac presents alternating personalities.

The case of one of Pierre Janet's patients, Maria (see *Névroses et Idées Fixes*, vol. i. p. 222), illustrates the final stage. She had a hysterical brother and an insane sister. Her father and grandfather were drunkards. She, however, abhorred this vice so thoroughly that she always drank water in her normal state. Moreover, she had no taste for alcohol nor desire to drink it. From time to time, however, she had a feeling of distress which drove her out of the house into the streets. This was the beginning of a dipsomaniacal attack. She drank ether, alcohol, anything she could get. After a few days of such conduct she used to be found by the police lying intoxicated in the street, and would after some time awaken to find herself in a police station or hospital. In her then normal condition she could remember nothing of the attack after the initial feeling of distress that had led to it.

529 B. A case recorded by Dr. Milne Bramwell in a paper entitled "Dipsomania and its Treatment by Suggestion" in the *Proceedings of the Society for the Study of Inebriety*, June 1900.

Mrs. C., aged forty-four, November 23rd, 1894. Family history of alcoholism. At the age of twenty the patient began to have frequent hysterical attacks, and for these stimulants were prescribed in rather large quantities. Two years later she began to take stimulants in excess, but did not do so frequently, and rarely became intoxicated. From thirty-two to thirty-six she was an abstainer; then commenced taking stimulants again, and attacks of genuine dipsomania soon appeared. The patient suffered from an almost constant craving for alcohol. She was, however, a woman of culture, refinement, and high principle, devoted to her husband and children, and the idea of giving way to drink was in every way abhorrent to her. She therefore struggled with all her might against the temptation; resisted it successfully for a week or two, then the craving became irresistible, and a drinking bout followed. I hypnotised Mrs. C. thirty times, from November 23rd, 1894, to February 14th, 1895. From the very beginning of the treatment she abstained from stimulants, but the craving, although much diminished, did not entirely disappear for some months. Up to the present date there has been absolutely no relapse.

Other successful cases, and a general discussion of dipsomania and the conditions favourable to its successful treatment, are given in this paper.

529 C. Nicotinism has also been successfully treated by suggestion. The following is a typical instance, recorded by Auguste Voisin, *Revue de l'Hypnotisme*, vol. ix. (1895), p. 245.

Mr. X., forty-five years old, hypochondriacal, memory and moral power considerably diminished. For the last fifteen years has smoked between forty and sixty cigarettes a day. Pains at the level of the first dorsal vertebra; constant sensation of fatigue; emaciated. Heart-beats very feeble; patient coughs frequently. Nothing abnormal in the senses of sight, hearing, and smell. Taste alone somewhat impaired. Speech clear. Hardly any appetite. Hypnosis was only attained after two attempts by the method of fixation of the eyes or of the fingers. The degree obtained was one of semi-lethargy. Patient cannot open his eyes; although he asserts afterwards that he was not entirely

asleep. The suggestion given was, first, that he should dislike tobacco, and not smoke more than three cigarettes a day; later, that he should detest tobacco. Suggestions perfectly carried out. Cure complete and final.

See also Dr. Hugenschmidt, *Revue de l'Hypnotisme*, vol. ix. (1895), p. 217; and Wetterstrand, Ringier, Van Renterghem and Van Eeden, *loc. cit.*

530 A. There are many instances of the cure of morphinomania. I select the following (recorded by Dr. Marot in the *Revue de l'Hypnotisme*, February 1893) on account of the psychological interest of the patient's own remarks.

The patient was a woman of thirty-seven, mother of five children, and subject to morphinomania since the age of thirty-one.

Always of somewhat hysterical temperament, she had been since the age of twenty-six a hysteric of the most advanced type;—violent attacks, anæsthesia of left side and of pharynx, diminution of visual field, etc.; then insistence on keeping her bed, and constant druggings with ether, chloroform, chloral, finally with injections of morphia every few hours. Exhaustion; lividity; cold sweat and hallucinations if the injection was deferred.

In 1889 Dr. Marot was asked by the patient to hypnotise her for sleeplessness. He succeeded; and next day it occurred to him to suggest to her in the trance to abstain altogether from morphia. The suggestion at once succeeded, and she refused an injection on the following day. There was great discomfort, as is usually the case, from the sudden cessation; but the patient, to her own extreme surprise, resisted all renewal of the practice.

Extracts from her private correspondence give an insight into her state of mind.

“September 21st, 1889.

“One idea dominates all others in my mind: the desire to know why I have no desire for morphia. I should be obliged indeed to any one who would tell me why! I have always liked to understand things, and it is a real source of suffering to me not to be able to get at this. It is a fixed idea, a real monomania. If any one speaks to me of morphia, I answer as if it were a thing which does not attract me; if I suffer from the want of it, I never say to myself, ‘If only I had some!’ No; the idea never comes to me that I could easily get some. Why is this? I believe that if any one wished to give me any I should resist. One night I dreamt that some one had made an injection, and the sensation was so strong that I woke up with a jump and sprang out of bed, feeling my arms and legs to see if there was a mark; I thought that possibly I had had a fit of hysterics, and that a doctor had been called in and had injected me. You can't imagine how this fear distressed me till day came, when I could reassure myself. And all day I have been troubled and restless; the very notion that such a thing could happen makes me tremble.”

Now it is to be remarked here that there is practically no moral effort called for. The suggestion, whose efficacy puzzled the patient herself, operated, as she naïvely said, like an *idée fixe*. It was, in fact, an *idée fixe*; but one implanted in her for a good purpose, not spontaneous and hurtful.

Wetterstrand, out of fourteen cases, records eleven cures of morphinomania. In a paper in the *Revue de l'Hypnotisme*, November 1890, he discusses the benefit of prolonged hypnosis—causing the patient to sleep

for a week or more at a time—which he tried in one case. See also Voisin, *Revue de l'Hypnotisme*, December 1886, p. 163.

532 A. Phobias are complex emotional states in which a feeling of abject, torturing, unreflective fear predominates. The object of this unconquerable fear is some particular action, or some particular event; thus, an officer will be able to cross the barrack-yard on horseback without discomfort, but not to cross it on foot without horrid pangs and reeling gait; a medical man, every time he sends away a patient with a prescription, will fall into an intense fright lest he should by mistake have prescribed poison.¹ Each profession, every walk of life, has its special phobias; and although several have received special names, as agoraphobia, claustrophobia, &c., there is an indefinitely large variety of them. Phobias sometimes appear in people who are afflicted with no other morbid symptoms. They constitute then a special disease in themselves. On the other hand, they constitute frequently but one out of many symptoms of a deeper nervous derangement,—neurasthenia. The latter class are called *phobies neurasthéniques* by the French authors. The former have been called by Gélinau² *phobies essentielles*; and Freud has given to the state which is specially favourable to their evolution,—a state entirely distinct, according to him, from neurasthenia,—the name of *Angstneurose*. According to Hartenberg³ these phobias cannot be cured by suggestion, as their origin is to be found in organic derangements. However this may be, it is at least certain that the great majority of the phobias which have been cured by hypnotic suggestion are clearly *phobies neurasthéniques*, and it is most probable that the removal of the phobia will arrest the development of the neurasthenia, and contribute largely to the restoration of neural stability.

For the use of the psycho-therapeutic method in the treatment of neurasthenia see Bernheim, *Hypnotisme; Suggestion; Psycho-thérapie* (he expresses the opinion that inherited neurasthenia is very difficult to cure by suggestion, if not incurable); Bernheim, *Revue de l'Hypnotisme*, 1892, pp. 23, 225; von Schrenck-Notzing, *Die psychische Behandlung der Neurasthenie*; Van Renterghem and Van Eeden, *Psycho-thérapie*, p. 162 *et seq.* (according to these authors even inherited neurasthenia can be cured with time, tact, and patience); Wetterstrand, *Der Hypnotismus und seine Anwendung in der praktischen Medizin*; Ringier, *Erfolge des therapeutischen Hypnotismus in der Landpraxis*.

In all the cases just referred to, the removal of phobias was incidental

¹ Cf. Bérillon, "Les Phobies Professionnelles," *Revue de l'Hypnotisme*, August 1894, p. 33; "Phobies et Service Militaire," *Revue de l'Hypnotisme*, February 1894, p. 241.

² See observations on "Phobies Essentielles," in Gélinau's "Peurs Maladies ou Phobies;" also *Revue de l'Hypnotisme*, August 1896, p. 51, and September 1898, p. 79.

³ See communications on "Névroses d'Angoisse" to the International Congresses of Psychology and Neurology at Paris, 1900.

to the cure of the neurasthenia. In the following Appendices I quote some cases of the direct removal of phobias by hypnotic suggestion.

532 B. In the *Revue de l'Hypnotisme*, July 1899, p. 11, Dr. Vlavianos reports a case of agoraphobia cured by hypnotic suggestion.

Victor L., fifty-two years old. Bad hereditary conditions. His father was very irritable; his mother also; she besides had a tic and frequent headaches. Grandfather died at Bicêtre asylum. L. is one of nine children, seven of whom died of convulsions. He has had two children, one of whom died of convulsions; the other has kleptomania. From the age of twenty-one L. drank immoderately; after various accidents, paraplegia set in; this passed off at the end of six months. The first time he attempted to go out after his recovery he found he could not remain on his terrace nor look at the horizon without giddiness and terror. He could not cross an open space or a bridge. He was equally afraid of going in a tramcar or a carriage. His terror was much more intense in lonely than in busy streets. He was also afraid of remaining alone. At church the sound of the organ terrified him. In this case we see agoraphobia, musicophobia, &c. Strange to say, he had no fear of empty space in the country, but only in the town. Besides this, there were delusions of persecution and all sorts of eccentricities. Six séances of hypnotic suggestion removed the agoraphobia, so that the patient could walk about the boulevards in comfort, even unaccompanied. The other phobias were successively removed. The cure was complete.

See also Vlavianos, *Revue de l'Hypnotisme*, April 1899, p. 299; Godorichze, *Revue de l'Hypnotisme*, 1893, p. 53; Gélinau, "De l'Hématophobie," *Revue de l'Hypnotisme*, 1893, p. 39.

532 C. In the *Revue de l'Hypnotisme*, June 1893, Dr. Mavroukakis reports a case of agoraphobia cured by hypnotic suggestion.

Jules J., sixty-four years old. No hereditary antecedents. Venereal excesses from the age of fourteen. Has always smoked immoderately. Contracted yellow fever in Brazil. No physical stigmata of degeneration; fairly good intellect and memory; frequent giddiness, probably due to the use of tobacco. At the age of ten he had morbid aversions for knives, scissors, &c. Later these fears waxed more intense; he could not venture into the street unaccompanied. At the same time appeared impulsive obsessions. Thus, while on a steamer, he suddenly felt an impulse to jump overboard and drown himself, which he was only just able to inhibit. In his own words: "he is afraid of extended space." He cannot cross a square, nor walk alone in the streets; he is afraid of fear, even in his dreams. He does not dare to go out alone, lest some accident should happen. He fears the unknown. And yet he is in other ways a very courageous man. He will rush through flames to save people from burning alive. He has in Brazil nursed many cases of yellow fever without giving a thought to his own danger. He is of an inquiring turn of mind, tries to discover reasons for everything, but cannot find any for his morbid fears.

Suggestion in the waking and the hypnotic state brought about a marked improvement, which gave hopes of a complete cure. After thirteen hypnotic séances he was able to go out alone, cross the streets and the squares, travel on the top of an omnibus without any impulse to throw himself over the side.

532 D. In a paper "On Imperative Ideas," published in *Brain* (Summer and Autumn, 1895), Dr. Bramwell gives a brief historical account and discussion of different varieties of phobias, &c., and a list of references to the most important papers on the subject. He describes the effect of hypnotic suggestion on many cases, including ten treated by himself. In one of these the patient, an athletic and strong man, whose mother had died from cancer of the breast, contracted a dread of this disease which developed into a firm conviction that his left breast was infected by it. He spent his days confined almost continually in one room, and would not pass into another without muffling himself up and putting on an overcoat. His health naturally suffered; his muscles were gradually wasting from disuse. All his morbid ideas were removed by hypnotic suggestion. He was entirely cured in a month, and suffered no relapse.

Another man suffered acutely from the fixed idea that every one noticed and criticised him, and he would blush whenever looked at. This morbid self-consciousness, which tortured him, and made him cherish ideas of suicide, was finally removed by hypnotic suggestion.

One lady, who had been a sleep-walker in girlhood, had so persistent a dread of having attacks of somnambulism, that she could not go to sleep unless she were securely tied to the bedposts. No argument, however much she might recognise its logical cogency, could avail to remove her baseless fears. She was first hypnotised for insomnia, and two months later a single suggestive treatment completely cured her morbid fears of sleep-walking.

The most remarkable case in this group, both from its clinical interest and its therapeutic importance, is undoubtedly that of Mr. G., aged twenty-eight.

His father was very nervous and passionate, and had suffered from "brain fever" and chorea. The patient is slight and undersized, and suffers from various neurasthenic symptoms. At the age of fourteen he had many religious doubts and fears, and believed he had committed the unpardonable sin. At the age of sixteen, while working in a cocoa manufactory, he began to fear that the red lead which was used in fastening certain hot pipes might get into the tins containing cocoa, and so poison people. This was the commencement of a *folie du doute* and *délire du toucher* which have never since left him. Instead of going on with his work, he was irresistibly impelled to clean and re-clean the tins. The following is taken from the letter of a friend to whom he confided his troubles: "On October 1st, 1891, he told me that he had attempted to commit suicide, as his life was so miserable [he had taken poison]. He had read of a case of poisoning through eating chocolate, and connected himself with it, though it was five years since he had helped to manufacture any. He now believed he might have been careless with the moulds, and thus have produced a poisoned chocolate, which years afterwards had caused the child's death! The grotesque absurdity of the story, as he related it to me, would have made me laugh, had I not felt how terribly real it was to him. His vivid

imagination had pictured every incident of the tragedy; the child buying the chocolate, running home full of happiness, then becoming ill, and gradually sickening in awful agony till released by death. The keenness of mind with which he sought to prove the reasonableness of his belief that he had poisoned the child was extraordinary. He wrote: 'Yesterday I was unscrewing some gas burners in a provision shop and got some white lead on my hands, and I have been thinking that it may have got amongst the food.' I found that brooding over this fancy had brought him to the verge of despair, and for weeks his life was a perpetual agony. He worried himself about his work of fixing advertisement plates to walls, and can never persuade himself that they are securely fastened. He fancies the nails are bad, or the mortar loose, and makes himself ill over it. I have pointed out to him that if a plate fell, it would almost inevitably slide down the wall. This has not prevented him from painting a most elaborate mental picture of the decapitation of an unfortunate youngster who happened to be playing marbles with his head against the wall. To enumerate all his troubles would take a small volume. I have a great pile of his letters before me now, and I suppose they constitute one of the most extraordinary analytical autobiographies it would be possible to find. In reading them I cannot help marvelling at the strange unshapely wonder of such an imagination. He makes every incident in his life the foundation stone of a castle of fancies, and of late years each castle has become a prison—a torture-chamber in which he has dissected his motives and his actions until he has ceased to believe in himself at all."

When I first saw this patient the *folie du doute* and *délire du toucher* were constant and most varied in their manifestations. If he accidentally touched persons in the street, he began to fear that he might have injured them, and exaggerated the touch into a more or less violent push. If the person touched were a woman, he feared that she might have been pregnant, and that he might have injured the child. If he saw a piece of orange peel on the pavement, he kicked it into the road, but soon afterwards began to think this was a more dangerous place, as any one slipping on it might strike his head against the curb-stone, and so he was irresistibly impelled to return and put it in its former position. At one time he used to bind himself to perform certain acts, by vowing he would give God his money if he did not do them. Then sometimes he was uncertain if he had vowed or not. Owing to this he gave sums to religious objects which were quite disproportionate to his income. Apart from his peculiar fancies I found the patient perfectly rational and intelligent, and though his *délire du toucher* hindered him greatly in his work, he generally managed to execute it, though on some occasions he was compelled to abandon the attempt. At this time I tried to hypnotise him on twenty-four occasions, but apparently without success, and he was then compelled to leave town. He returned on April 2nd, 1895, for a week's further treatment, and told me that since his former visit his morbid ideas had not been so frequent and marked, and were accompanied with less mental agony. His condition, however, leaves much to be desired.

Dr. Bramwell informs me that this patient has since recovered.

533 A. From Dr. J. Milne Bramwell's "What is Hypnotism?" *Proceedings S.P.R.*, vol. xii. p. 241.

Although Braid and Bernheim differ on many points [with regard to the theory of hypnotism], they are in complete agreement as to the main factor in

the problem. According to both, the essential condition is one of *mono-idealism*. The mind of the subject is concentrated on a single idea. Only one function is active at any one time; and intensely so, because all the attention is given to it. Other functions are inactive, other sensations unperceived, because the subject has no attention left to give to them. . . .

In reference to this, Gurney says, "the energy of attention is not a fixed quantity, bound to be always in operation in one direction or another; nor does the human mind, any more truly than Nature, abhor a vacuum. . . . What do we gain, then, by employing a general term to describe such special effects? When once the chandelier metaphor is abandoned—when once it is recognised that in a multitude of cases the quantity of attention turned on in one direction is in no way connected with the withdrawal from any other—the idea of a common psychic factor seems out of place and misleading." (See *Proceedings S.P.R.*, vol. ii. pp. 276, 277.)

This theoretical objection is in accordance with observed facts. Doubtless certain hypnotic states exist in which all the attention, so far as it is called into action, is concentrated upon one idea. In order to prove, however, that directing the attention upon a fresh point necessarily withdraws it entirely from another, it must be shown that the phenomenon which resulted from the first concentration inevitably ceased when the second one arose. A cutaneous analgesia of the arm might, with some show of reason, be said to result from attention directed to the muscles during suggested catalepsy, on the ground that no attention was left wherewith to attend to painful sensations. But, while the catalepsy still exists, how—on this theory—can one explain, for example, a cutaneous tactile hyperæsthesia of the same limb, by means of which the subject can distinguish the points of the compass at half the normal distance? If the subject is unconscious of painful sensations because his attention is entirely concentrated on his muscular condition, this same lack of attention to the skin ought not only to have prevented abnormal distinctness of tactile impressions, but also to have inhibited the usual ones. The experiment can be still further complicated, for, while still permitting the catalepsy to persist, the cutaneous tactile hyperæsthesia can be associated by suggestion with a cutaneous analgesia over the same area. Now the subject's whole attention cannot be directed to maintaining a condition of muscular rigidity, if he has still enough of it left to suffice, not only for the increased perception of certain tactile sensations, but also for the selection and inhibition of other painful ones. Further, the opposite of these phenomena can be simultaneously evoked on the other side of the body: the patient's muscles be paralysed by suggestion, his tactile sensibility abolished, and his sensibility to pain increased. The attention is now directed to six different points, and could with equal ease be simultaneously directed to many others. A psychic blindness, for example, could be suggested on one side; a psychic deafness on the other; hyperæsthesia of the sense of smell and taste on one side, and diminished or abolished sensibility on the other, &c., &c. But this is not all, for while the attention is presumably turned in all these different directions, the subject may be engaged in the attempted solution of some intellectual problem. A still further complication is possible. Let us suppose that a fortnight before, in a previous hypnosis, a suggestion to record the time at the expiration of 20,213 minutes had been made; this will be carried out, despite the existence of the various muscular and sensorial conditions already referred to, and the fact that at the moment of its fulfilment the patient is engaged in some other mental effort.

This picture of the hypnotic state is neither fanciful nor dependent solely on my own personal observation. The fact that numerous and varied hypnotic phenomena can be simultaneously evoked in the same subject has been repeatedly observed and recorded by others, and, strange to say, even by those who attempt to explain hypnosis by the concentration of the attention upon a single point. It is solely the importance of these facts with regard to this particular theory which has hitherto been so largely overlooked.

Granting that hypnotic phenomena are the result of changes in the attention, one is forced to conclude that these are the exact reverse of those stated by Bernheim's as explanatory of the hypnotic state. . . . The hypnotic condition differs from the normal, not because only one phenomenon can be manifested in it at once, but because it may present simultaneously many and more varied phenomena than can be evoked in the normal state at any one time. In one word, hypnosis is a state of *poly-ideism*, not of *mono-ideism*.

534 A. In some articles in the *Revue Philosophique*, published in 1886 and 1887, Delboeuf described some experiments with two maid-servants of his own, whom he calls M. and J. Both were strong healthy peasant girls who had frequently been hypnotised and were good somnambules (see also **551 B**). The following experiment was made with J. After explaining what he proposed to do and obtaining her consent in the waking state, Delboeuf hypnotised her, extended her arms on a table, and suggested that the right arm should be insensible to pain. Each arm was then burnt with a red-hot bar of iron, 8 mm. in diameter, the extent and duration of its application being the same in both, but pain being felt in the left arm alone. The burns were bandaged and J. was sent to bed. During the night the pain in the left arm continued, and next morning there was a wound on it, 3 cm. in diameter, with an outer circle of inflamed blisters. On the right there was only a defined eschar, the exact size of the iron and without inflammation or redness. The day following the left arm was still more painful and inflamed; analgesia was then successfully suggested, when the wound soon dried and the inflammation disappeared. Thus in the originally painless wound there was at first much less inflammation and a more rapid healing than in the painful one.

534 B. Delboeuf's experiment suggests that in many of the remarkable hypnotic cures recorded in the *Zoist* (as well as in modern cases) the removal of pain was probably an important element in the cure; see e.g. cures of inflammation (*Zoist*, vol. x. p. 347); of neuralgia and chronic rheumatism (vol. ix. pp. 74-79); of abdominal pains (vol. ix. p. 155); of tic douloureux (vol. viii. p. 185); of severe headaches (vol. x. p. 369); of eczema impetiginodes (vol. x. p. 96).

The general subject of hypnotic analgesia is strikingly illustrated by Esdaile's well-known work in the Indian hospitals; see his books, *Mesmerism in India* (London, 1846); *The Introduction of Mesmerism with Sanction of Government into the Public Hospitals of India* (2nd edit. London, 1856); *Natural and Mesmeric Clairvoyance* (London, 1852);

and constant references to him in the *Zoist*. Braid also made extensive use of it.

After their period, the subject sank into oblivion, until the hypnotic revival of the last twenty years, but it is now too well recognised to need discussion. As an instance I may refer to Dr. Bramwell's demonstration in 1890 to the leading doctors and dentists of Leeds of the use of hypnotism as an anæsthetic in extracting the stumps of sixteen teeth at one operation, and in the surgical dressing of a large, deep-seated abscess in the cheek. To some patients who had been often hypnotised, it was sufficient to send a command by letter that they should go to sleep at once and obey the dentist's order during an operation, which was consequently painless. (See *British Medical Journal*, April 5, 1890, p. 801.) Later, Dr. Bramwell showed a case in which Mr. H. Bendelack Hewetson had performed the surgical operation for correcting a squint under the anæsthesia of hypnotism only; and Mr. Hewetson stated that he had found such anæsthesia complete in many other surgical operations on the eye. (See *British Medical Journal*, February 28, 1891, pp. 460-468.)

Many instances of the use of hypnotism in the relief of pains arising from a variety of causes are given in van Renterghem and van Eeden's *Psycho-thérapie*, pp. 262-280.

534 C. The following case reported by Delbœuf in the *Revue de l'Hypnotisme*, November 1891, p. 132, shows that suggestion in the normal waking state may be sufficient to suppress pain.

Mr. J., an old man of eighty, had been suffering from facial neuralgia for twenty years. He had had most of his teeth extracted, and besides half an inch of the superorbicular nerve removed. He applied in the last resort to Delbœuf. The Liège professor did not at first wish to hypnotise so old a man, who might have died suddenly in his chair in the absence of any doctor. Some days later, however, Delbœuf, accompanied by a medical friend, visits J. They find him all huddled up in his arm-chair, suffering intensely. J. had a plentiful beard and thick eyebrows. Merely to touch the hairs of his beard and eyebrows caused him intense suffering. J. tells of his martyrdom in detail. Suddenly Delbœuf, turning towards the doctor, says: "You see this man. Well! all his sufferings are about to cease." Then looking steadily into J.'s eyes, Delbœuf lays violently hold of his beard and pulls it, crying: "You don't feel any more pain; nor will you in future!" J. felt no pain. Delbœuf pulls J.'s moustache and eyebrows, presses his fingers upon J.'s paralysed cheek. No sign of suffering. Delbœuf requests the doctor to do the same, with the same result. The neuralgic pains never returned.

See also a paper by Mr. C. M. Barrows, entitled "Suggestion without Hypnotism: an account of experiments in preventing or suppressing pain" in the *Proceedings S.P.R.*, vol. xii. p. 21. Fahnestock at an earlier date showed that pain may sometimes be entirely suppressed by self-suggestion.

534 D. Dr. Hamilton Osgood reports four cases of eczema cured by hypnotic suggestion (*Revue de l'Hypnotisme*, 1895, p. 300), and it seems

probable that in the following extraordinary case of the cure of *sycosis menti*, the cure was effected by essentially similar means. The sufferer was a *privat docent* at the university of Moscow. During the nine months which his disease lasted he consulted the most eminent dermatologists of Germany, Austria, and Russia. They unanimously diagnosed sycosis. No treatment brought him any help. He at last consulted a "wise woman," who declared that his disease could be cured by prayer. He accompanied her to a church, where she prayed for three or four minutes; the same process was repeated in the evening and on the two following days. Amelioration had set in almost instantly; on the third day he was so well that he was able to be shaved.

For a discussion of the case from various points of view see Bérillon, *Revue de l'Hypnotisme*, January 1896, p. 195; Delbœuf, *Revue de l'Hypnotisme*, February 1896, p. 225; Durand (de Gros), *Revue de l'Hypnotisme*, 1896, p. 37. It was also quoted in the *British Medical Journal* for November 16th, 1895.

534 E. The use of hypnotic analgesia in *accouchements* was well known to the early mesmerists. A typical instance will be found in the *Zoist*, vol. x. p. 91. Fahnestock also practised it (see *Statuvolism*, p. 315). Among recent cases I may mention that of a girl of about fifteen, recorded by Dr. G. C. Kingsbury in the *British Medical Journal*, 1891, p. 460. Others have been recorded from time to time in the *Revue de l'Hypnotisme*, e.g. by Mesnet (August 1887); by Fanton (November 1890); by Delbœuf (April 1891), the patient being "J.," the subject referred to in **534 A**, and this being her first confinement; by Dumontpallier (December 1891); in this case the patient was awake and fully conscious during the last period of the confinement, but the pain was entirely averted by suggestion; by Voisin (June 1896). In the same *Revue* (June 1892), Bourdon reported a case in which by hypnotic suggestion he had arrested contractions which had begun and postponed the confinement for a week.

Joire and Bourdon have applied with success a method of waking suggestion which, they contend, can be used at a moment's notice, without specially training the subject. See *Revue de l'Hypnotisme*, account by Joire (August 1898, pp. 39-59); by Bourdon (December 1899, pp. 176-181).

535 A. The following cases (quoted from the *Journal S.P.R.*, vol. vi. p. 209, March 1894) indicate that the pain suppressed by anæsthetics may under some circumstances be remembered afterwards.

(1) On November 3rd, 1893, a middle-aged woman was operated on for a bony tumour of the upper jaw. She was, of course, under an anæsthetic. When she awoke, after completion of the operation, she said she had no recollection whatever of what had occurred. When I called on her, on November 7th, she said she had had severe neuralgia during the night in the situation of the operation. During the continuance of this pain, and while half awake and half asleep, she thought she could follow each step of the operation of November 3rd.

She described the cutting and slipping of the steel chisel, the blows of the mallet, and scraping back of the gum—in fact, it seemed to her that she underwent the whole operation again.

(2) A lady to whom I told the above said she once took “gas” for a tooth extraction. This was quite successful, for she “felt nothing.” But on an occasion subsequent to this she had a return of toothache—some time in the night. She declared that she could then feel all the symptoms of becoming unconscious while inhaling the gas; then came the digging of the forceps to get a grip on the tooth, the wrench, and awful pain—every detail was “felt” now, although her waking consciousness had been quite unaware of any pain during the actual extraction.

(3) I have many times noted that people while anæsthetised, who do not feel pain in the ordinary sense, and who on coming to themselves declare that they did feel no pain during the operation, have struggled, groaned, spoken, or given some other evidence that some stratum of their consciousness was awake during the anæsthesia, and was being impressed by the pain of the operation.

The above appears to show that the subliminal consciousness does take note of what is going on, while the work-a-day self is oblivious to all external stimuli when under the influence of an anæsthetic; and that the memory of this subliminal self may be brought to the surface by some appropriate stimulus, such as the neuralgia, which, we may note, occurred between sleeping and waking—that is, at a time when the subliminal is more active than the supraliminal stratum of our conscious personality. . . .

Note to Case I.—The patient did not see the operator’s instruments at all, nor was she told after the operation how it was done, but merely that the tumour had been cut away entirely and successfully. No one was present at the operation except the patient, operator, and myself. The operation was described by the patient as accurately as a non-medical person was likely to do. It may be thought that she was enabled to describe the operation by her vivid imagination; but under the circumstances I should regard this “vivid imagination” as only another name for her subliminal memory.

With regard to Case II., as I was not present during the extraction of the teeth, I know none of the details.

In each of these two cases I was, of course, careful *not* to suggest to the patient the details of the operation—such as “Did you feel this or that?” I merely asked them twice over to tell me what they felt. Both the patients were thoroughly under the influence of the anæsthetic—chloroform in the first case, and nitrous oxide gas in the second.

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See also Laurent’s *Des Etats Seconds* (p. 37), where the details of an operation under chloroform were recovered in a dream.

535 B. On the other hand, compare the following case recorded by Dr. J. Milne Bramwell in his “Personally observed Hypnotic Phenomena” (*Proceedings S.P.R.*, vol. xii. p. 193).

Miss A. I had frequently hypnotised this patient and could influence by suggestion, not only the voluntary muscles, but also the special senses. On awakening she could always recall what had passed, despite suggestions to the contrary. At a later date I found I could make her analgesic by suggestion.

Touching the cornea, passing needles deeply into the flesh, and probing the nose and vocal chords were unaccompanied by pain or disagreeable sensation. On awaking, *despite suggested amnesia*, the patient could recall all the tactile sensations associated with these operations, but was unable, even in response to suggestion, to revive any memory of pain. . . .

This case may be taken as a typical one, for amongst the numerous operations performed during hypnosis with which I have had to do, I have in no instance been able to revive any memory of pain.

538 A. Two observations of Dr. Liébeault's show how hypnosis, by improving the faculty of attention, may increase the acuteness of the sense of hearing. (Summarised from *Thérapeutique Suggestive*, pp. 64 *et seq.*)

(1) A. Aubry, aged twenty-three, nearly deaf with both ears from birth, goes to school where *sign-language* is taught, becomes *less* able to hear, no longer needing to fix his attention so much on sounds. Hypnotised by Liébeault, recovers at once his previous degree of hearing; this lasted for four years, when the suggestion of attention became exhausted.

The most noteworthy point is that when Aubry was specially anxious to hear he threw himself into *une espèce d'état passif*,—a kind of self-hypnotisation in which his respiration became slower and his power of hearing was increased.

(2) C. Loué was a deaf-mute, aged fifty, deaf since a year old; very slight hearing of right ear. Hypnotised by Liébeault, he heard better, not only during the light sleep, but after awaking. Heard even with *left* ear, which had never heard before; and was able for the first time to pronounce a few words taught to him. Loué found that he had the power of throwing himself almost instantaneously into a light sleep-waking state. This power once gained, it was observed that in his ordinary condition he was as deaf as ever. The fact was that whenever he really wished to hear he threw himself into this self-hypnotised state; he stood motionless, with eyes fixed and pupils dilated, and loud panting breath. Finding this condition so helpful, he ceased to make the effort to hear in his normal state.

It should be added that his sight was weak; and that when he wanted to execute some delicate piece of work he hypnotised himself in the same way, with the result that he saw objects both more clearly and "larger than life,"—*macropsy*. The same subject, as Liébeault mentions in an earlier work, was able in this self-induced sleep-waking state to suggest to himself the bodily presence and contact of other persons with hallucinatory vividness. He cured himself almost instantly of staggering intoxication by a similar process.

Loué was perhaps born exceptionally capable of self-suggestion. But it looks as though his great stake in the matter had helped him;—his seclusion from ordinary stimuli rendering it easier for him to evoke his subliminal powers.

On the question of the bearing of *attention* on deafness, see Dussaud's "Méthode d'éducation de l'ouïe chez les sourds et du toucher chez les aveugles" (*Bulletin de l'Institut Psychologique International*, May 1901), consisting of an apparatus ingeniously contrived to produce various sounds, graduated in loudness, &c., to which the patients practise listening, and thus gradually learn to hear fainter and fainter sounds.

538 B. I quote the following observations as to the improvement of muscular powers and of the senses during hypnosis from Dr. Bramwell's "Personally observed Hypnotic Phenomena" (*Proceedings S.P.R.*, vol. xii. p. 177).

Closure of the eyes is usually the first phenomenon observed in hypnosis, and as soon as this occurs other alterations in the voluntary muscles can usually be induced by suggestion. In reference to these I have nothing special to report. I, like others, have seen that voluntary muscular power can be increased or diminished to a remarkable extent.

Involuntary Muscles and Special Senses.—The action of the involuntary muscles and the special senses can be influenced in hypnosis. Of this I have seen many striking instances, but will confine myself almost entirely to one case, that of a woman aged forty, in which all the experiments were checked by independent observers.

Pulse.—In this subject the rapidity of the pulse could be quickly increased or diminished by simply suggesting that it should beat faster or slower. These changes, as recorded by the sphygmograph, showed corresponding alterations in tension.

Muscular Sense.—Differences in weight as small as eight grains could be distinguished in the hypnotic state; this the patient was quite unable to do in the normal condition.

Thermal Sensibility.—She was able to discriminate between very slight changes in temperature, such as she was unable to appreciate when awake.

Common Cutaneous Sensibility.—The common cutaneous sensibility was nearly double, *i.e.* the patient could distinguish the points of a compass, applied to different parts of the body, at about half the normal distance. She possessed no increased power when awake.

Hearing.—The range of hearing could be doubled by suggestion.

Sight.—The variations in this patient's range of vision were recorded for me by Mr. Bendelack Hewetson, Ophthalmic Surgeon to the Leeds Infirmary; and, as they appear to be of considerable interest, I will give them in detail. He first saw her in 1889, long before she had been hypnotised, and reported that she was hypermetropic; that this condition was over-corrected by ciliary spasms; that she could only read the third line of Snellen's test types, and required a minus glass to enable her to read the bottom line. In hypermetropia, as many of my readers are doubtless aware, the axis of the eye is shorter than normal, and the rays of light, or a certain proportion of them, in passing through the lens, are focussed at a point behind the retina. In this case, as the result of spasm of the muscles of accommodation, the position, and possibly the curvature of the lens was altered, *i.e.* it was projected further forward and rendered more convex. In consequence of this, the hypermetropia, which was only slight, was not only neutralised, but over-corrected. Thus the patient was rendered virtually myopic; the axis of the eye had become longer than normal, and the rays of light were focussed at a point in front of, instead of behind, the retina. At this time treatment by glasses failed to relieve the defect, as the patient, who suffered from other nervous affections, was unable to wear them. She was first hypnotised in March 1892, when I observed that I could apparently alter the range of vision by suggestion. In the following July she was again examined by Mr. Hewetson, who found the

physical condition and range of vision identical with what it had been in 1889. Suggestions were then made in his presence, with the view of increasing the range of vision, whereupon the spasm disappeared, and the patient easily read the bottom line of Snellen's test types without a glass. After having shown that the spasm, with its accompanying defective vision, could be restored, I suggested its total disappearance. In June 1893 Mr. Hewetson again examined the patient, and reported that the range of vision was normal, and that there was no return of the spasm.

Cf. the improvement of vision during spontaneous somnambulism in the case of Dr. Dufay's patient, M^{me} R. L., referred to in section 416.

Beaunis (*Le Somnambulisme Provoqué*, pp. 102 *et seq.*) found in one of his subjects that the sense of hearing was more acute in hypnosis and could then be still further heightened by suggestion. Similarly the reaction-times for touch and hearing were shortened in hypnosis and rendered shorter still by suggestion.

538 C. In the *Revue de l'Hypnotisme*, January 1893, Dr. Cullerre records a case of suggestion by motor images. This singular case involves recovery of the use of sight and hearing by suggestion.

M^{me} X., twenty-eight years old, a hystero-epileptic, suffered from a variety of fits or attacks, convulsive, delirious, and spontaneously somnambulant. Hypnotic somnambulism was easily induced, but quickly degenerated into a hysterical attack.

From the somnambulant accesses a kind of secondary state developed itself, lasting once, with a few minutes' interruption, for a month at a time. On returning to ordinary consciousness she had lost that month from memory.

Both in her primary and in her secondary condition she was from time to time troubled by a hallucinatory figure, which she called Timoleon, and which urged her to suicide. On recovering from these attacks M^{me} X. was in a pitiable state—blind, deaf, speechless, and unable to swallow.

The *religieuse* who attended her tried in many ways to recall the patient's power of sensation, but in vain, until at last she bethought herself of the following plan. She held the patient's hand, and with that hand traced the words: "You will now go to sleep, and will awake in ten seconds, able to hear, see, and speak." After many repetitions of this process, the patient succeeded in grasping the meaning of the written words from the movement of her own hand. She then instantly went to sleep, and awoke in a few seconds *able to speak*, but not to see or to hear. Further efforts of the same kind gradually brought all the senses back.

538 D. The mystery of the organic effects of hypnotism lies bound up with the mystery of the Restitution of Function. Functions of the brain—motor, sensory, intellectual—which have been destroyed for a time by operations on animals or by disease in man, tend often to re-establish themselves, in part, at least, through the vicarious action of other nervous centres which learn to perform tasks unknown to them before. (See James, *Principles of Psychology*, vol. i. p. 67.) Here we have the *vis reparatrix Naturæ* carried to the highest point to which it will go in man.

In my view, such substitutions of faculty are subliminally guided, and since hypnotic suggestion is an appeal to and a furtherance of subliminal faculty, it seems to me natural that it should bring about, not only such restitutions of function after mutilation, but also other educations and developments of nervous centres, whose result may often involve recovery from some apparently hopeless organic malady.

539 A. In the *Revue Philosophique* for November 1886 M. Bergson, of Clermont-Ferrand, gives an account of a case of supposed thought-transference or clairvoyance which turned out to be much more probably explicable by hypnotic hyperacuity of vision. The following is a summary and discussion of the case which I contributed to *Mind* for January 1887.

MM. Bergson and Robinet found that a boy, who was supposed to be a clairvoyant, or a telepathic percipient, could read figures and words under the following conditions. One of the observers hypnotised the boy, stood with his back nearly against the light, opened a book at random, held it nearly vertically facing himself, at about four inches from his own eyes, but below him, and looked sometimes at the page and sometimes into the boy's eyes. The book had often to be slightly shifted, but ultimately the boy could generally read the number of the page. Asked where he saw it, he pointed to the back of the book, just opposite the number's true position. Asked where the binding of the book was, he put his hand underneath the book, and indicated the place where the binding would have been had the book faced him.

It occurred to M. Bergson—and he deserves full credit for being the first to insist on this precaution—that, small though the figures were, the boy might really be reading them as reflected on the cornea of the hypnotiser. Experiments with slightly altered position showed that, in fact, the boy could not read the letters unless adjustment and illumination were carefully made as favourable as possible. The letters were 3 mm. in height—nothing is said of their thickness—and their corneal image would be about 0.1 mm. in height, as M. Bergson computes, under the conditions employed. This seems a very small image to see distinctly; but Mr. J. N. Langley and Mr. H. E. Wingfield, who have kindly tried some careful experiments to test this point, inform me that they can read on each other's corneæ the corneal image of printed letters of about 10 mm. in height. We know from Binet and Féré's experiments, &c., how greatly the hypnotic state does sometimes increase acuity of vision; and we may, I think, conclude that the boy probably did read the letters on his hypnotiser's cornea.

What, then, are we to make of the boy's statement that he saw the words as though in a book facing him? M. Bergson feels sure that this was the boy's real belief. There was no suspicion of charlatanism, and, in fact, the boy disliked the experiments, and now, as M. Bergson writes to me, refuses to renew them. M. Bergson supposes, and I think justly, that this was a case of *simulation inconsciente*; the hypnotised subject genuinely referring his sensations to the source to which his *first* hypnotiser (a believer in thought-transference) had suggested to him that they were due.

And, in fact, this unconscious simulation which leads the subject to refer his unusual sensations to the special cause which his hypnotiser, or some caprice of his own mind, suggests, is a not uncommon and a very interesting phenomenon. It was observed, for instance, by Elliotson, who pointed out a good

many hypnotic peculiarities which his successors are now gradually rediscovering. It is a *hypnotic exaggeration* of a familiar phenomenon, namely, of the large infusion of erroneous inference which we most of us import into the account which we render to ourselves of our ordinary sensations.

A particularly curious case is briefly described in the *Journal of the Society for Psychical Research*, June 1884. A man was brought to us who, when hypnotised, could often name cards held in front of him, although his eyes had been plastered up and bandaged in a most elaborate way. The man's friends took this for clairvoyance, and the man assented, being sure that he could not see the cards in the usual way. They "flashed upon him," as he said. Now, after a good deal of puzzling over the case, Mr. R. Hodgson found that he also could sometimes manage to see over similar bandages, through small chinks between the skin and the paper gummed over the eyes. But he, too, found that he saw fitfully, the power of vision seeming to come and go,—and he actually could not tell with which eye he was seeing, except by covering each eye in turn with his hand. The distorted position of the eyeball, and the minute and oddly-placed channels of vision, produced so much confusion that there seemed no reason to suppose that the hypnotised subject's belief that he was seeing "clairvoyantly" was other than genuine.

The case of M. Bergson's boy seems to have been a similar one. And his idea that he was reading from the book seems to have been a sort of compromise between the feeling that he was reading *somewhere* and the hypnotiser's suggestion that the words were being transferred supernormally from mind to mind.

Thus far, then, M. Bergson's narration and explanation seem credible enough, and his argument as against thought-transference in this boy's case seems well made out. But he proceeded to further experiments which, as recounted, seem incredible, and which may lead some readers to distrust the accuracy of the whole series.

To explain the difficulty I must first point out that the word hyperæsthesia is loosely used for three different classes of phenomena. It is used (1) for an exaggeration of the familiar action of specialised organs, as when the eye is sensible to very small amounts of light. It is used (2) for alleged perceptions, which would imply a specialisation of what I may term our *undifferentiated fund of nervous sensibility* in novel directions. Sensibility to the action of magnets, of metals in contact, of medicaments at a distance, may or may not exist, but should scarcely be called by the same name as (say) the eye's extra sensitiveness to light. And again, the word is used (3) for cases where our non-specialised organs are credited with performing functions which, so far as we can see, demand a definite sense-specialisation, or our specialised organs are credited with functions which, on measurable anatomical grounds, appear to overpass the limits of their specialisation. This last class of cases must be received with extreme caution.

Well, M. Bergson says that he showed the boy a microscopic photograph of twelve men, its longest diameter 2 mm., and that the boy saw and imitated the attitude of each man. Also that he showed the boy a microscopic preparation, involving cells not greater than .06 mm. in diameter, and that the boy saw and drew these cells.

Now I might, in the first place, object that thought-transference was not formally excluded, since M. Bergson himself knew the photograph and the look of the cells. I do not press this, for the other experiments seem to me to nega-

tive thought-transference in this case. I merely point out that if we wish to prove that a subject does not receive an image from our minds, we should present to him an object with which we are ourselves unacquainted.

But the real difficulty is as regards the *minimum visibile*. It is usually (though not universally) supposed that in order to produce a definite image more than one retinal rod or cone must be stimulated; and that consequently no object can be separately discernible which does not subtend (say) an angle of 60 seconds, or whose retinal image is less than (say) .004 mm. in diameter. Floating particles, none of them exceeding .0029 mm. in diameter, have, I believe, been seen as a *cloud* in a ray of electric light sent through a tube of filtered air, but have never been seen *separately* by the naked eye.

Now, the *retinal image* of an object itself only .06 mm. in diameter, and placed within the range of distinct vision, will be much less than .004 mm. in diameter. To bring it up to this minimum the retinal image must be $\frac{1}{6}$ of the size of the object itself; and this implies a nearness to the eye involving mere darkness and blur. The microscopic slide was presumably transparent; but nothing was said as to the transparency of the *photograph*, and yet the points distinctly visible on the photograph must have been even *smaller* than the cells on the slide.

A letter with which M. Bergson has favoured me has done much to remove these difficulties. It seems that the photograph was transparent, and that the boy held it close to his eye. Moreover, after seeing the photograph the boy could not read ordinary print. "C'est trop grand," he said; and it was some time before the eye (which M. Bergson believes to have been always myopic) resumed its normal state. It seems, then, conceivable that hypnotic suggestion had induced (by spasm of the ciliary muscle?) some change in the shape of the crystalline lens, which made the eye a microscope for the time being. Mr. George Wherry has kindly communicated to me two somewhat analogous cases, where ciliary spasm (itself induced by microscopic or telescopic work) led to unocular diplopia, in one case even triplopia. In these cases *irregular* ciliary spasm apparently turned the lens into a kind of *multiplying glass*:—is it possible that M. Bergson induced a *regular* ciliary spasm, which turned the lens into a *magnifier*?

540 A. The probable course of evolution of early sense-organs is thus described by Prince Kropotkin in an article on "Recent Science" in the *Nineteenth Century* for August 1896:—

In order to trace the progressive specialisation of senses in the animal series, . . . we only need to admit that the appearance of the more specialised senses of touch, hearing, taste, smell, and vision is preceded by the existence of the less specialised mechanical, chemical, temperature, and light senses; but this is what may have been presumed in advance under the theory of evolution. Another admission, advocated by Nagel,¹ namely, the existence of mixed or rather undefined sense-organs—which appears as a mere development of the same idea—would further simplify the comprehension of the facts. At the lowest end of the scale we have what Nagel describes (perhaps not quite exactly) as "the universal organ of senses," which means that the whole protoplasm of the animal's body (or, perhaps, some components of it) acts as an

¹ W. Nagel, *Bibliotheca Zoologica*, xviii. Also his earlier more general work, *Die niederen Sinne der Insekten*, Tübingen, 1892.

organ for receiving excitations from various stimuli. And at the other end of the scale there are specialised organs, so specialised that each of them is capable of transmitting one sort of sensations only. Between the two Nagel proposes to place intermediate mixed organs (*Wechselsinnesorgane*), which, in their normal state, aid the animal in perceiving two or three different sensations, such as taste and smell, or touch, hearing, and taste. Having no such mixed organs, we evidently have a difficulty in understanding the corresponding sensations, and we may ask ourselves whether the animal possessed of one organ for touch and taste, or for taste and smell, receives from it two different sensations, or has one sensation only, which is neither of the two, but lies between them. We may not be able to answer this question, but we fully understand that the world of sensations should grow in complexity, precision, and variety, as the sense-organs become more and more definite.

541 A. The principal inorganic objects alleged to have elicited novel sensations are running water, metals, crystals, and magnets;—including under this last heading the magnetism of the earth, as claimed to be felt differently by sleepers according as they lie in the north-south or in the east-west positions.

The faculty of finding *running water* has the interest of being the first subliminal faculty which has been so habitually utilised for public ends as to form for its possessors a recognised and lucrative occupation. From Professor Barrett's monograph "On the So-called Divining Rod" (see next Appendix), and the "dowsers" who have so often discovered water where geologists and engineers have failed, it seems clear that this power of discovery is genuine, and is not dependent on the dowser's conscious knowledge or observation. It forms a subliminal uprush; but whether it is akin to *genius*, as being a subconscious manipulation of facts accessible through normal sensory channels, or to *heteræsthesia* (as resting on a specific sensibility to the proximity of running water), is a question which will be variously decided in each special case. The dowser, I should add, is not hypnotised before he finds the water. But (as Professor Barrett has shown) he is often thrown, presumably by self-suggestion, into a state much resembling light hypnotic trance. The perceptivity (we may say) of central organs, in an unfamiliar direction, is stimulated by concentrated attention, involving a certain disturbance or abeyance of perceptivity in other directions.

541 B. An exhaustive and impartial survey of the existing evidence for the faculty of "dowsing" is given in Professor W. F. Barrett's two articles "On the So-called Divining Rod" in the *Proceedings S.P.R.*, vol. xiii. pp. 2-282, and vol. xv. pp. 130-383. From the latter I quote the general conclusions at which Professor Barrett has arrived (p. 313).

(1) For some centuries past certain individuals locally known as dowsers have declared that they can discover the presence of underground water, mineral lodes, coal, building stone, or other buried objects which may be sought for by the apparently spontaneous motion of the so-called divining rod; when their pretensions have been tested, the result, though by no means

uniformly in their favour, has been so remarkable that chance coincidence appears a wholly inadequate explanation.

(2) Any explanation based upon trickery or unconscious hints from bystanders, or the detection of faint surface indications of the concealed object, or other known cause, is insufficient to cover *all* the facts.

(3) The *movement* of the rod or forked twig is only a special case of motor automatism exhibited by a large number of individuals, and arises from a subconscious and involuntary "suggestion" impressed on the mind of the dowser.

(4) Accompanying the involuntary and usually unconscious muscular contraction which causes the motion of the forked twig or rod, many dowsers experience a peculiar *malaise* and some a violent convulsive spasm. This is a psycho-physiological effect, akin to emotion. Moreover, the state of monoidism of the dowser creates a condition of partial catalepsy when some suggestion causes the idea to culminate.

(5) This subconscious suggestion may arise from a variety of causes; sometimes it is merely an auto-suggestion, at others it is unconsciously derived through the senses from the environment, but in a certain number of those who exhibit motor automatism the suggestion appears to be due to some kind of transcendental perceptive power.

(6) Such persons appear only able to exercise this transcendental faculty when their normal self-consciousness is more or less in abeyance, or when it is completely submerged, as in profound hypnosis.

(7) This subconscious perceptive power, commonly called "clairvoyance," may provisionally be taken as the explanation of those successes of the dowser which are inexplicable on any grounds at present known to science.

The *malaise* mentioned above as a frequent accompaniment of the exercise of their art by dowsers is thus described in an earlier part of the same paper (p. 299).

Nearly all dowsers assert that when the rod moves in their hands, or when they believe that underground water is beneath them, they experience a peculiar sensation, which some describe as felt in the limbs like the tingling of an electric shock, others as a shivering or trembling, and others as an unpleasant sensation in the epigastric region. With all there is more or less of a convulsive spasm, sometimes of a violent character. This *malaise* is very marked in some cases, but not experienced in others. That these physiological disturbances have a purely psychological origin is obvious—(1) from the fact that they are not experienced when the dowser is off duty, that is, when he has no suspicion that he is in the neighbourhood of underground water, and (2) that like effects are not produced by the much greater masses of visible water in rivers, lakes, or the sea. The interesting point is that these psycho-physiological phenomena have a real existence; they exist among dowsers in all countries, and can be traced back, as historical investigation shows, for upwards of two centuries. In the preceding Report I devoted an Appendix to this subject. . . . [*Proceedings S.P.R.*, vol. xiii. pp. 272 *et seq.*]

The writer proceeds to give further cases—ancient and modern—of the *malaise* associated with dowsing, and shows its analogy with the physiological disturbances, arising from psychological causes, that sometimes accompany other phases of automatism.

541 C. I next take the case of metallæsthesia,—that alleged reaction to special metals which has often been asserted both in hypnotic and in hysterical cases. As a definite instance I will take the statement made by certain physicians attending Louis Vivé (see **233 A**) that while they supported him during a hysterical attack a gold ring on the finger of one of them touched him for some time and left a red mark, as of a burn, of whose origin the patient knew nothing. It is further alleged—and this is a quite separate point, although often confused with the first—that gold is distinguished by some subjects under conditions where no degree of sensitiveness to weight or temperature could have shown them that gold was near.

Now as to the first point, *e.g.* the Louis Vivé incident, I can readily believe that the touch of gold, unknown to the subject's supraliminal consciousness, may produce a redness, subsequent pain, &c. All that is needed for this is a capricious self-suggestion, like any other hysterical idea. This self-suggestion might remain completely unknown to the waking self, which might be puzzled as to the cause of the redness and pain. And observe that such a result might even deserve the name of heteræsthesia. There might be a whole complex range of specific reactions to substances chemically inert paralleling our reactions to drugs which chemically affect our tissues. The second claim, however, involves much more than this. If gold is recognised through a covering, for instance, or heated to the same point as other metals, so that no sensation of weight or temperature can help observation, this might possibly be by virtue of some sensibility more resembling the attraction of low organisms to specific substances whose chemical action on them we cannot determine, or to particular rays in the spectrum. I am not convinced that this has yet been proved; but I should not regard it as *à priori* impossible. I think it probable that our central sensorium may have the capacity of discriminating many sensations which it does not habitually discriminate, and that dermal end-organs may transmit messages which are not habitually interpreted in all their fulness. It is with central rather than with peripheral capacities that such a problem is ultimately concerned.

541 D. Considering in the next place the alleged sensibility of certain persons to crystals and magnets,—known to be absolutely inert in relation to ordinary men,—we should note the alleged connection between the perception of magnets and that of running water. And here we may note in passing a point which in these inquiries should be often remembered. I mean the great *irregularity* with which sensibilities are distributed in the organic world;—even sensibility to a stimulus so potent and universal as light itself. The mere fact that sensibility to magnets has not yet been observed is no strong presumption against its being observed before long. The central organs of perception, as yet unexhausted in their manifestation by the external organs, may, for aught we can say, possess this potential sensibility, to be developed in process of time.

Some experiments intended to test the reality of the "magnetic sense," and especially of the so-called "magnetic light"—luminous appearances described by Baron Reichenbach as being seen by his sensitives in the neighbourhood of magnets—were carried out by a Committee of the S.P.R. in 1883. After careful and repeated trials with forty-five "subjects" of both sexes and of ages between sixteen and sixty, only three of these professed to see luminous appearances. They were entirely ignorant of Reichenbach's works, and no information was given to them beforehand of the nature of the experiment. The sensations they described were remarkably concordant. The light, they said, took the form of two rounded or blunted cones, apices downwards, one of each being directly over and upon a pole of the magnet. The chief instrument used was an electro-magnet, and the light appeared and disappeared with the making and breaking of the current, unknown to the subject. Two of the subjects and a member of the Committee also experienced peculiar sensations in the face and head when the head was placed in the strongest part of the magnetic field, by which they were able to distinguish accurately whether the magnet was excited or not.

The value of these experiments as evidence of a magnetic sense of course depends primarily on whether the subjects had any means, direct or indirect, of knowing when the current was made or broken. The precautions taken to avoid this and the other conditions of the experiments are described in detail in the report of them in the *Proceedings S.P.R.*, vol. i. pp. 230-237. See also a further note by the Chairman of the Committee, Professor W. F. Barrett, vol. ii. pp. 56-60.

541 E. And next as to the heteræsthesiæ alleged to be evoked by dead organic substances, or by living organisms. We may begin by observing that some of our senses, at any rate, form the subjective expression of certain chemical reactions. But many kinds of chemical reactions go on in us besides those which, for example, form the basis of our sense of taste. And some persons are much more affected than others by certain special reactions, which from a purely chemical point of view may or may not be precisely the same for all. Some persons have a specific sensibility to certain foods, or to certain drugs;—the presence of which their stomach detects, and to which it responds with extraordinary delicacy. Now, if it were an important object to discover the presence of a certain drug, such a sensibility would be regarded as a precious gift, and the discovery might be quite as valuable when made by the stomach as it would have been if made by the nose. These are nascent heteræsthesiæ, which, however, are not fostered either by natural selection or by human care.

Of similar type are the specific sensibilities to the presence of certain plants or animals,—familiar in certain cases of "rose-asthma," "horse-asthma," and discomfort felt if a cat is in the room. These feelings have many causes. At one end there is ordinary mechanical irritation by solid

particles. At the other end of the scale there is, of course, mere self-suggestion. But between the two there seems to be a kind of sensibility which is not purely self-suggestive, and not exactly olfactory, but resembles rather the instincts by which insects or other animals discern each other's neighbourhood.

There seems indeed no reason why the sense still vaguely known as *smell* should not be divisible into as many specific sensibilities as the sense which till lately was vaguely known as touch. On the one hand, sensibility to effluvia—even assuming all smell to depend on effluvia—is not confined to the nose, and may surely take varied forms as various tracts of mucous membrane are affected. And, on the other hand, the animal kingdom shows us in abundant instances a sense of smell already developed to a point which surpasses the sense of hearing and rivals the sense of sight.

Now, the very fact that the bloodhound can distinguish as he can a given person's traces from all the world beside is enough, I think, to point to the probability that the hypnotised subject,—already hyperæsthetic and perhaps heteræsthetic,—may distinguish between one human being and another in a manner, and with an acuteness, to us unknown. A natural direction for heteræsthesiæ to take would seem to be a revival of primitive powers, till now developed more fully in other animal races than in man.

Returning, then, from this new point of view to the problem of the influence of mesmeric passes, we see that there are now two different lines of observation which point to the probability of their possessing some specific potency. From the supernormal or spiritual side I urge that since telepathy from a distance is a *vera causa* of hypnosis (see 568), mesmeric passes near at hand may possess some similar hypnogenous value. And from the normal or material side I urge that among the delicate discriminative powers with which hypnotism is found to endow the sensitive subject, it is not unlikely that we shall find some specific sensibility to human proximity *per se*, and perhaps to the proximity of certain human beings, as distinguished from the rest.

It is perhaps through some such power of discrimination that effects are produced on sensitive subjects by “mesmerised objects,”—assuming, of course, that sufficient care has been taken to avoid their discovering by ordinary means that the objects have been specially manipulated in any way. See some experiments recorded in the *Proceedings* S.P.R., vol. i. pp. 260–262, and a description of Esdaile's experiments with mesmerised water in vol. iii. p. 409; also cases in the *Zoist*, e.g. vol. v. p. 129, and vol. x. p. 99.

541 F. And now I pass on to a *third* concurrent line of inference, derived from a set of experiments which seem in a sense to stand midway between the two classes just mentioned,—the telepathic, namely, and the heteræsthetic. I speak of medical clairvoyance, or the power of diagnosing the present or past state of a living organism either from actual

contact or even in the absence of the invalid, and from contact with some object which he has himself touched. If impressions of this type are actually conveyed from one organism to another, it can hardly be the case that mesmeric passes are altogether inert. If there is a diffused influence which reveals the state of a distant person by means of an object which he has touched, this specific influence is likely to be felt when he is in close proximity and is fixing his attention on its communication. And the apparent effects of mesmeric passes suggest the possible existence of a so-called "aura," or influence environing each human being, whose limits it is not easy to define.¹

The early mesmerists, e.g. Puységur, Pététin, Despine, and Teste, all had the utmost faith in the faculty of their subjects to see their own disease and prescribe the right remedy. The same attitude of mind can be traced all through the *Zoist*. Fahnestock was perhaps the first to point out the ambiguity of this alleged introvision. "It is well known to me," he says, "that when a resolution is taken, a belief cherished, or a determination formed by persons while in the somnambulist state, that, when they awake, although they may know nothing about it or relative to it, they always do what has been so resolved or determined upon at the time appointed or specified" (*Statuvolism*, p. 203), and he quotes experiments to prove his point. With the knowledge we now possess of the extraordinary power of self-suggestion in producing all kinds of bodily symptoms, it is obvious that these cases cannot be adduced as evidence of anything more. A typical instance of one of these early observations is to be found in the *Zoist*, vol. x. p. 347. See also Puységur, *Recherches sur l'Homme dans le Somnambulisme* (Paris, 1811), pp. 140 *et seq.* and pp. 214 *et seq.*; Pététin, *Electricité Animale* (Paris, 1808); Despine, *Observations de Médecine Pratique* (1838)—"Estelle nous a indiqué tous les soirs, dans sa crise, ce qu'il y avait à faire pour le lendemain, tant pour le régime alimentaire que pour les moyens médicamenteux" (p. 38).

In addition to the belief that a mesmerised patient was his own best doctor, the mesmerists also held that somnambles were able clairvoyantly to obtain knowledge of the state of diseased organs in other persons. This clairvoyant diagnosis might be performed under a variety of conditions, none of which were really essential. There were somnambles who required contact with the patient; there were others who required mere proximity; others must handle some object which belonged to the sufferer. Finally, others could "travel," and diagnose the disease of an absent person who was merely named or merely described.

Puységur's subject, Agnes Burguet, is alleged by him to have been uniformly successful in prognosis as well as in diagnosis. He emphasises the necessity of the patient's faith in the clairvoyante, and it appears that the prophecies were announced by her to the patient, so that there is no difficulty in attributing their fulfilment, or the success of the remedies she

¹ See, however, my discussion of this subject above, in sections 569 and 570.

prescribed, to suggestion. A number of instances are given in the works of Puységur and Pététin mentioned above; also in Bertrand's *Du Magnétisme en France* (Paris, 1826). See the *Revue de l'Hypnotisme*, September 1888, p. 81, for references to other sources.

A good case of what may have been clairvoyant diagnosis, in which many of the details mentioned were verified by a post-mortem examination, is given in the *Zoist*, vol. x. p. 307.

541 G. In an article by Professor Charles Richet, entitled "Relation de diverses Expériences sur la Transmission Mentale, la Lucidité, &c.," in *Proceedings S.P.R.*, vol. v. pp. 18-168, one section is devoted to the subject of clairvoyance of maladies. Professor Richet remarks that there are many mediums who habitually give medical consultations. Their usual custom is to go rapidly over the various organs which may be affected, and when they come to the one which actually is affected, the sitter is delighted, and believes in their success. The medium then arrives quickly at the general diagnosis of the case, and describes the illness according to a sort of scheme which is easily made with the help of medical books and the experience gained by practice. The clairvoyants with whom Professor Richet experimented were three subjects of his own, whom he calls Alice, Hélène, and Eugénie. Alice had never practised medical consultations, and had never been hypnotised by any one but Professor Richet. Hélène had had a little previous experience of the kind, while Eugénie kept a *cabinet de consultations*, and was much accustomed to patients.

Fifty-three experiments were made, which are recorded in full, and a fair degree of success was attained. This can only be judged of from a study of the complete record, which I have not space here to quote; Professor Richet's general discussion (*loc. cit.*, pp. 131-132) is also important as bearing on the proper interpretation of the phenomena.

541 H. The following case was sent to me by Professor Richet, and was first printed in the *Journal S.P.R.*, vol. iv. p. 91. The sensitive employed was one of the three mentioned in **541 G.**

PARIS, le 8 Mars, 1889.

J'ai un très beau cas de lucidité, que je vais vous raconter avec détail.

Vous ne savez peut-être pas que mon beau-père, Mr. F. A., a été malade assez gravement à partir du mois d'août, 1887. (C'est lui dont j'ai eu l'occasion de parler dans les *Proceedings S.P.R.*, vol. v. p. 126, Exp. XL.) Il a été de plus en plus malade jusqu'au mois de janvier, 1888. A ce moment (janvier et février, 1888) j'interroge à plusieurs reprises Alice [a person whom Mr. Richet hypnotised] sur la santé de Mr. F. A. J'avoue que je croyais Mr. F. A. absolument perdu, et un jour entre autres en février, 1888, j'ai interrogé Alice; elle m'a dit, "Ne vous inquiétez pas." Pour ma part je croyais que Mr. A. ne vivrait plus que huit jours.

De fait, contrairement à ce que je pensais et ce que pensaient tous les médecins, il a à peu près guéri. [Certain symptoms, however, described by Mr. Richet, remained, which necessitated the constant attention of a surgical nurse.]

Quoiqu'il soit âgé (76 ans), qu'il s'amaigrisse beaucoup, et que ses forces ne s'améliorent pas, à partir du mois de février, 1888 (vers le 9 février environ) il a été sans empirer. . . .

A diverses reprises (peut-être trois ou quatre fois) j'ai demandé à Alice de me parler de lui. Elle m'a dit, "Ne vous inquiétez pas; je vous en parlerai."

Il y a deux jours, le jeudi, 7 mars, à une heure de l'après-midi, dès que j'ai endormi Alice, elle me dit (ce sont ses paroles textuelles que je copie d'après la sténographie que j'ai prise): "J'avais hâte de vous voir; je voulais vous voir hier pour vous parler de M.A. Ou il est plus souffrant ou il va avoir une crise; de la fièvre, de l'altération, de la fatigue. Quel mauvais moment! Le mal s'aggrave; il est très abattu. Il ne faut rien attendre pour cette crise-là." (Cela signifie que la crise ne se terminera pas par la mort.) "Il ne pourra pas bouger ni faire un mouvement. La douleur est surtout dans les reins, à gauche, et très forte. Ce ne sera pas la dernière crise. Il la supportera encore. Elle aura lieu avant peu, dans deux ou trois jours. Elle sera plus forte que toutes celles qu'il a eu depuis un an. Le moment approche. Il souffrira moins à la fin. Il mourra au moment où vous ne vous y attendrez pas; ce n'est pas dans une crise qu'il mourra. Il ne pourra pas prendre d'aliments, on lui mouille les lèvres. . . . Il avait peur de mourir; maintenant c'est bien changé, et il est plus indifférent."¹

Voilà ce que m'a dit Alice à une heure le jeudi. Ce même jeudi soir, en rentrant chez moi, je trouve ma femme fort inquiète, et elle me raconte que dans la nuit du mercredi au jeudi, vers une heure du matin—[here Mr. Richet relates in detail how for the first time for thirteen months the attendant had been unable to assist Mr. A., who had been in great agony for three hours, until at length a surgeon was sent for, with whose aid the sufferings of the patient were instantly relieved.] Il est évident, et même absolument sûr, qu'Alice n'a pu savoir cela; moi-même je l'ignorais absolument à une heure. . . .

Il faut noter comme essentiel que depuis un an et un mois jamais Mr. A. n'a eu une crise aussi forte et avec autant d'an goisse que dans la nuit de mercredi à jeudi.

[Signed] CH. RICHET.

541 J. It will be found as we proceed that in each direction in turn suggestive dynamogeny leads up to some definite form of supernormal faculty. Thus, to begin with, these heteræsthesiæ, or new sensibilities to living beings, with which we are for the moment concerned, glide insensibly into "community of sensation" and "medical clairvoyance." The perception, that is to say, of some organic influence from a person in proximity passes on into perception of the sensations which that person is experiencing, and then of the state of his body which gives rise to those sensations. In saying, however, that the narrower and nearer faculties "pass on" into the wider and more remote, I am by no means asserting that there is a real continuity of operation,—as though the same agencies were acting with less or greater power. On the other hand, I believe that each of these apparently gradual series involves a fundamental transition from organic to spiritual faculties;—from powers developed by natural

¹ Ces détails sur les aliments, la sécheresse des lèvres, et l'indifférence progressive à la mort, sont absolument vrais.

selection on earth, and exercised through the material organism, to powers derived from the metetherial world, and exercised in spite of, rather than by aid of, the material organism. There must, indeed, on such a hypothesis exist somewhere a unity more fundamental even than that division; since the terrene faculties must needs be derived and narrowed from the cosmical faculties, and the laws of matter must form an incidental case of the more universal laws of spirit. The time, however, has certainly not yet come at which we can attempt any real fusion of that narrower or material scheme of laws—of which we know something already—with that wider or spiritual scheme, whose existence we merely infer from certain residual phenomena which the laws of matter as known to us will not explain.

And therefore in this serial enumeration of the effects of hypnotic suggestion I will not for the moment press these heteræsthesiæ further, so as to try to lead them on into clairvoyance, but will rather leave the various supernormal powers into which hypnotism introduces us to be dealt with together at a more advanced point in the discussion.

541 K. Medicamentous substances have also been claimed by many different hypnotists as exerting from a little distance, or when in sealed tubes, specific influences on patients. The phenomenon is of the same nature as the alleged specific influences of metals,—all being very possibly explicable as the mere freak of self-suggestion. This explanation was offered long ago by Braid, and I quote the following account of the experiments with which he supported it from an article by Dr. Bramwell, entitled "James Braid; his Work and Writings," *Proceedings S.P.R.*, vol. xii. p. 127 *et seq.*

In Braid's time the mesmerists held that magnets, certain metals, crystals, &c., possessed a peculiar power and, with sensitive subjects, were capable of producing attraction and other remarkable phenomena. Some experienced an unpleasant sensation like an aura, others got headache, or attacks of fainting or catalepsy, with spasms so violent that they apparently endangered life. Frequently there was hyperæsthesia of the special senses. Many also fancied they saw fiery bundles of light stream from the poles of the magnet. All this was said to happen even when the subjects did not see the magnets and did not know what was being done. Braid performed many experiments in order to test these statements, with the following results: the phenomena appeared when the patients had preconceived ideas on the subject, or when these were excited by leading questions, but were invariably absent when they were ignorant of what was being done. Pretended magnets also produced the phenomena when the patients knew what was expected to occur. Reichenbach recorded an instance where, by the mere exposure of a sensitive plate in a box with a magnet, an impression had been made, as if it had been exposed to the full influence of the light. Braid repeated the experiment, and also had similar ones performed for him by an expert photographer, and, when all sources of fallacy were guarded against, the results were invariably negative. According to Braid, the mind of the patient alone was sufficient to produce the effects attributed to magnetic or odyllic force, and suggested ideas were capable of exciting a great variety of physical sensations and mental conditions.

[Here follows an account of an experiment of Braid's to show that suggestion was the true explanation of the supposed mesmeric powers of magnets and certain metals. A physician having demonstrated to him the effects produced by a magnet on a mesmerised patient, Braid in turn showed that he could produce effects of just the same kind on her by means of a key and ring,—all that was necessary being to mention in her presence that certain specified effects would follow from her holding or touching it in specified ways.]

In 1843 Braid referred to Elliotson's belief in the powers of certain metals, and to Wakley's experiments. The latter, operating with a non-mesmerising metal, made the patient believe he was using a mesmerising one, whereupon she fell asleep; and he concluded that all the subjects were impostors. Braid denied this, asserting that the active agent was simply the imagination, and that the metals were neither mesmeric nor non-mesmeric. In the same way he explained the action of the wooden tractors which Dr. Hayarth, in 1799, successfully substituted for the metal ones of Mr. Perkins. The latter consisted of two pieces of metal, one apparently of iron and the other of brass, about three inches long, blunt at one end and pointed at the other. They were invented by Dr. Elisha Perkins, of Norwich, Connecticut, who in 1796 took out a patent for them, and were applied by drawing them lightly over the part affected for about twenty minutes. This method of treatment, which was very fashionable at one time, was termed *Perkinism*, in honour of its inventor. . . .

The power of imagination and excited attention in producing a specific influence in a healthy person, was beautifully illustrated, he said, in the following case: [Having read an account of certain medicines which could manifest their influence through glass, the patient simply holding the closed phial in his hand, he took a phial and filled it with coloured water. He then stated in the presence of a lady, who was not hypnotised, that it would act as an emetic through the glass, and asked her to hold it in her hand, and try the effect. Almost at once she felt the appropriate sensations, and vomiting was apparently imminent when Braid stopped it by giving her a second phial, which he said would neutralise the effect of the first.]

These views of the specific action of different metals, &c., were revived by the Salpêtrière School and a few other hypnotists; but tests by more careful observers have again practically proved the results obtained to be due to suggestion. It is not enough merely to abstain from mentioning to the hypnotised subject what substance is being used in the experiment; it is necessary also to remember his extraordinary acuteness in picking up hints from the voice, gestures, or facial expression of all the persons present with him,—even when he appears to be in a totally unconscious condition. For this reason no experiment of this kind can be considered evidential if the experimenters themselves know what substance is being employed.

The Committee appointed by the Paris Académie de Médecine to test the experiments of Luys—one of the most notorious exponents of the doctrine of specific influences in the present day—found that when the substances were wrapped up so as to be indistinguishable, and the experimenters did not know which they were using—con-

trary to Luys' own practice—no specific results followed. The Report of this Committee was presented by Dujardin-Beaumetz in 1888.

The following passage is from Dr. Bramwell's article just quoted (*op. cit.*, p. 156).

Before Braid appreciated the mental influence in hypnosis, he was inclined to believe in phrenology, and the same cause seems to have led the Salpêtrière School into error as to the action of magnets, metals, and medicines in sealed tubes. That all these owed their virtue to suggestion was clearly demonstrated by Braid; yet, despite this fact, the metallo-therapeutics of Burq were revived by Charcot and his disciples, and Dr. Luys still plays with his india-rubber dolls, and Professor Benedikt with his magnets. An account, by Dr. F. Peterson and others, of Professor Benedikt's theory of the action of magnets, and of the experimental exposure of its fallacious nature, read before the New York Academy of Medicine, closely resembles what was said and done by Braid on the same subject. According to Professor Benedikt, "certain forms of hysteria are better treated by the magnet than by electricity, hydropathy, or drugs. When a magnet is applied to the sensitive vertebræ without removal of the dress, the irritable patient soon becomes quiet and even quasi-paralysed, the muscles gradually relax, the respiration becomes sighing, consciousness slowly disappears; the resistance to conduction in motor nerves could easily become absolute. The two poles have different effects, the magnet must be employed with caution, patients may be injured by it." These statements were tested in America; magnets of enormous power were used, and experiments made on human subjects and lower animals. A young dog was subjected to magnetic influence for five hours; but, instead of being paralysed from "increased resistance to conduction in motor nerves," on being liberated, it was more lively than before. The experimenters conclude "that the human organism is in no wise appreciably affected by the most powerful magnets known to modern science; that neither direct nor reversed magnetism exerts any perceptible influence upon the iron contained in the blood, upon the circulation, upon ciliary or protoplasmic movements, upon sensory or motor nerves, or upon the brain. The ordinary magnets used in medicine," they say, "have a purely suggestive or psychic effect, and would in all probability be quite as useful if made of wood."

542 A. We now come to the effects of hypnotic suggestion in producing certain definite changes in the vaso-motor system, in glands and secretions, &c. I give a few examples in this and the two next Appendices. In the *Revue de l'Hypnotisme*, September 1891, p. 85, De Jong reports a complete cure achieved by suggestion, of a most desperate case of hæmorrhagy in a boy of nine. The symptoms first appeared when he was eighteen months old. One of his sisters had died of the same disease. The loss of blood, through the nose or through the mouth, occurred irregularly, at intervals sometimes of two months, sometimes of two weeks.

Grasset (in *Revue de l'Hypnotisme*, November 1887, p. 141) reports some cases in which, by hypnotic suggestion, he arrested loss of blood through the mouth in hysterical patients.

542 B. Dr. Burot in the *Revue de l'Hypnotisme*, January 1890, p. 197, reports the case of a patient whose arms were contracted by hysterical attacks, the contracture being accompanied by local asphyxia of the hands, which lasted for several weeks. Both hands were swollen and violet in color, and of a temperature far below the normal. The temperature was raised day by day by hypnotic suggestion, which at length cured the asphyxia. At a later stage it recurred, but was found more amenable to treatment. It also appeared that the temperature could be lowered as well as raised by suggestion. The contracture always recurred when the asphyxia was brought back by suggestion.

Professor Beaunis and Dr. Krafft-Ebing have slowed the pulse by hypnotic suggestion,¹ and these savants, as well as Professor Bernheim, M. Focachon and others, have produced redness and blisters by the same means. Drs. Mabilie, Ramadier, Bourru, Burot, have produced localised hyperæmia, epistaxis, ecchymosis.² Dr. Forel and others have restored arrested secretions at a precisely fixed hour.³ Dr. Krafft-Ebing has produced a rise of temperature at moments fixed by himself—a rise, for instance, from 37° to 38.5° C.⁴ Burot has lowered the temperature of a hand as much as 10° C. by suggestion.⁵ He supposes that the mechanism employed is the constriction of the brachial artery, beneath the biceps. "How can it be," he asks, "that when one merely says to the subject, 'your hand will become cold,' the vaso-motor nervous system answers by constricting the artery to the degree necessary to achieve the result desired? *C'est ce qui dépasse notre imagination.*"

542 C. The following is a summary of a case of the cure of hyperhidrosis reported by Dr. Bramwell in the *British Medical Journal*, September 10th, 1898:—

Miss B., aged fifteen, January 1890. On the back of the left arm, just above the wrist, a patch of skin 2½ inches long by 1½ broad was the seat of constant perspiration. This had existed from early childhood, was always excessive, and invariably rendered more so by exertion or emotion. The forearm was always enveloped in bandages, but these rapidly became saturated, and the perspiration dripped upon the floor. On January 10th the patient was hypnotised for the first time, and somnambulism induced. By the following day the perspiration had markedly diminished; the patient was again hypnotised, when the perspiration ceased. Two years later there had been no relapse.

543 A. The best known and in some respects best observed modern

¹ Beaunis, *Le Somnambulisme Proviqué*.

² See for a brief account, *Revue de l'Hypnotisme*, December 1887, p. 183.

³ *Revue de l'Hypnotisme*, April 1889, p. 298.

⁴ *Revue de l'Hypnotisme*, March 1890, p. 278. Compare the inexplicable rises of temperature in Dr. Teale's case, *Lancet*, 1875, vol. i. pp. 340, 343, 457; vol. ii. p. 107; and 1881, vol. i. pp. 797, 842. This apparent isolability of temperature changes, generally so delicately indicative of conditions of the entire organism, is a phenomenon quite as noteworthy as the dissociability of pain from organic injury.

⁵ *Revue de l'Hypnotisme*, January 1890, p. 197.

case of stigmatisation is that of Louise Lateau. In spite of Virchow's famous alternative with regard to this case, *ou supercherie, ou miracle*, the facts are now thoroughly established and generally accepted by physiologists, and, from the point of view of this book, they fall naturally enough among subliminal responses to self-suggestion. They have an interesting bearing, too, on mediæval traditions of stigmatisation in St. Francis of Assisi and others.

Louise Lateau was born in January 1850, in the village of Bois d'Haine, Hainault, Belgium. Both her parents were robust and hardy persons, who had never suffered from any form of hæmorrhage or of nervous disturbance, and it is further noteworthy that Louise herself had good health up to the age of seventeen, was accustomed to hard work, and had shown a large amount of physical endurance, was noted for her common sense and power of self-control, and bore a good character with all her neighbours and acquaintances, showing no traces, either physical or moral, of any hysterical tendencies.

An illness of an indefinite character, involving intense neuralgic pains, began in 1867, and increased up to March 1868. At that time her appetite was completely gone, and for an entire month she took nothing but water and the medicines prescribed for her. On April 16th she was thought to be dying, and received the Sacrament. From that day she so rapidly improved that on the 21st she was able to walk to the parish church, a distance of three-quarters of a mile, and her remarkable cure was the first incident that attracted public attention.

Three days later the stigmata first appeared, and thirteen weeks later, on July 17th, she began to exhibit the phenomena of ecstasy, during which there was a complete suspension of the exercise of the senses. This occurred every Friday from July 17th onwards, the attack lasting from about 8.30 A.M. to 6 P.M. She was then entirely unconscious of her surroundings, but on waking had a clear recollection of all that had passed through her mind during the attack.

The first appearance of blood issuing from the skin occurred on Friday, April 24th, 1868, when she saw it flowing from a spot on the left side of her chest. In accordance with her ordinary reserved habits, she kept silence on the subject. The following Friday she again remarked it on the same spot, and also on the upper surface of each foot, and she now mentioned it in confession to the priest, who reassured her, and bade her not to speak of the circumstance. On the third Friday, May 8th, blood began to ooze during the night from the left side and both feet, and by 9 o'clock it also flowed from the palms and backs of both the hands. Finally, on September 28th, the forehead also became moist with blood, and these bleedings recurred regularly every Friday up to April 15th, 1870, when Dr. Lefebvre published his report, and later, in 1872, when Dr. Warlomont published his.

It was the religious authorities who requested Dr. Lefebvre, an eminent Louvain physician and university professor, and a specialist in nervous diseases, to undertake the examination of the case. She was under his superintendence from August 30th, 1868, for twenty weeks, during which time he took more than a hundred medical friends to examine the phenomena.

On any day during the week, from Saturday till Thursday morning, there was on the back and palm of each hand an oval spot or patch, redder than the rest of the skin, and about half an inch in its longest diameter; these patches

were dry and somewhat glistening on the surface, and the centres of the two exactly corresponded. On the dorsum and sole of each foot there were similar marks, nearly three-quarters of an inch in length. The marks on the forehead were not permanent, and, except on Fridays, the points from which the blood escaped could not be distinguished. The signs announcing the approaching bleeding began to show themselves on Thursday about noon. Bleeding almost always began between midnight and 1 A.M. on Friday. The stigmata did not all bleed at once, but successively, in no fixed order. On the chest the stigma lay in the space between the fifth and sixth ribs, external to and a little below the left breast, and the blood oozed from a circular spot nearly a quarter of an inch in diameter. On the forehead the blood was seen to issue from twelve or fifteen minute points, arranged in circular form. A band, two fingers in breadth, passing round the head equidistant from the eyebrows and the roots of the hair, would include this bleeding zone, which was puffy and painful on pressure.

Dr. Lefebvre estimated the quantity of blood lost on each occasion at about seven-eighths of a quart. The bleeding lasted twenty-four hours. On the Saturday the stigmata were quite dry, with occasional little scales of dried blood on their surface, and quite painless.

The chief authority for this case is Dr. Lefebvre's report, *Louise Lateau de Bois d'Haine: sa Vie, ses Extases, ses Stigmates* (Louvain, 1870). Dr. Warlomont examined her six years later, and found that the places of the stigmata had become continuously painful, and that there was an additional stigma on the right shoulder.

An excellent and circumstantial English account, based on Lefebvre's report, was published in *Macmillan's Magazine*, April 1871 (vol. xxiii. pp. 488 *et seq.*), and the above summary is chiefly founded on this.

Görres' *Christliche Mystik*, translated into French under the title of *La Mystique Divine, naturelle et diabolique* (1862), and *A Letter from the Earl of Shrewsbury, descriptive of the Estatica of Caldarno, &c.* (1842), give some earlier cases, the most important of which is that of Maria Mörl, the Estatica of Caldarno (1812-1868).

543 B. Three cases of the production of cruciform marks reported by Dr. Biggs, of Lima, appeared in the *Journal S.P.R.*, vol. iii. p. 100, and I quote one of them.

October 18th, 1885.

. . . Another case . . . was the first of this kind of experiment that I tried; it was in Santa Barbara, California. I was staying there in 1879 with a friend, Mr. G., a long-resident chemist in that town. His wife had a kind of half servant and half companion, a girl of about eighteen, who complained to me one day of a pain through her chest. Without her knowing what I intended to do, I tried magnetism; she fell into a deep magnetic sleep in a few minutes. With this subject I tried many interesting experiments, which I will pass over. One day I magnetised her as usual, and told her in a whisper (I had found her to be more susceptible this way than when I spoke aloud in my usual voice), "You will have a red cross appear on the upper part of your chest, only on every Friday. In the course of some time the words *Sancta* above the cross, and *Crucis* underneath it will appear also; at same time a little blood will come from the cross." In my vest pocket I had a cross of rock crystal. I

opened the top button of her dress and placed this cross on the upper part of the manubrium, a point she could not see unless by aid of a looking-glass, saying to her, "*This* is the spot where the cross will appear." This was on a Tuesday. I asked Mrs. G. to watch the girl and tell me if anything seemed to ail her. Next day Mrs. G. told me she had seen the girl now and again put her left wrist over the top part of her chest, over the dress; this was frequently repeated, as if she felt some tickling or slight irritation about the part, but not otherwise noticed; she seemed to carry her hand up now and then unconsciously. When Friday came I said, after breakfast, "Come, let me magnetise you a little; you have not had a dose for several days." She was always willing to be magnetised, as she always expressed herself as feeling very much rested and comfortable afterwards. In a few minutes she was in a deep sleep. I unbuttoned the top part of her dress, and there, to my complete and utter astonishment, was a pink cross, exactly over the place where I had put the one of crystal. It appeared every Friday, and was invisible on all other days. This was seen by Mr. and Mrs. G., and my old friend and colleague, Dr. B., who had become much interested in my experiments in magnetism, and often suggested the class of experiments he wished to see tried. About six weeks after the cross first appeared I had occasion to take a trip to the Sandwich Islands. Before going I magnetised the girl, told her that the cross would keep on showing itself every Friday for about four months. I intended my trip to the Islands to last about three months. I did this to save the girl from the infliction of this mark so strangely appearing perhaps for a lifetime, in case anything might happen to me and prevent me from seeing her again. I also asked Dr. B. and Mr. G. to write me by every mail to Honolulu, and tell me if the cross kept on appearing every Friday, and to be very careful to note any change, should any take place, such as the surging of blood or any appearance of the words *Sancta Crucis*. I was rather curious to know if distance between us, the girl and myself, over 2000 miles, made any difference in the apparition of the cross. While I was at the Sandwich Islands I received two letters from Mr. G. and one from Dr. B. by three different mails, each telling that the cross kept on making its appearance as usual; blood had been noticed once, and also part of the letter S above the cross, nothing more. I returned in a little less than three months. The cross still made its appearance every Friday, and did so for about a month more, but getting paler and paler until it became invisible, as nearly as possible four months from the time I left for the Sandwich Islands. The above-mentioned young woman was a native Californian, of Spanish parentage, about eighteen years of age, of tolerably good health, parents and grandparents alive. She was of fair natural intelligence, but utterly ignorant and uneducated. . . .

M. H. BIGGS, M.D.

To this account Edmund Gurney adds in a note:—

As to the first two of these cases [the one quoted above and another], it is possible to suppose that the hypnotic suggestion took effect indirectly, by causing the girls to rub a patch of the right shape. The suggestion may have been received as a command, and there would be nothing very surprising in a subject's automatically adopting the right means to fulfil a previous hypnotic command. And even the third case might be so accounted for, if the rubbing took place in sleep. At the same time it would be rash, I think, absolutely to reject the hypothesis of the more direct effect. [The

writer goes on to quote other cases of the far-reaching effects of hypnotic suggestion in producing organic changes, with which these may be compared; and points out the difficulties in the way of any precise physiological explanation of the affection of areas of the body that have no definite physiological limit.]

543 C. Another remarkable American case of stigmatisation was reported in the *Courier-Journal*, Louisville, Ky., December 7th, 1891, on the authority of Dr. M. F. Coomes and of several other physicians. According to Dr. Coomes' account, a certain Mrs. Stuckenberg seems to have bled from spontaneously formed stigmata on every Friday since the beginning of June. There are wounds on the hands and feet, a wound on the side (from whence issues a watery exudation tinged with blood), a cross on the forehead, a large cross and a heart on the chest, and the letters I.H.S. on the right shoulder. From three to six every Friday there is profound trance, with superficial anæsthesia, but much convulsive movement and manifestation of inward pain. If we may rely on Dr. Coomes' account, which seems a careful one, simulation is quite out of the question. The patient seems to desire neither money nor notoriety. She is a devout Catholic, but does not talk about religion; and complains much of the pain and exhaustion due to the wounds and the convulsive trance.

Dr. Hodgson paid two visits to Louisville in the hope of seeing Mrs. Stuckenberg, but was unable to do so owing to the restrictions imposed on her by the Roman Catholic authorities. He made the acquaintance, however, of Dr. Coomes (himself a Catholic), and one or two other medical men who had seen the case, and he reported, after his talks with them, that there seemed no doubt of its genuineness. Dr. Coomes also sent us several photographs of the stigmata, but no further information as to the later developments of the case has been obtainable.

543 D. In the following case the *intellectual* character, as I have termed it, of the organic process which responds to suggestion is illustrated in a striking and complex way. Mdlle. Irma S., a subject observed by Drs. Jendrassik and von Krafft-Ebing¹ (mainly at Gratz), was ultimately cured by hypnotic suggestion (or so Dr. Krafft-Ebing claims in 1888) of a lifelong tendency to hysteria and melancholy, such as had driven her grandfather, father, brother, and sister to suicide. She was therefore on the whole a great gainer; but her extreme susceptibility to blistering by suggestion amounted to a real risk in the absence of careful guardianship. Once at least she was much injured and offended by the culpable act of a medical student who laid a pair of scissors upon her chest, telling her that they were red-hot, and thus created a serious wound, which took two months to heal. Krafft-Ebing made a humane variation on this risky experiment. Like Dr. Biggs in the case quoted above, he ordered the production of *red patches* of definite shapes, which were to be formed without

¹ "An Experimental Study in Hypnotism," by Dr. R. von Krafft-Ebing, translated by C. G. Chaddock, M.D., New York, 1889.

itching, pain, or inflammation. The history of the process thus set up is a curious one. The organism had to perform, so to say, a novel feat, which took a great deal longer than the rough and ready process of vesication. From February 24th to May 3rd, 1888, a livid red hyperæmic surface corresponding to the letter K was slowly and painlessly developing itself on a selected and protected area between the shoulder-blades. It seems doubtful whether this performance was not altogether a new one,—whether any precisely similar trophic changes have ever occurred spontaneously. The support thus given to Dr. Biggs' narrative is most striking; and one lesson of the experiments of both physicians undoubtedly is that science need not be the loser by a careful adherence to the rules of ordinary humanity.

But it is the incident next to be cited which speaks the most strongly for the educated character—so to say—of the intelligence presiding over these organic suggestions.

Mdlle. Ilma S. was permanently anæsthetic on the right side, and that side was therefore, in my view, likely to be more immediately subject to subliminal control. At any rate, it appeared that when any object was pressed on her left side, and suggested as hot, no mark followed at the place of contact; but a corresponding brand appeared, symmetrically and reversed, upon the *right* side. For example, an initial letter, K, was pressed by Dr. Jendrassik on her left shoulder. In a few hours a K-like blister, "with quite sharp outlines," came on the corresponding spot on the right side. But note that the new K (the letters are figured in Krafft-Ebing's work) was by no means an exact reproduction of the original one. It was of about the same size, but of a different type, in fact a capital K in another person's handwriting. Just as in Dr. Biggs' cases it was the idea of cruciformity which was induced by suggestion, so here it was the idea of K-shape; and insomuch as this suggested mark corresponded to an intellectual idea, that idea underwent some idiosyncratic modification in the subject's subliminal intelligence, and the resultant mark, though identical in significance, was different in contour. And here again we have confirmation of one of the most curious of Dr. Biggs' phenomena—the tardy appearance of part of an S—an attempt at SANCTA—as the result of suggestion, unaided by the physical contact of any S-shaped object, but in its due position above the suggested cross.

543 E. Dr. Pierre Janet describes similar experiments—in particular the production of red marks by means of imaginary mustard poultices—in the case of his subjects Léonie and Rose (*L'Automatisme Psychologique*, p. 166). The place and form of the marks corresponded closely to the mental conception of the patient. For instance :—

Je dis un jour à Rose, qui souffrait de contractures hystériques à l'estomac, que je lui plaçais un sinapisme sur la région malade pour la guérir. Je constatais quelques heures plus tard une marque gonflée d'un rouge sombre ayant la forme d'un rectangle allongé, mais, détail singulier, dont aucun angle n'était

marqué, car ils semblaient coupés nettement. Je fis la remarque que son sinapisme avait une forme étrange. "Vous ne savez donc pas," me dit-elle, "que l'on coupe toujours les angles des papiers Rigollot pour que les coins ne fassent pas mal." L'idée préconçue de la forme du sinapisme avait déterminé la dimension et la forme de la rougeur.

J'essayai alors un autre jour (les sinapismes de ce genre enlevaient très facilement ses contractures et ses points douloureux) de lui suggérer que je découpais un sinapisme en forme d'étoile à six branches; la marque rouge eut exactement la forme que j'avais dite. Je commandai à Léonie un sinapisme sur la poitrine du côté gauche en forme d'un S pour lui en lever de l'asthme nerveux. Ma suggestion guérit parfaitement la maladie et marqua sur la poitrine un grand S tout à fait net.

Dr. Backman relates the following of one of his clairvoyant subjects, Alma Rådberg¹:—

"In the middle of an experiment I put a drop of water on her arm, suggesting to her that it was a drop of burning sealing-wax, and that it would produce a blister, which would, however, be healed after the third day. During the progress of the experiment I accidentally touched the water, making it spread on her skin, whereupon I hastened to wipe it away. The blister, which appeared the next day, extended as far as the water had run, just as if it had been a corroding acid, and the wound healed on the night of the third day."

Somewhat similar is a case recorded by Dr. J. Rybalkin in the *Revue de l'Hypnotisme*, June 1890 (p. 361), in which a post-hypnotic suggestion to the subject to burn his arm at a stove—really unlighted—produced blisters as of a burn.

Hæmorrhage and bleeding stigmata were several times produced in the famous subject, Louis Vivé (whose life-history is given in 233 A), by verbal suggestion alone.²

Professor Beaunis (*Recherches Expérimentales*, &c., Paris, 1886, p. 29) produced redness and cutaneous congestion in his subject, M^{lle} A. E., by suggestion, and the experiment was repeated on the same subject by the present writer and Edmund Gurney in September 1885 (see *Proceedings S.P.R.*, vol. iv. p. 167).

It appears that there is at present at the Salpêtrière a *stigmatisée*, the development of whose stigmata has been watched by Dr. Janet under copper shields with glass windows inserted in them (*Revue de l'Hypnotisme*, December 1900, p. 190).

543 F. The following is an abstract of Dr. Levillain's account of an experiment performed by Professor Charcot before a large class at the Salpêtrière³:—

¹ From "Experiments in Clairvoyance," by Dr. Alfred Backman, *Proceedings S.P.R.*, vol. vii. p. 204.

² See Drs. Bourru and Burot, *Comptes Rendus de la Société de Biologie*, July 12th, 1885; and Dr. Mabile, *Progrès Médical*, August 29th, 1885.

³ *Revue de l'Hypnotisme*, June 1890 (p. 353), *Progrès Médical*, October 11th and 18th,

Some few hysterical patients, it appears, suffer from a swelling with local cyanosis and low surface temperature, styled by Professor Charcot "blue œdema." Professor Charcot, indeed, claims to have been the first to describe, in June 1889, this exceedingly rare hysterical abnormality. It then occurred to him to try whether he could produce the condition by hypnotic suggestion. "On April 26th, 1890, a hysterical woman was deeply hypnotised, and it was suggested to her that her right hand and wrist would swell and become cyanosed. After she was woken this suggestion gradually realised itself, and in four days the right hand was in the condition of that of the patients who had had spontaneous attacks. There was a smooth surface, hardly any pitting on pressure, but much dull-blue mottled swelling (which had obliged her to discontinue wearing her rings) and anæsthesia. A bright red patch was produced by touch. . . . M. Charcot re-hypnotised the patient, and assured her that her hand was quite natural again, helping his suggestion with a little massage. After a quarter of an hour the anæsthesia, venous colour, and swelling were gone."

543 G. A case was described by Professor Artigas in the *Revue de l'Hypnotisme*, February 1892 (p. 251), of a hysterical hospital patient with a tendency to apparently causeless hæmorrhage, which appeared first in the ear and afterwards as tears of blood in the eye, which was quite healthy. Hypnotic suggestion failed at first to cure this symptom, but caused it to occur only at stated times. Next it was suggested that instead of the ocular hæmorrhage the patient should bleed at the palm of the left hand; this occurred, the skin, however, remaining intact, and the blood appearing to ooze through it like perspiration. After further hypnotic suggestion these symptoms entirely ceased.

543 H. Dr. von Schrenck-Notzing (in the *Zeitschrift für Hypnotismus*, Band iv., Heft. 4, p. 209), criticises the recorded experiments in blistering by suggestion on the ground that in some cases the patients may have had specially sensitive skins, and that in other cases the supervision exercised over them was inadequate. He describes three test experiments carried out by several doctors on the maid-servant of one of them (in October 1895 and January 1896), he himself taking part on the last two occasions. On the first occasion, blistering was produced on the left arm, as suggested, within twenty-four hours. The arm had been carefully bandaged, and the bandage appeared not to have been moved. Next time the arm was enclosed in a shield made of three thin boards, and completely bandaged, and the patient was watched continuously. A rudimentary blister appeared, but not in the place suggested, and where she might have caused it by rubbing, and there was some evidence that she had tried to scratch her arm with a hairpin. Once more the arm was enclosed in plaster of Paris and the patient was watched continuously, and no blisters were formed.

1890, and see *Practitioner*, January 1891 (p. 50). It would be well to be able to state explicitly in experiments of this class that the consent of the subject had been previously obtained.

These results seem to confirm what had previously been pointed out by other writers,—that the subject may deliberately try to produce stigmata on herself in response to the hypnotic suggestion. But it must be noticed that in this case the experimenters deliberately suggested that she should feel the irritation and pain that would accompany an actual burn, as well as that blisters should be formed. She complained much of the pain, and may have tried to rub her arm merely to relieve it.

546 A. The following experiments on the relation of *points de repère* to negative hallucinations were tried by Mrs. H. Sidgwick in the course of her experiments on thought-transference quoted below (**573 A**). P. was the subject, and was hypnotised, as usual, by Mr. G. A. Smith. The account is written by Miss Johnson, who was present, and is based on her notes made at the time, March 25th, 1890 :—

P. being hypnotised, eight plain cards marked with the numbers 2-9 were placed on a chair by his side, and he was told that those marked with odd numbers would be invisible. On being then asked how many cards he saw, he said "six." When the cards were held so as to hide the numbers, and he was made to count them by feeling their corners, his counting varied, but once came to eight. It appeared, therefore, that the failure of the suggestion of invisibility depended, partially at least, on the hiding of the numbers, *i.e.* of the *points de repère* with which the invisibility was associated.

Mr. Smith then took the card with the number 5 marked on it; when this was turned with the mark towards P. he could not see it, but when the other side was turned towards him he could. He was much puzzled at seeing the card disappear and reappear several times in Mr. Smith's hand by a slight twist of his fingers, but concluded that it was done by sleight-of-hand, that Mr. Smith somehow got it up his sleeve, or otherwise concealed it. He was then made to take the card into his own hand and turn it backwards and forwards himself, and was very much astonished at its continuing—as he did so—to disappear and reappear when no one but himself was touching it. He asked to be allowed to keep it as an entertaining puzzle to show off to his friends, and, on leave being given, pocketed it. Soon after he took it out again, and the invisible side being uppermost, saw nothing and dropped it. It dropped with the visible side upwards, so he found it again, and again made it appear and disappear.

A similar experiment was tried with the Knave of Hearts, and this was at first invisible on both sides, but soon he was able to see the back side, though not the front.

He then took the card marked 5 out of his pocket again, and found it still invisible on the marked side, though he had been twice awakened and re-hypnotised since looking at it. This, however, only held as long as the mark was uncovered, and soon the effect wore off altogether, and both sides became equally visible to him.

A good deal of variety was observed in the behaviour of different subjects with regard to negative hallucinations; Miss B., for instance, did not appear to make use of *points de repère* in the way that P. did; a card made invisible to her was equally invisible on both sides, and she exhibited no sort of interest or alarm in the mysterious disappearances which so strongly excited P.'s curiosity and sometimes caused him alarm.

549 A. In the so-called "transposition of the senses" it is claimed that stimuli which normally affect only one particular sense-organ affect some other part of the body; e.g. when letters are said to be read by the skin the part of the skin concerned is supposed to be stimulated by the light rays.

Pététin, a famous doctor of Lyons, first gave currency to this notion in his *Electricité Animale*, Paris, 1808. Thus the sense of hearing was alleged to be transposed sometimes to the pit of the stomach (p. 7), and sometimes to the tips of the fingers or the toes (p. 10); the sense of taste to the same regions (p. 25); and the sense of sight to the stomach (p. 45). These phenomena were observed in several different subjects.

The most obvious explanation of them is that the sensations received through one organ were referred to some other part of the body arbitrarily associated with them through some chance suggestion of the subject's own or of the operator's. Thus Fahnestock (*Statuvolism*, p. 174), in criticising Durand's account of a patient whose five senses were transposed to the pit of the stomach, attributes it "to the manner in which the doctor proceeded. . . . He succeeded in drawing the patient's attention to her stomach. . . . She could have answered his questions quite as well had he applied his lips to any other part of her body; . . . for I have seen transposition effected at the will of the subject in many cases of artificial somnambulism by simply requesting them to throw their minds to the stomach or any other part of the body." Similarly in the case of a hysterical patient reported by Dr. Niccolo Cervello,¹ it was significant that immediately after the doctor had spoken in her hearing of a case he had recently witnessed of "transposition of the senses" to the hands and feet, the patient proceeded to exhibit the same phenomenon.

In the case of hearing, it is clearly impossible to prove transposition, since no sound made near any part of the body can be out of ear-shot. In the cases of sight and taste, since the early mesmerists were unaware of the extreme acuteness of hypnotised subjects in picking up hints, it must remain doubtful whether sufficient precautions were taken to guard against their discovering the nature of the objects presented to them by the ordinary use of the senses. Even if this was guarded against, they might have acquired their knowledge of the objects by thought-transference from the operators, who knew what they were.

See the works of Pététin, Durand, Foissac, and Despine, especially *Observations de Médecine Pratique*, pp. 45, 62, and *Étude Scientifique sur Somnambulisme*, p. 167. One of Despine's patients apparently read through the sole of her foot, and another by the tips of her fingers.

The phenomenon called by De Rochas "exteriorisation of sensibility," is an extravagant version of the theory of transposition of the senses, the sense being supposed to be transferred to some object outside

¹ *Storia di un Caso d'Isterismo con Sognazione Spontanea*, Palermo, 1853. A summary of this case was given in the *Journal S.P.R.*, for December 1900 (vol. ix. p. 333).

the organism, such as a glass of water or the shadow of the hypnotised person; any stimulus applied to these objects is then felt by the person, who becomes anæsthetic meanwhile. These experiments were repeated and extended by Dr. Joire of Lille. Since the accounts show that suggestion was freely exercised, it is unnecessary to criticise them in detail.

549 B. Perhaps the best evidence for transposition of the senses is to be found in some experiments made by Professor Fontan of Toulon, and described in his paper on *Hystéro-épilepsie Masculine: Suggestion, Inhibition, Transposition des Sens*, in the *Revue Philosophique*, August 1887. A full account of this is given in *Proceedings S.P.R.*, vol. v. pp. 263-268; but I have space here for a short extract only.

The subject, B., is a sailor, aged twenty-two, apparently robust, but suffering from hysteria, with attacks of catalepsy—the result, apparently, of a sojourn in Madagascar. When he came under Dr. Fontan's care his left side was wholly devoid of feeling, and the sense of smell was absent on that side; sight and hearing diminished; taste normal. A hysterogenous zone on the right side remained unaffected by any treatment. Hypnotic suggestion suspended the anæsthesia for a few hours at a time, but the magnet, and the magnet only, removed it permanently, and practically cured the patient.

[Transpositions of hearing, taste and smell are next described.]

Transposition of sight is, of course, the most bewildering of these supernormalities. We seem here to be overriding the lack not only of physiological but of physical adaptation, dispensing not only with the specially percipient retina, but with the *lens*, indispensable for the mere purpose of refracting the incident rays, so that they may meet in a focus and give a distinct image. Dr. Fontan, indeed, says that he would not have thought of trying these visual experiments at all had it not been for the fumbling of B.'s fingers on the printed letters, as already described. It was suggested to the subject that he could only see with his fingers, and the psychical blindness was reinforced by placing a screen close to the subject's face, so that he could not see his own hands, nor the objects offered, nor the faces or gestures of the bystanders.

Printed letters were first tried; and the subject, who could scarcely read in his normal state, deciphered a few of these with difficulty. A number of skeins of coloured wool, which he had never seen, were then placed before him, and he was told to choose the red ones. He felt the wools, rejected unhesitatingly the colours not asked for, and arranged the red in a series. He did this also with the green and with the blue wools. The wools were again mixed, and he was told to put the red ones on the right, the green on the left. But he was now exhausted, and recognised nothing.

The same experiments were repeated next day with fresh specimens of wool. And next the room was completely darkened, B.'s hand was placed in a box containing various patterns of wool, which he had never either seen or touched, and he was told to choose the blue ones. "He seized them," says Dr. Fontan, in a letter rather more detailed than the printed account, "with such rapidity, such force, tossing aside all those which he did not want, that we supposed that the experiment had failed. Shut up in a dark room, where we could not see each other, we did not know what was going on, and fearing some access of frenzy, I precipitated myself on the subject and hypnotised him strongly, by pressing the globes of his eyes. He had had time enough during

this scene, which did not last five seconds, to choose the wools, and to hide them in his bosom. At no other time did he show such eagerness for the suggested colour." He had, in fact, selected four blue skeins, which he clutched so closely that he had to be altogether inhibited before they could be taken from him.

The next experiment was perhaps the best of all. The wools were placed on a table *under a strong sheet of glass*. B. (psychically blinded and with the screen interposed) placed his hand on the glass, and was ordered to indicate the red wool. He resisted for a time, but "ended by consenting to search for the red wools, whose position he indicated by a tap on the glass, which left no room for doubt." He repeated this process several times with the green, the blue, and the yellow wools, and always with complete success.

Once more. Five photographs, of which one only was of a child, were placed on the table, and he was told to find the child's photograph. "He felt the faces, turned them with head upwards, felt over the child's figure carefully, and gave the photograph to me correctly."

551 A. The following examples of post-hypnotic suggestions involving calculations are quoted from Gurney's paper, "Peculiarities of certain Post-Hypnotic States," in the *Proceedings S.P.R.*, vol. iv. pp. 268-323 (1887). The paper treats generally of the mental state of the subject, as exhibited especially by means of automatic writing, while carrying out suggestions. Speaking of commands to be executed at a certain future time, Gurney says (p. 287) :—

A distinction must first be made between cases where a *date* is named—especially if the date be a marked one, such as January 1st, or the anniversary of the day of the command¹—and cases where simply a *length of time* is named, not immediately suggestive of a particular date, as in the direction to do such and such a thing "on the sixty-ninth day from this." In the former case the impression of the date might be immediately registered in the brain, in association with that of the order, and the mere arrival of the date might thus suffice to revive the order. But how is a length of time to be so registered? Its further end, till reckoned out by the aid of the calendar, is perfectly indefinite; and there is nothing in the mere arrival of the day calculated to revive the terms of the order—it carries no more *sixty-ninthness* about it than any other day. . . . Though "a day" may be a sufficiently familiar and definite unit to present a concrete character, it does not follow that this is the case with "sixty-nine days." And the organic conditions [suggested by Professor Beaunis² as the means used for making the calculation], which are just what the measurement of established physiological periods *ipso facto* has, are just what the measurement of periods suddenly and arbitrarily fixed by human volition has not. The vital processes will no more work out such a measurement as this than a schoolboy's digestion will work out a proposition of Euclid. However carried through, it is at least not a function of animal life. It issues in a perfectly needless act, not in an inevitable bodily state; and it depends, not on

¹ It is unfortunate that in some of the best known cases of commands *à longue échéance*, such dates have been selected; but the proof of the phenomenon does not depend on these cases.

² *Le Somnambulisme Provoqué*, pp. 139-41.

progressive changes in the stomach or the blood, but on a quite original course of cerebation, proceeding, we cannot doubt, in the higher tracts of the brain, having been initiated by an impression—that of the command—which had a distinct psychical side. Now looking at the brain-side alone, we should conclude, I think, that the passage of time must be registered, not by any general gradual change, but by a series of specific changes, corresponding probably to the days or *units of measurement*. We should conclude, that is, that cerebral events of the sort normally correlated with the ideas “sixty,” “sixty-one,” “sixty-two,” &c., really take place; for how otherwise could the gulf be spanned with precision? how would any other sort of change know when to stop, or associate some point that it had reached with the order given weeks before? Such a cerebral process alone would wholly differentiate the case from that of ordinary physiological time-reckoning. But if the specific brain-changes take place, does it not seem at least a reasonable surmise that their mental correlate may exist, though hidden from our view—that there may further be an actual watching of the course of time? [Then] the “unknown faculty” would simply be a known faculty, working in a normal way, but below the surface of normal consciousness. . . .

[In some cases] the watching is of a wholly interior kind, and is not only forgotten afterwards, but is accompanied by no consciousness of which the normal waking subject can render any account; but which still, I believe, involves mental action of a sort.

Here are a couple of instances of this extremer kind. My “subject,” W—s, was one day told that on the thirty-ninth day from then, at 9.30 P.M., he was to come and call on a gentleman resident in the house where I was lodging, with whom he had no acquaintance. He of course had no memory of this direction when awake. No reference was made to the command till March 19th, when he was suddenly asked, in the trance, how many days had elapsed since it was given. He *instantly* said sixteen, and added that there were twenty-three more to run, and that the day when he was due was Easter Monday.¹ All these statements were correct. But the odd thing was that, on further questioning, he misdated both the day of the order and the day of fulfilment, calling the former March 1st and the latter April 12th, whereas they were respectively March 3rd and April 11th. This makes it tolerably clear that he did not originally arrive at the date of fulfilment by immediate reckoning from the date of command, and then fix it in his mind simply as a date. (Easter Monday, when so near as twenty-three days, might be arrived at in a moment by remarking the day of the week.) Moreover, if he made March 1st his *terminus a quo*, he ought to have said eighteen instead of sixteen, and would probably have had to pause to reckon. The reasonable interpretation of the result is surely that he was in some way actually counting the days as they passed.

In the next case, which occurred after the above remarks were written, I got an actual account of the process, which singularly confirms them. P—ll was told, on March 26th, that on the one hundred and twenty-third day from then he was to put a blank sheet of paper in an envelope, and send it to a friend of mine whose name and residence he knew, but whom he had never seen. The subject was not referred to again till April 18th, when he was hypnotised and asked if

¹ Unfortunately the accident of the *déclance* on Easter Monday prevented the execution of the order, as W—s went off on a holiday excursion for the whole day.

he remembered anything in connection with this gentleman. He at once repeated the order, and said, "This is the twenty-third day; a hundred more."

S. "How do you know? Have you noted each day?"

P—LL. "No; it seemed natural."

S. "Have you thought of it often?"

P—LL. "It generally strikes me in the morning, early. Something seems to say to me, 'You've got to count.'"

S. "Does that happen every day?"

P—LL. "No, not every day—perhaps more like every other day. It goes from my mind; I never think of it during the day. I only know it's got to be done."

Questioned further, he made it clear that the interval between these impressions was never long enough to be doubtful. He "may not think of it for two or three days; then something seems to tell him." He was questioned again on April 20th, and at once said, "That's going on all right—twenty-five days;" and on April 22nd, when in the trance, he spontaneously recalled the subject, and added, "Twenty-seven days." After he was woke on April 18th, I asked him if he knew the gentleman in question, or had been thinking about him. He was clearly surprised at the question, said he fancied he had once seen him in my room (which, however, was not the case), and that the idea of him had never since crossed his mind.

But there is another way in which the moment for the performance of the action can be fixed. The "subject" can be told to perform it when some signal is given—as when some one gives a cough or pokes the fire. . . [And] we can arrange the conditions in such a way as again to involve reckoning of a certain kind, and of a kind which it is hard to conceive as having no mentation of any sort associated with it. For instance, the direction may be to perform the act when some one coughs for the third time, or pokes the fire for the fourth time. . . . If the "subject" be re-hypnotised before the final cough—say the fourth—has been given, and questioned as to what has passed, he shows clearly that he remembers being in the attitude of expectancy for the coming signal. Sometimes the hidden mental condition during the time of waiting has been a very curious one. Thus W—s, who had been told that at my fifth cough the candles would go out, then woke, and then hypnotised again before the final cough had been given, disowned all memory of the four coughs which had been actually given, but knew that the next would be the fifth, "because then the candles would go out." At other times the signals have been clearly and correctly counted. . . .

[In other experiments the mental condition of the subject in the interval between the suggestion and its fulfilment was tested by automatic writing instead of by re-hypnotising and asking him questions. Thus:—]

On March 21st [W—s] was told that on the morrow, a quarter of an hour after his arrival, he was to pull up the blind and look out of the window. He arrived next evening at 7.10, and was soon set to the planchette; but as the instrument did not move, he was hypnotised, told that I wanted to know how the time was going, and immediately awakened. The writing

7 minutes and 8 more

was now produced. The process began at just 7.17, so that at that moment the reckoning was exactly right; but, owing to a wheel coming off the instrument and having to be replaced, the writing itself was spread over four minutes. . . .

On April 20th [P—11] was told that half-an-hour after his next arrival he was to wind up a ball of string, and to let me know how the time was going. He arrived next evening at 8.30, and was set to the planchette at 8.43. He wrote,

13 minett has passed and 17 more minetts to pass.

Some more experiments followed, and it so happened that at 9, the exact time when the fulfilment was due, he was in the trance. He suddenly said "Oh!" as if recollecting something, but did not move; he was then woke, and at 9.2 he walked across the room to where some string was lying, and wound it up. On April 18th an exactly similar order was given, except that the thing to be done was to take off his coat. He arrived at 9.10 on April 20th, and was set to the planchette at 9.15, and while reading a newspaper aloud with intelligence and complete comprehension, he wrote,

*5 minett has passed 25 minuett has got passed and then I shas
take off my coat.*

The order, however, was fulfilled at 9.21, almost immediately after the conclusion of the writing. . . .

Another day the same "subject" was told that when I coughed for the sixth time he was to look out of the window. He was woke, and I gave at intervals five coughs—one of which, however, was a failure, owing to its obvious artificiality. He was set to the planchette, and the words produced were,

When Mr. Gurney cough 6 times I am to look out.

At this point I read the writing, and stopped it. I asked if he had noticed my coughing, and he said, "No, sir;" but this, of course, showed no more than [that] he had heard without attending. He was now hypnotised, told that I wanted to know how often I had coughed, and at once woke. The writing recommenced,

4 times he has cough and 2 times more he has to cough.

I coughed twice more, and he went to the window, drew aside the blind, and looked out. Two minutes afterwards I asked him what sort of a night it was. He said, "Fine when I came in." I said I thought I had seen him looking out just now, but he absolutely denied it. . . .

Later, P—11 was told that when I spoke the thirtieth word he was to walk to the door and come back again, and was then woke. I made natural remarks at intervals, taking care to count the words I used. The thirtieth produced no result. I added one, and then told him to come and write. The writing was,

*Mr. Gurney spoke 30 words Mr. Smith I think I am right don't
you think so?*

He then returned to his former seat, and sat down for a second; then got up, walked to the door, looked at it, and came back again. Re-hypnotised, and questioned as to the words I had used, he remembered most of them, but not all.

In Gurney's paper, "Recent Experiments in Hypnotism," in the *Proceedings S.P.R.*, vol. v. pp. 3-17 (1888), are recorded a number of other ingenious experiments showing the intelligence of subliminal mentation in carrying out post-hypnotic suggestions. These were executed automatically while the supraliminal intelligence of the subject was closely engaged in some other task; e.g. he would, while reading aloud, automatically work sums or write a second line to a couplet rhyming with the first,

which had been given him. On one occasion a subject "correctly multiplied 12s. 3 $\frac{3}{4}$ d. by 8, repeating 'God save the Queen' meanwhile, with every other word left out."

551 B. Professor Delbœuf's experiments, recorded in the paper entitled "De l'Appréciation du Temps par les Somnambules," in the *Proceedings* S.P.R., vol. viii. pp. 414-421, were directed simply towards testing the power of calculating the lapse of time. His subjects were two sisters, whom he calls M. and J., country girls of twenty and twenty-three, servants in his family, with whom many of his most famous hypnotic experiments had been made (see **534 A** and **E**). He made suggestions to them to perform various trivial actions in a certain number of minutes from the time the suggestion was given. Eleven experiments were made, the suggestions to take effect after intervals varying from 350 to 3300 minutes. Two experiments (with intervals of 900 and 1500 minutes) succeeded completely; in three others the idea of the action suggested occurred to the subject at the right time, but was not carried out; in four cases the action was performed at the wrong time, the errors varying from 25 to 95 minutes; in the two experiments with intervals of 3300 minutes, the impulse to do the action arose, but at the wrong time, and was not carried out. It must be noted that M. and J. were quite uneducated, could hardly tell the time by the clock, and constantly made mistakes in the simplest sums. Delbœuf also found that J. could apparently calculate no better when hypnotised than when awake.

551 C. The results obtained by Professor Delbœuf led Dr. J. M. Bramwell to try a much longer series of experiments on the appreciation of time by somnambules, which are by far the best observed and most instructive of any yet recorded. The account of them appeared first in Dr. Bramwell's paper on "Personally Observed Hypnotic Phenomena" in the *Proceedings* S.P.R., vol. xii. pp. 176-203 (1896), and a further account, with additional details and a discussion of cognate mental phenomena—hypnotic and other—was published in *Brain*, Summer Number, 1900, under the title of "Hypnotic and Post-Hypnotic Appreciation of Time: Secondary and Multiplex Personalities." I give extracts from both these sources. Full details are given in the original papers of the numerous precautions devised to guard against errors or deceptions, and other details, which are omitted here for want of space.

Miss A., the patient in question, aged nineteen, was first hypnotised by me on September 2nd, 1895. . . . The patient is intelligent and fairly well educated, but possesses no extraordinary calculating powers either in the normal state or in hypnosis. According to her mother, she has always been remarkably truthful and well-conducted, rather grave in disposition, and inclined to take the duties of life seriously. She is a dressmaker. . . . She never spontaneously recalled in the waking state anything that occurred in hypnosis. . . .

The experiments were all of the same character. On each occasion I

suggested to her, during hypnosis, that at the expiration of a varying number of minutes she should feel impelled to make a cross on a piece of paper with a pencil, and also, without looking at clock or watch, write down what time she believed it to be, and then immediately compare this with the actual time and, if possible, obtain corroborative testimony from her friends.

Experiment No. 1.—November 5th, 1895, 4 P.M. Suggestion to be realised in five hours and twenty minutes, *i.e.* at the expiration of that time the patient was to make a cross and put down the time in the manner just described. Result.—Correct.

Remarks.—On this occasion I did not say anything to the patient about the experiment, either before or after hypnosis. I told her mother its nature, but not the time at which the suggestion should be fulfilled. At 9.15 the same evening her mother noticed that the patient was restless, and asked her what was the matter. She replied, "I feel I must do something, but cannot tell what." At 9.20 P.M. she rapidly made a cross with a pencil and wrote twenty minutes past nine on a piece of paper, at the same time saying, "It's all silliness." There was no clock in the room, but her mother went into the next room where there was one, and found that the time was 9.20. When I again saw the patient I explained the nature of the experiments I proposed making to her, and instructed her always to carry a pencil and paper with her during the day, and to put one by her bedside at night. I told her I should make these experimental suggestions from time to time, but not on each occasion when she visited me. In many instances I did not calculate when the suggestions fell due, and in others the calculations I made at the time were proved to be erroneous, and the results of the experiments were in these cases only determined when the series was completed. . . .

Experiment No. 5.—Wednesday, December 18th, 3.45 P.M. Suggestion in 24 hours, 2880 minutes. Result.—3.45 P.M., Saturday, December 21st. Correct. . . .

Experiment No. 9.—December 31st, 1895, 4 P.M. Suggestion in 11,525 minutes. Result.—11.5 A.M., Wednesday, January 8th. Wrong.

Remarks.—The result ought to have been 4.5 P.M., January 8th. I re-hypnotised her on that day, and asked her to recall the suggestion I had made on December 31st. She said it was to be executed in 11,225 minutes. The supposed suggestion of 11,225 minutes had been carried out correctly.

I now attempted to find out during *hypnosis* the patient's mental condition in reference to these suggestions. In reply to my questions she informed me: 1. That when the suggestions were made in hypnosis she did not calculate when they fell due. 2. That she did not calculate them at any time afterwards. 3. That she had no recollection of them when awakened. 4. That no memory of them ever arose in the waking state. 5. That shortly before their fulfilment she always experienced a motor impulse, that her fingers moved as if to grasp a pencil and to perform the act of writing. 6. That this impulse was immediately followed by the idea of making a cross, and of the time. 7. That she never looked at clock or watch until after she had written the figures.

Experiments.—Wednesday, January 8th, 1896.

No. 10.—4.5 P.M. Suggestion in 4417 minutes.

No. 11.—4.5 P.M. Suggestion in 11,470 minutes.

No. 12.—4.30 P.M. Suggestion in 10,070 minutes.

Results.—*No. 10.*—5.42 P.M., Saturday, January 11th.

No. 11.—3.15 P.M., Thursday, January 16th.

No. 12.—4.20 P.M., Wednesday, January 15th.—All were correct.

Remarks.—As the patient had stated in hypnosis that she made no calculations in reference to the suggestions, in order to vary the experiments I asked her as soon as I had made them, and before awakening her, to calculate mentally when they would fall due, and to tell me the result.

She replied as follows :—

"No. 10 in 3 days, 37 minutes, or twenty-three minutes to five next Saturday afternoon.

"No. 11 in 187 hours, 50 minutes, or 7 days, 9 hours, 50 minutes. Next Wednesday morning at five minutes to twelve.

"No. 12 in 1067 hours, 40 minutes, or 6 days, 23 hours, and 40 minutes. 4.20 P.M. next Wednesday."

[All these answers were wrong, except No. 12, in which the answer was right, but the calculation wrong. In spite of this, the suggestions were all carried out at the right time.]

When I made the patient calculate when the suggestions would fall due, and found that her calculations were wrong, I naturally concluded that, as she had fixed the date at which the suggestions were to be fulfilled in her own mind, in the hypnotic state, they would be carried out at the erroneous times. My astonishment was great when I found they were executed correctly. I re-hypnotised the patient and said to her, "You have not carried out these suggestions at the time you told me they would fall due. Why is this?" She replied, "What I told you was all wrong." "How do you know the others are right?" "I can't tell you, I only feel that they are." I was not able to elicit by questioning any memory of the processes by which the original mistakes were corrected. The patient assured me that from the time the suggestions were made she had never again thought of them, and that at the time of their fulfilment she had suddenly had the impulse to put down the figures. When doing so she had no recollection of her original calculations.

From this time I usually made a number of suggestions to the patient at each séance. Sometimes these started from the same hour, sometimes from different hours. In the latter case, the starting-points were usually imaginary. . . .

[From three to six suggestions were made in rapid succession on each occasion, to be fulfilled at intervals varying from 720 to 21,434 minutes. These series of suggestions were never read over to the patient more than twice, and sometimes only once, and that quickly. The last two series were the most complicated of all, as follows :—]

Experiments.—Thursday, May 7th, 3 P.M.

No. 50.—Suggestion in 8650 minutes.

No. 51.—Suggestion in 8680 minutes.

No. 52.—Suggestion in 8700 minutes.

I still further complicated these by suggesting as follows :—

"No. 50 is to be fulfilled in the waking state. Five minutes before 51 comes due you are to fall asleep. No. 51 is to be fulfilled while you are asleep, and five minutes afterwards you are to awake and remain so until after the fulfilment of No. 52. Eight minutes after 52 falls due you are again to fall asleep."

Result.—These suggestions were carried out correctly, with the exception that she fell asleep at 3.31 instead of 3.35.

Experiments.—Wednesday, May 13th, 4.30 P.M.

On this occasion I said to the patient, "You are to carry out all the suggestions made last Thursday, but to-day you are to start from 2.55 instead of

from 3 P.M., and to each of them you are to add 1440 minutes." As I was much pressed for time, these suggestions were made very hurriedly, and without explanation, and I was not at all certain whether the patient understood them.

Results.—Correct, with the exception of slight differences between the correctly estimated time and the moment at which the suggestion was fulfilled.

Summary.—Fifty-five experiments are cited; of these one, apparently, was either not carried out by Miss A., or unrecorded by me, while in another (No. 9) she mistook the original suggestion, but fulfilled it correctly in accordance with what she thought it had been. Forty-five were completely successful, *i.e.* not only did Miss A. write down the correct terminal time, but this was done, also, at the moment the experiment fell due. Eight were partially successful. In these the terminal time was correctly recorded in every instance, but there were minute differences, never exceeding five minutes, between the patient's correct estimate of when the suggestion fell due and the moment at which she carried it out. The proportion which these errors bear to their respective intervals varies between 1 to 2028 and 1 to 21,420.

On twenty-four occasions Miss A. was asked to calculate [in hypnosis] when the suggestions fell due; she was wrong in the first nine instances, but in the remaining fifteen right in eleven and wrong in four. As the experiments advanced, not only the frequency, but also the extent of Miss A.'s errors in calculation decreased, and the answers were given much more rapidly. Sometimes the correct replies were almost instantaneous, and in these instances no conscious calculation could be traced. It is to be noted that Miss A.'s mistaken calculations had no effect on the correctness of her results. . . .

On [all occasions but one] when Miss A. was questioned in hypnosis as to the unfulfilled suggestions, she . . . recalled the fact that these had been made, but rarely remembered their exact terms. She always asserted that she had never thought of them, did not know how much time had elapsed since they had been given, nor when they were due. This was so even in cases where she had calculated the terminal time. . . . When Miss A. was questioned in hypnosis, after the execution of the suggestions, her memory on certain points was very clear. She could recall in every detail the terms of all experiments that had recently been carried out, *i.e.* she remembered the hours at which they had been made, the number of minutes suggested, her own calculations, if any, and the moment and circumstances under which the suggestions had been fulfilled. Putting aside the calculations she made at the time, in response to suggestion, she was unable to recall having made any others, or to give any information as to the methods by means of which she had correctly fulfilled the experiments. . . .

[Similar experiments, more or less successful, but not so striking as those with Miss A., were made with other somnambules, and details are given of some with Miss B. In her case], when a simple suggestion was given, Miss B. sometimes spontaneously calculated when it would fall due. Miss A., on the other hand, never made any spontaneous calculations at all. Apparently Miss B. did not spontaneously calculate the more complicated arithmetical problems. When she did so, in response to suggestion, her results were invariably correct, but, despite this, the experiments were not always fulfilled at their appropriate time. Miss A., on the contrary, was often wrong in her calculations, while the suggestions themselves were carried out with phenomenal accuracy.

The most fundamental difference between these cases and those of Gurney's given above seems to be that the method of estimation of time

really used by Dr. Bramwell's subjects could not be discovered by questioning during hypnosis, but appeared to belong to some stratum of consciousness more profound than the hypnotic (suggesting an analogy with the "inspirations of genius" or the feats of "calculating boys"); whereas Gurney's subjects, when hypnotised again before a suggestion was fulfilled, were conscious of keeping count of the lapse of time.

552 A. The following case of improvement of dramatic faculty in hypnosis is recorded by Dr. Dufay in a paper in the *Revue Philosophique* for September 1888, a translation of which appeared in *Proceedings S.P.R.*, vol. vi. pp. 407-427. The subject was a hysterical young actress, whom he had hypnotised several times previously. The special interest of this case is that hypnosis was produced apparently without the subject's knowledge, or suspicion that it was being attempted. (Other instances of the apparently telepathic production of hypnosis are given in the Appendices to Section 568.)

I said just now that I had managed to hypnotise Mdlle. B. by a word or a look, but I did not think that without real contact it could succeed unless I was close to her at the time. Having always noticed that intelligence is much more highly developed in the somnambulist state, I had sometimes hypnotised this very indifferent little actress by merely telling her, just as she was about to make her appearance on the scene, that she was going to sleep, which always procured her a great success with the public. It is a circumstance of this nature which introduces her into my present subject.

One evening I arrived late at the theatre. The manager was waiting anxiously for me in his office; he had changed the order of the pieces, and put the "Caprice" at the end of the entertainment, because he had just been informed by telegram that his *grande coquette* had missed the train, which was to have brought her from Tours to Blois. But he was relying on my assistance to substitute Mdlle. B. without damaging the performance.

"Does she so much as know her part?" I asked him.

"She has seen it played several times, but she has not rehearsed it."

"Have you expressed any hope that I might come to her assistance?"

"I took care not to do that: any doubt as to her talents would have been sufficient to have produced one of her attacks."

"Very well, do not let her know I am here. I will take advantage of this opportunity to make a very interesting experiment."

I did not show myself on the stage, but took my place in a close box at the far end of the house, which happened to be unoccupied, and the grating closed. Then, drawing myself together, I willed intently that Mdlle. B. might fall asleep.

It was then half-past ten. I learned at the end of the performance that at this same time the young artiste, stopping in the middle of her toilette, suddenly sank down on the sofa in her room, begging the dresser to let her rest a little. After a few minutes of drowsiness she got up, finished dressing herself, and went down to the stage. When the curtain rose I was not very confident of the success of my experiment, not then knowing what had taken place in the actress's dressing-room; but I was not long in satisfying myself, merely by seeing the action and attitude of my subject. She had retained in her memory this part

which she had not learnt, but had only seen played, and acquitted herself marvellously. There was, however, another suggestion that I must unconsciously have given her, when mentally ordering her to play the comedy, and that was to put herself *en rapport* with the other characters in the piece, since without that somnambulists only see and hear the person who has put them to sleep. However that may be, I was obliged to awaken Mdle. B. in order that she might take part in the supper which was given by the delighted manager.

She then remembered having thrown herself on the sofa, just as she had put on one of her gloves, and, finding herself seated there again, she imagined that we had come to tell her that the curtain was rising for the "Caprice." It was only on seeing her companions surrounding her, and congratulating her on her progress, that she understood what had taken place, and thanked me with a glance.

If it be objected that she had expected my arrival, then suspected my presence, or at least my influence, which had been so favourable to her talent on other occasions, and that self-suggestion had even in this case produced somnambulism—I have no reply to make.

In the same paper Dr. Dufay gives several other instances of the improvement of memory in hypnosis. Thus, a lady, after reading once a poem of a hundred and two lines, was hypnotised, and reproduced it correctly in automatic writing. The same lady, who was an excellent musician, when hypnotised, played from memory with perfect execution an overture of eight or ten pages to a new opera, which she had played through only once the day before.

552 B. From Dr. J. Milne Bramwell's "Personally Observed Hypnotic Phenomena" (*Proceedings S.P.R.*, vol. xii. p. 194).

In response to suggestion the subject may recall the events of waking life to a greater extent than he could do in the normal condition, as well as what has taken place during previous hypnoses; and, on awaking, may have lost all recollection of what has occurred. The lost memory can be restored to a greater or lesser extent by suggestion. The improvement in memory extends to remote as well as recent incidents, and I have noticed numerous examples of both. One patient, whose natural memory was unusually bad, was able to recall on awaking some verses with which she was previously unacquainted, and which were only read over to her twice during hypnosis. Another, who could play a few dance tunes upon the piano, but who could only do so with the music before her when awake, was able, when hypnotised and blindfolded, to play the same tunes much more brilliantly. I have found that subjects who could not remember events which happened at an earlier age than six or seven were able, when hypnotised, to recall those which had occurred at the age of two and a half years. In many of these instances I have obtained confirmatory evidence, at all events as regards the occurrence of the facts themselves, from the testimony of older relatives.

552 C. It is possible not only to improve memory by hypnosis, but also to recover memories that have lapsed from the normal consciousness, e.g.—as Dr. Bramwell has shown—those relating to the events of early childhood. Further, the memory of events occurring during secondary

states of consciousness, which the primary consciousness has never been aware of at all, may sometimes be recovered by hypnosis. The best known instance of this is the case of Ansel Bourne (225 A).

Dr. Dufay records another case as follows:—

With respect to the forgetfulness of what had taken place during an attack of somnambulism, I have published in the *Revue Scientifique* of December 1st, 1883, the case of a young servant girl, who, thinking that her mistress's jewels were not safe in the drawer where she had put them, hid them in another piece of furniture, where they seemed to her to be safer. Accused of having stolen them, and despite her denials (which were quite sincere), she was put in prison. One day, in paying a professional visit at the prison, I recognised her, having seen her serving at the house of one of my colleagues. Knowing her to be somnambulant, I put her to sleep, and she then related to me what she had done, and was much distressed at having no recollection of it when awake. I made her repeat her declaration before the examining magistrate, who, after verification, had her set at liberty.

Many cases of the effects of hypnotism on memory are given in the *Revue de l'Hypnotisme*, e.g. a case recorded by Dr. Pitres (vol. ix., 1895, p. 164) of a patient who for several days in succession remembered when hypnotised her dreams of the previous night, which she could not recollect while awake.

553 A. The following is a striking instance of the utilisation of hypnotic suggestion to avoid waste of energy in a responsible and exhausting occupation. Dr. A. Forel, in a paper on "Quelques Suggestions" in the *Revue de l'Hypnotisme*, vol. vi. p. 357 (1892), writes:—

At the Burghölzli Asylum, in order to watch the patients with suicidal tendencies during the night, we employ warders who have received appropriate hypnotic suggestions. The nurse's bed is placed at the side of the patient's, and the suggestion is given that she shall sleep well and hear nothing except any unusual sound the patient may make. If the latter attempts to get out of bed, or to do herself any harm, the nurse awakes at once, otherwise she sleeps soundly, despite the unimportant noises and movements made by the patient.

This system succeeds admirably, provided we select suggestible warders for it. The inappreciable advantage is that the nurse does not get tired (I have sometimes continued this sleeping watch with the same nurse for more than six months without her suffering the slightest fatigue), and that the danger of ordinary watching—that of falling asleep, despite every precaution—does not exist.

I have not had a single accident to report, with regard to patients watched in this manner, for four years. It is curious to observe the surprise sustained by the said patients—melancholics—to see themselves so well watched in this way.

553 B. An interesting case of intelligent mental action, which was apparently beyond the subject's normal powers, and the origin of which was only traced to the hypnotic condition by accident, is recorded by Dr. Bramwell in one of the papers above referred to (*Brain*, Summer Number,

1900, p. 207). The subject was the Miss A. of his time experiments (551 C). She sometimes remained undisturbed for an hour or two in his room in the hypnotic condition while he was treating other patients. On being questioned in hypnosis as to her mental life under these conditions, she replied as follows:—

“When you do not speak to me, and nothing occurs that interests me directly, I generally think of nothing, and pass into a condition of profound restfulness. Once, however, I had an important dress to make and was puzzled how to do it. After you had hypnotised me and left me resting quietly, I planned the dress. When I awoke I did not know I had done so, and was still troubled about it. On my way home I suddenly thought how the dress ought to be made, and afterwards successfully carried out my ideas. I believed I had found the way out of the difficulty there and then, in the waking state; I now know I did so some hours previously when hypnotised.” When the subject was aroused she had no recollection of what she had said, and still believed she had planned the dress when awake.

Dr. Liébeault, in a paper in the *Revue de l'Hypnotisme*, January 1889 (already referred to in 527 A), gives several cases of the use of hypnotism in education,—the schoolboys on whom suggestion was practised for the purpose acquiring a greater power of concentrating their attention on their lessons. See also the references to papers by Dr. Bérillon and others in the same Appendix, and in 528 A.

555 A. The question of “hypnotic crimes” was thoroughly discussed by Dr. Liébeault in his book, *Du Sommeil et des États Analogues* (1866). Later, Dr. Liégeois, whose speciality is medical jurisprudence, made many experiments with Dr. Liébeault's patients to test the practicability of criminal suggestion. He suggested to them fictitious crimes, such as murder, theft, perjury, &c., and made them give him receipts for money which he had never really lent them. One subject was induced to fire a revolver, which she was told was loaded, at a magistrate; another at her own mother; the latter subject was also made to accuse herself before a magistrate of having committed a murder. A young man dissolved in water a powder which he was told was arsenic, and gave it to his aunt to drink; afterwards he completely forgot this act. These experiments were published in 1884 in a memoir entitled *La Suggestion Hypnotique dans ses Rapports avec le Droit Civil et le Droit Criminel*, which was expanded in 1889 into a book, *De la Suggestion et du Somnambulisme dans leurs Rapports avec la Jurisprudence et la Médecine Légale*.

Dr. von Schrenck-Notzing, in *Die gerichtlich medicinische Bedeutung der Suggestion* (published in the *Archiv für Kriminal-Anthropologie und Kriminalistik*, Leipzig, 1900), distinguishes three classes of crimes which might be aided by suggestion: (1) crimes against a hypnotised person, of which a few instances have been known to occur; (2) crimes committed by means of hypnotised persons; and (3) crimes incited by suggestion in the waking state. About the possibility of the second class, there is much difference

of opinion ; some authors, as Fuchs and Benedikt, denying it completely, while others, as Liébeault and Liégeois, think it sufficiently important to be taken account of in the administration of justice ; Bernheim and Forel, again, take an intermediate view. Liébeault, as quoted by Schrenck-Notzing, instances a boy who had often been made to commit small thefts by way of experiment, and who afterwards developed kleptomania.

Under the head of crimes caused by suggestion in the waking state, Schrenck-Notzing quotes the Sauter case (1899), in which a woman was accused of attempts to commit several murders by unlawful means (black magic). The evidence showed that she had been incited to these attempts by a fortune-teller playing on her superstitious and hysterical temperament. Falsification of evidence by suggestion comes under the same head, *e.g.* in the trial of Berchtold for murder at Munich in 1896, newspaper reports of the case excited the public mind, and produced a crop of false witnesses, who made on oath a number of contradictory statements, all apparently in good faith.

Bernheim, in "Les Hallucinations rétroactives suggérées dans le sommeil naturel ou artificiel" (*Revue de l'Hypnotisme*, December 1889, p. 168), describes how he made a roomful of eleven patients believe that they had witnessed an assault on one of the hospital attendants, the supposed culprit himself sharing in the delusion.

It must be observed, however, that most of the subjects used in the "laboratory" experiments of Liébeault, Liégeois, and Bernheim seem to have been in a feeble state of body or mind, with little power of moral resistance—sometimes, perhaps, with positive criminal tendencies ; and the false witnesses in the Berchtold trial were obviously ill-balanced and hysterical. Such cases, therefore, afford no evidence of the possibility of undermining settled moral principles by hypnotic suggestion. Further, it has been pointed out that Liégeois' subjects probably knew, in spite of his precautions, that the crimes suggested to them were fictitious, and would have refused to commit real crimes.

Other investigators, such as Delbœuf, have found that their subjects resist improper or immoral suggestions, and the ability of the subject to resist anything opposed to his waking conscience is also maintained by Dr. J. M. Creed, of Sydney (see "My Experience of Hypnotic Suggestion as a Therapeutic Agent," in *The Australian Medical Gazette* of January 20th, 1899). These views are strongly supported by the experience of Dr. Bramwell, quoted below.

On the subject of hypnotic crimes, see also Gilles de la Tourette, *L'Hypnotisme et les États Analogues au point de vue médico-légal*, and V. Bentivegni, *Die Hypnose und ihre civilrechtliche Bedeutung* (Leipzig, 1890). A useful general discussion of the subject, with numerous references to authorities, is given in the chapter on "The Legal Aspects of Hypnotism" in Moll's *Hypnotism*.

555 B. Dr. Bramwell points out (see "What is Hypnotism?" in

Proceedings S.P.R., vol. xii. pp. 204-58) that his own views as to the complete independence of the hypnotised subject's will had been long ago maintained by Braid, who considered that the subject had acquired new and varied powers, but had not at the same time lost his volition or moral sense. Braid asserted that he had proved that no one could be affected by hypnotism at any stage of the process unless by voluntary compliance. His subjects were docile and obliging; but despite this, they refused all criminal suggestions, and even developed a higher sense of propriety than characterised their normal condition.¹ Against the view of Bernheim, Dr. Bramwell maintains that the so-called hypnotic crimes have no analogy with the simple automatic actions which subjects may easily be trained to perform. He goes on (p. 233):—

When I commenced hypnotic work some seven years ago, I, like Delbœuf, believed that the hypnotic subject was entirely at the mercy of the operator. I was soon aroused from this dream, however, not by the result of experiments made to test the condition, but from the constantly recurring facts which spontaneously arose in opposition to my preconceived theories. In the paper printed [in *Proceedings* S.P.R., vol. xii. pp. 176-203] under the heading "So-called Hypnotic Automatism," I cited a number of cases in which suggestions had been refused by hypnotic subjects. I also mentioned two subjects who had rejected certain suggestions and accepted others. Miss F., for example, recited a poem, but would not help herself to a glass of water from my sideboard, while Mr. G. would play one part, but not others, and committed an imaginary crime.

These subjects accepted suggestions which were apparently in opposition to their normal character. For instance, Miss F., who was extremely nervous and shy about singing or reading aloud, not only before strangers, but also before certain members of her own family, recited a poem in the waking state which I had read to her during hypnosis. Her mother told me that, under ordinary circumstances, she would rather have died than have done so. While Mr. G., who refused the rôles of dissenting minister and hawker, accepted that of showman. He also, without the least hesitation, promptly put a piece of sugar in a friend's tea-cup, after having been assured it was arsenic. When asked why he had poisoned his friend, he replied, laughing, "Oh, that's all right, he has lived long enough!" I made no attempt to ascertain G.'s mental condition in reference to the supposed crime, but I think one can, without much difficulty, imagine it. G. was a respectable tradesman and a somewhat devout Dissenter, and it is not unnatural to suppose he refused the part of fish-hawker as this was not in keeping with his social position, and that of minister as it offended his religious susceptibilities, and accepted that of showman because it contained nothing objectionable to him. Would it be reasonable to suppose that he should at the same time be capable of weighing fine distinctions between the suggested alterations in personality and unable to understand the experimental nature of the crime? He, by the way, affords the only instance in which an imaginary crime has been carried out by one of my own patients. All others, without exception, have absolutely refused such suggestions.

Why should Miss F. have recited the poem and refused to take a glass of

¹ See also as to Braid's views on this point, "James Braid; his Work and Writings," by Dr. Bramwell, in *Proceedings* S.P.R., vol. xii. pp. 127-66.

water from my sideboard? The answer to the first question is obvious. She was extremely anxious to get rid of the nervous embarrassment from which she suffered, and thus the suggestion contained nothing opposed to her volition. She herself explained the second; after leaving my house her mother re-hypnotised her, and asked why she had refused my suggestion, whereupon she replied, "I do not know Dr. Bramwell well enough to help myself unasked to a glass of water." . . .

[Other illustrative cases are given, and Dr. Bramwell continues:—]

These, and many similar facts, have forced me to abandon all belief in so-called automatism or helpless obedience; still, I must refer to some of the arguments in support of it before attempting to analyse further the mental condition in hypnosis.

(1) When subjects successfully resist suggestion, it is usual to explain this by assuming that they have not been so deeply hypnotised as those in whom no resistance has manifested itself. I cannot admit the correctness of this in my cases. During the last seven years I have had frequent opportunities of examining hypnotic subjects, at home and abroad, and have nowhere observed more profound somnambules than amongst my own patients, rarely, in fact, seeing cases to equal them. All to whom I have referred not only exhibited the phenomena of profoundest somnambulism, but nearly all had been subjects of painless operations in the hypnotic state.

(2) The personality of the operator, and his method of training his subjects, is supposed to play an important part in the acceptance or rejection of suggestions. Granting that this be true, it does not explain the resistance which I encountered. I commenced by believing that the subjects were entirely at my mercy, and did my best to develop their supposed obedience.

(3) The existence of one class of phenomena is considered as necessarily implying the existence of another and totally differing class. Durand le Gros asks: "Is it possible that suggestion should have the power of producing extraordinary physical changes and yet be without this particular effect upon the moral state?" The facts I have already cited answer this question in the affirmative. . . .

(4) Evidence in favour of obedience afforded by cases in which the subjects are alleged to have accepted criminal and analogous suggestions. These are important. The fact that the phenomenon of helpless obedience was invariably absent in my patients does not justify me in concluding that it did not sometimes occur in those of others. These cases of so-called automatism fall into two classes: (*a*) where an imaginary crime has been suggested; (*b*) where a real act has been performed, which it is assumed the patient would not have submitted to in the normal state.

(*a*) First, as regards imaginary crime. . . . A somnambule puts a piece of sugar into her mother's tea-cup, while her medical man makes various absurd and untruthful assertions as to its composition. Bernheim and Liébeault assert that the subject accepted these absurd statements as true, because, being hypnotised, she was unable to distinguish between truth and falsehood, while Delboeuf claims that she had sufficient sense left to know exactly what she was doing. To neither does it seem to have occurred to ask the subject during hypnosis what she thought about the matter herself. If they had done so, she would promptly have solved the difficulty, and told them that while they were gravely discussing probabilities, she was quietly laughing in her sleeve at the grotesque absurdity of the whole performance. [In his paper referred to above,

pp. 197-202, Dr. Bramwell gives instances showing that his patients when hypnotised fully understood the nature of the suggestions made to them.] . . .

(b) Where a real act has been performed, which it is assumed the patient would not have submitted to in the normal state. . . . Before this can be used as an argument in favour of the helpless obedience of the hypnotised subject, one is justified in demanding that it should be clearly proved that under similar circumstances the patient would have objected to [it] in the waking condition. . . .

Strangely enough, the most marked case of resistance to suggestion that I have observed was shown by Liébeault's celebrated somnambule, Camille. To this I have already referred (*op. cit.*, p. 197), but I wish to emphasise the fact that the classic hypnotic automaton, the one who was supposed to carry out a suggestion with the fatality of a falling stone, refused one, not on moral grounds, but apparently from pure caprice.

The difference between the hypnotised and the normal subject, as it appears to me from a long series of observed facts, is not so much in conduct as in increased mental and physical powers. Any changes in the moral sense, I have noticed, have invariably been for the better, the hypnotised subject evincing superior refinement. As regards obedience to suggestion, there is apparently little to choose between the two. A hypnotised subject, who has acquired the power of manifesting various physical and mental phenomena, will do so in response to suggestion, for much the same reasons as one in the normal condition. In the normal state we are usually pleased to show off our various gifts and attainments, more especially if we think they are superior to those of others, and in this respect the hypnotised subject does not differ from the normal. Both will refuse what is disagreeable; in both this refusal may be modified or overcome by appeals to the reason, or to the usual motives which influence conduct. When the act demanded is contrary to the moral sense, it is usually refused by the normal subject, and invariably by the hypnotised one.

556 A. Some of the most striking cases of moral reforms produced by hypnotic suggestion are those recorded by Dr. Auguste Voisin. For instance :—

In the summer of 1884 there was at the Salpêtrière a young woman of a deplorable type.¹ Jeanne Sch— was a criminal lunatic, filthy in habits, violent in demeanour, and with a lifelong history of impurity and theft. M. Voisin, who was one of the physicians on the staff, undertook to hypnotise her on May 31st, at a time when she could only be kept quiet by the strait jacket and *bonnet d'irrigation*, or perpetual cold douche to the head. She would not—indeed, she could not—look steadily at the operator, but raved and spat at him. M. Voisin kept his face close to hers, and followed her eyes wherever she moved them. In about ten minutes a stertorous sleep ensued, and in five minutes more she passed into a sleep-waking state, and began to talk incoherently. The process was repeated on many days, and gradually she became sane when in the trance, though she still raved when awake. Gradually, too, she became able to obey in waking hours commands impressed on her in the trance—first trivial orders (to sweep the room and so forth), then orders involving a marked change of behaviour. Nay more; in the hypnotic state she

¹ *Annales Médico-Psychologiques*, 1884, vol. ii. p. 289 *seqq.*

voluntarily expressed repentance for her past life, made a confession which involved more evil than the police were cognisant of (though it agreed with facts otherwise known), and finally of her own impulse made good resolves for the future. Two years later, M. Voisin wrote to me (July 31st, 1886) that she was then a nurse in a Paris hospital, and that her conduct was irreproachable. It appeared, then, that this poor woman, whose history since the age of thirteen had been one of reckless folly and vice, had become capable of the steady, self-controlled work of a nurse at a hospital, the reformed character having first manifested itself in the hypnotic state, partly in obedience to suggestion, and partly as the natural result of the tranquilisation of morbid passions.

M. Dufour, the medical head of another asylum,¹ has adopted hypnotic suggestion as a regular element in his treatment. "Dès à présent," he says, "notre opinion est faite : sans crainte de nous tromper, nous affirmons que l'hypnotisme peut rendre service dans le traitement des maladies mentales." As was to be expected, he finds that only a small proportion of lunatics are hypnotisable ; but the effect produced on these, whether by entrancement or suggestion, is uniformly good. His best subject is a depraved young man, who after many convictions for crimes (including attempted murder) has become a violent lunatic. "T.," says Dr. Dufour, "a été un assez mauvais sujet. Nous n'avons plus à parler au présent, tellement ses sentiments moraux ont été améliorés par l'hypnotisme." This change and amelioration of character (over and above the simple recovery of sanity) has been a marked feature in some of Dr. Voisin's cases as well.

See also a case given by Dr. Voisin in the *Revue de l'Hypnotisme*, vol. iii., 1889, p. 130, and Appendices to sections 527-530.

557 A. A case in which jealousy had produced actual insanity is given in the *Revue de l'Hypnotisme* for May 1889, p. 345, by Dr. A. Dorez. In the same *Revue*, for November 1893, p. 141, Dr. Bourdon records a case of morbid jealousy cured by hypnotic suggestion, of which the following is a summary :—

Mme. X., twenty-four years old, anæmic, irritable, had under the influence of an ungovernable jealousy become violent, subject to fits of unreasonable temper. She could no longer eat nor sleep ; had reached an extreme degree of emaciation ; she coughed, and her breathing was irregular and hard. Her life appeared to be in danger, and Dr. Bourdon was consulted. Mme. X. was hypnotised with tolerable ease, after fifteen minutes' fixation of the eyes and suggestion of the idea of sleep. Dr. Bourdon suggests to her in a state of light hypnosis that she is not jealous, and knows she has no reason to be ; that she will yield no more to bad temper, and will be amiable towards her husband ; finally, that she feels the need of sleep, and food, and calm. On waking she has no recollection of the hypnotic suggestions. This first séance is followed by amelioration, and the suggestions are repeated on seven consecutive days. After the seventh day she feels quite well, and wishes to go back home and to see her husband. Her affection for him has returned. Finally, harmony and happiness were restored in the home, and her jealousy was completely

¹ Dr. E. Dufour, médecin en chef de l'asile Saint-Robert (Isère). See *Annales Médico-Psychologiques*, September 1886, p. 238, and *Contribution à l'étude de l'hypnotisme*, par le Dr. Dufour, Grenoble, 1887.

cured. Dr. Bourdon states that at the time of writing, eight months after the treatment, there had been no relapse.

563 A. Rachel Baker,¹ one of the most noted "sleeping preachers," was born at Pelham, in Massachusetts, in 1794. Her parents were Presbyterians of limited means, and the chief element in her education, which was otherwise limited to seven months' regular schooling, was religious instruction. She is said to have been a child "of a serious make, of few words, timorous, and much given to melancholy, . . . [her] mental faculties, in the opinion of all those best acquainted with her, are far from being beyond what is common to females." In June 1811, at the age of seventeen, she fell into a state of religious melancholy, which gradually became more acute till November of the same year, when the somnambule condition first appeared; being apparently asleep in a chair in the evening, she talked incoherently of her fears of hell, &c. The fit or trance, with the same kind of talk, constantly recurred till January 27th, 1812, when a mental crisis occurred in the waking state—a climax of terror and despair, succeeded by a kind of "conversion," which produced a happy and calming effect on her mind. From this time onwards the trances continued, but her talk became much more regular and rational, and many persons used to come and listen to it.² It consisted of prayers and religious addresses, and those who knew her well declared that her intellectual faculties were increased to an extraordinary degree while in the trance. It was observed "that all that Rachel expresses in her state of somnolism is the result of preconceived ideas and opinions, but delivered with a readiness and a fluency which is very far above her waking state," and the specimens quoted bear out this view. The so-called "fits," which occurred almost every evening, lasted about forty-five minutes, beginning and ending with slight epileptiform symptoms, and passing off into natural sleep for the rest of the night. In her waking state she knew nothing of what had happened in the "fit," except from the information of others. No other morbid symptoms of any kind were detected in her by the doctors who report on the case; the "fits" ceased during temporary ill-health, and returned as soon as she recovered.

Two other cases of "sleeping preachers" are recorded in the same book—that of Job Cooper, a Pennsylvanian weaver, in 1774, and Joseph Payne, a boy of about sixteen, at Reading in England, in 1759, whose case is described in *The Gentleman's Magazine* for May 1760. See also the case of "X+Y=Z" in Chapter IX.

564 A. Besides the references given in **541 F** to hypnotised and

¹ See "Remarkable Sermons of Rachel Baker, and Pious Ejaculations, delivered during Sleep," by Dr. Mitchell, M.D., Professor of Physic, the late Dr. Priestley, LL.D., and Dr. Douglass (London, 1815).

² "Several hundreds every evening flock to hear this *most wonderful Preacher*, who is instrumental in converting more persons to Christianity, when *asleep*, than all the other Ministers together, whilst *awake*." (*Op. cit.* title page.)

somnambulant subjects foreseeing and successfully prescribing for the symptoms of their diseases, see also the remarkable case of Anna Winsor (237 A), and that of Elizabeth Squirrell, referred to below (565 A).

A case in which symptoms of a markedly hysterical type followed accurately the predictions of the patient, ending in her complete recovery, was given by Dr. N. Cervello, in his *Storia di un Caso d'Isterismo con Sognazione Spontanea* (Palermo, 1853), and is summarised in the *Journal S.P.R.*, vol. ix. p. 333.

Another curious case of prevision of the details of an illness—exercised not in spontaneous somnambulism, but in hypnosis—was given in Dr. Alphonse Teste's *Manuel Pratique du Magnétisme Animal* (1841), and recently reprinted in the *Revue des Études Psychiques*, January, February, and March, 1901, p. 74, from which I summarise it.

The subject, Mme. M., was a patient of Dr. Teste's, who had often proved clairvoyant. On a certain Friday, being alone with her and her husband, Dr. Teste hypnotised her and tried to find out how far she could foretell the future. She proceeded to tell them what would happen, *but only in relation to herself*. She said that on the following Tuesday, between 3 and 3.30, something—she could not tell what or where—would frighten her; she would have a fall, which would cause a miscarriage; at 3.30 she would faint for eight minutes, and would be very ill for the rest of the day and night. On Wednesday there would be considerable hæmorrhage; on Thursday she would be much better, and would get up, but at 5.30 P.M. the hæmorrhage would come on again and be followed by delirium; she would then have a good night, but would lose her reason on Friday evening. This state would last for three days, after which she would recover. In answer to questions, she declared that no precautions could possibly avert the accident. On awaking she ignored, as usual, everything that had happened in her trance. Dr. Teste impressed on her anxious husband the necessity of keeping her in complete ignorance of the prediction, and himself took careful notes of all the details of it, which he showed the next day to a medical friend of his, Dr. Latour.

On the Tuesday he came to Mme. M.'s house, and found her lunching with her husband, apparently in the best of health and spirits. He said that he wished to spend the day with them. Soon afterwards he hypnotised her for a few minutes, when she repeated her prediction exactly, saying as before that she could not tell what would frighten her, nor where it would be. On waking she again knew nothing of the prediction.

Dr. Teste and her husband determined to take all possible precautions against the accident, and, as the hour approached, not to let her out of their sight for a moment. Nevertheless, a few minutes after 3.30 she went out of the room, accompanied by her husband, suddenly saw a rat—an animal to which she had an intense antipathy; the shock of seeing it caused her to fall, and the results of the accident followed exactly as she had predicted.

This case—though a remarkable instance of self-suggestion—obviously affords no clear evidence of anything further, since Mme. M.'s

prevision related simply to her own actions. She could not tell beforehand what would be the cause of her fright; the rat—if it was a real, and not a hallucinatory one—seems to have acted as a mere *point de repère* for the suggestion to attach itself to. If there had been no rat, Mme. M.'s subliminal self would probably have conjured up some other cause of fright, real or imaginary, and the effects would have followed in due course.

It will be noted that many, if not all, these cases of self-suggestion relate to hysterical symptoms, which are probably caused, as well as cured, by the subliminal self.

565 A. The following case of clairvoyance during spontaneous somnambulism was published by Dr. Dufay in a paper in the *Revue Philosophique* for February 1889, a translation of which appeared in *Proceedings S.P.R.*, vol. vi. pp. 415-27. The writer of the account was M. Badaire, formerly director of the École Normale at Guéret, the subject, Théophile Janicaud, having been one of his pupil-teachers. Janicaud had been subject to frequent attacks of somnambulism from about the age of eight to ten; afterwards they ceased almost entirely till he was nineteen. M. Badaire writes:—

GUÉRET, February 5th, 1860.

. . . During the first year that he was at school we noticed nothing unusual in him; but during the excessive heat in the months of June and July 1859 the condition of young Janicaud completely changed, and attacks of somnambulism occurred every night, with a frequency which soon gave cause for anxiety as to his health. In a few weeks he was so much altered as to be hardly recognisable even to the members of his family. His eyes were sunken, tired, and haggard, and an extreme thinness took the place of robust health.

Every evening he got up, walked about the dormitory, descended to the study to work in the dark, or wandered about the gardens for hours at a time, after which he went back to bed. . . .

One evening about 11 o'clock Janicaud, having escaped from the dormitory [in spite of all the precautions taken to avoid the risks of his nocturnal expeditions] knocked at the door of my bedroom.

"I have just arrived from Vendôme," he said, "and have come to give you the news of your family. M. and Mme. Arnault are well, and your little son has four teeth."

"As you have seen them at Vendôme, could you go back again and tell me where they are at present?"

"Wait . . . I am there . . . They are sleeping in a room on the first floor; their bed is at the farther end of the room, to the left. The nurse's bed is to the right, and Henry's cradle close to it."

The description of the room and the position of the beds were perfectly exact, and the following day I received a letter from my father-in-law telling me that my child had cut his fourth tooth.

A few days later Janicaud came to me at about the same time, telling me that he had again come from Vendôme, and that an accident had happened to the child during the day. My wife, being much startled, anxiously inquired what the accident was.

"Oh! do not be frightened, Madame, reassure yourself, there will be no serious consequences, whatever the doctor, who is now with the child, may think. If I had known that I should have caused you so much alarm, I should not have spoken of it. It will be nothing."

The next morning I wrote to my father-in-law to tell him what Janicaud had said, and begged for news of the child by return of post. The answer was that he was perfectly well, and that no accident had taken place.

But in the month of September, when I went home for the holidays, I learnt the whole truth, which my father-in-law, on the advice of the doctor, had hidden from me. He told me that at the time when Janicaud came to tell me that an accident had happened, the doctor did not expect the child to live through the night. During the day the nurse, having got hold of the key of the cellar, had become completely intoxicated, and the child having been fed by her when in this condition, was seized with violent sickness, which endangered his life for several days.

One night Janicaud suddenly jumped up in bed, and turning to one of his companions, said—

"See, Roullet, how careless you are. I certainly told you to shut the door of the bookbinding workshop, but you did not do it, and a cat, in eating the paste, has just knocked over the dish, which is broken into five pieces."

Some one went down at once to the workshop, and it was found that what the somnambulist had said was perfectly correct.

The following night he related how he saw on the Glény road the body of a man, who had been drowned while bathing in the Creuse, and that he was being brought to Guéret in a carriage. Next day I made inquiries, and heard that an inhabitant of the town had really been drowned the previous day at Glény, and that his body had been brought to Guéret during the night. But nobody in the house, not even in the town, had known of the accident the day before.¹

M. Simonet, the assistant master, and Janicaud's brother-in-law, once consulted him, when in the somnambulist state, about his child, who had been suffering for some months from a cyst behind the ear, which the doctors feared might result in decay of the bone. Janicaud pronounced their fears groundless, and recommended the use of a certain herb, which grew in the garden, and which he undertook to gather for them.²

But the somnambulist, walking barefoot, accidentally stepped upon a thorn, and the shock woke him before the plant was secured.³

The child recovered soon after, as Janicaud had said it would: . . .

His health now giving cause for alarm, he was sent home for change and exercise, and while away suffered very few attacks, and these only during the first few days. One which took place two days after joining his family deserves some notice. He rose up during the night with the fixed determination of going fishing. M. Simonet decided to accompany him, and before starting succeeded in inducing him to alter the nature of his excursion, and go and visit a relative

¹ Facts of the same description are reported by Dr. Macario (*Du sommeil, des rêves, et du somnambulisme*, 1857), who borrowed them from F. Lebeuf. Here also it is a case of spontaneous somnambulism. (Dr. D.)

² Possibly comfrey, of whose astringent properties Janicaud may have heard. (Dr. D.)

³ When he got up in the sleeping state he always dressed himself completely, with the exception of his feet.

residing some distance off. This was done, Janicaud being undisturbed from his sleeping condition either by the noise of barking dogs or by the fatigues of the walk. At last he decided upon going home, and on the way, having come to a narrow and dangerous path by the river, his brother-in-law begged him to be careful as to where he put his foot. Janicaud, however, assured him that he could see the better of the two, and as a proof asked his companion whether he saw the match which was under his left foot. M. Simonet at once felt under his foot, and sure enough found a match there. Not only was it very dark, but Janicaud with his night-cap drawn over his face was some thirty paces ahead.

Noteworthy, too, were the means which he used to take to free himself from his chain at night. Once with a penknife he cut off a small portion of a window-sash close at hand, and from it modelled a key, with which he easily undid his padlock.

[M. Badaire concludes :—]

It may not be useless to make an observation of possible interest from a scientific point of view, which is, that during an attack of somnambulism Janicaud is perfectly conscious of the state in which he finds himself. Indeed, he is generally very well pleased at his condition, and if attempts are made to awaken him, begs that it may not be done, as he is so much happier than in his waking state. Nevertheless, after each attack he suffers greatly from fatigue, and his appearance is noticeably altered. Ought this fatigue to be attributed to the extraordinary activities of his faculties during somnambulism, or may it be the result of the shock which he sustains in passing from one state to another?

Once awake, Janicaud has not the least recollection of what has taken place in his somnambulant state. But in each attack he remembers perfectly all that has been said and done in the preceding ones.

In his natural state Janicaud has an uncertain memory, and retains what he learns with difficulty; but on several occasions when he has been studying his history lessons in bed the assistant master has taken the book from his hand, and the somnambulist has then repeated the five or six pages which he had just read without omitting a syllable. Awakened immediately after, he had no recollection of what he had just read and repeated.

BADAIRE.

[Before forwarding his report, M. Badaire had called together the teachers and pupils of the École Normale and had read it aloud to them, asking them if they had any observations to make. All declared it to be scrupulously accurate.]

Dr. Pététin, in his *Electricité Animale* (Paris, 1808), describes a cataleptic patient of his, with remarkable powers of thought-transference. His account (pp. 55-57, and 62-65) of some experiments in which this lady was able to specify objects held in his hand, or inside his coat, or in the pockets of the bystanders, &c., is quoted in *Phantasms of the Living*, vol. ii. p. 345.

Serjeant Cox, in his "Mechanism of Man," vol. ii. pp. 175-77 (quoted in *Phantasms of the Living*, vol. ii. p. 347), gives an account of similar experiments performed by him with his sister when she was in a semi-conscious, trance-like state, which used to succeed the cataleptic fits from which she suffered.

In the case of Elizabeth Squirrell there was some indications of clair-

voyance (see *The Autobiography of Elizabeth Squirrell of Shottisham and Selections from her Writings: together with an examination and defence of her statements relative to her sufferings, blindness, deafness, entire abstention from food and drink during twenty-five weeks, and other extraordinary phenomena: also facts and opinions illustrative and suggestive.* By one of her Watchers. London, 1853).

In the case of Jane Rider (see *An Account of Jane C. Rider, the Springfield Somnambulist.* By L. W. Belden, M.D., Springfield, Mass., 1834), the phenomena, which seem to have been carefully observed and recorded, do not go clearly beyond hyperæsthesia. Her frequent attacks of spontaneous somnambulism were accompanied by an extraordinary increase in her power of vision, so that she could carry on domestic work, cooking, needlework, &c., rapidly and easily in a quite dark room, and could read fluently, as well as write, with thick bandages over her eyes and on both sides of her nose. But she could only read words within what would have been her field of vision had her eyes been opened and unbandaged; and she could not read through an opaque obstacle, such as brown paper. Dr. Belden concludes from these facts that she actually saw through the bandages, and puts down her special power of vision to an increased sensibility of the retina, combined with "a high degree of excitement in the brain itself, enabling the mind to perceive even a confused image of the object." He gives in an Appendix the case of Caspar Hauser, of Nuremburg (date about 1828), as recorded by Professor Daumer, in whom not only sight, but all the senses, were heightened to an almost incredible degree. (Cf. 539 A.)

568 A. The subject of these experiments in telepathic hypnotisation was Professor Pierre Janet's well-known subject, Madame B. ("Léonie"—see 230 A, &c.) and the first experiments were carried out with her at Havre, by Professor Janet and Dr. Gibert, a leading physician there, and described in the *Bulletins de la Société de Psychologie Physiologique*, Tome I., p. 24, and in the *Revue Philosophique*, August 1886.¹ I summarise those relating to hypnotisation at a distance.

October 3, 1885.—M. Gibert tries to put her to sleep from distance of half a mile; M. Janet finds her awake; puts her to sleep; she says, "I know very well that M. Gibert tried to put me to sleep, but when I felt him I looked for some water, and put my hands in cold water. I don't want people to put me to sleep in that way; it puts me out, and makes me look silly." She had, in fact, held her hands in water at the time when M. Gibert willed her to sleep.

October 9.—M. Gibert succeeds in a similar attempt; she says in trance, "Why does M. Gibert put me to sleep from his house? I had not time to put my hands in my basin." That the sleep was of M. Gibert's induction was shown by M. Janet's inability to wake her. M. Gibert had to be sent for.

It is observable, however, that MM. Janet and Gibert can *now* (April 1886) operate interchangeably on the subject; her familiarity with both seems to enable either to wake her from a trance which the other has induced.

¹ See also *Phantasms of the Living*, vol. ii. pp. 679-83.

October 14.—Dr. Gibert again succeeded in inducing the trance, from a distance of two-thirds of a mile, at an hour suggested by a third person, and not known to M. Janet, who watched the patient.

In February and in April, 1886, Madame B. was again brought to Havre, and some successful experiments (tabulated below) were made before my arrival on April 20th.

I give next extracts from my own notes of experiments, April 20th to 24th, 1886, taken at the time in conjunction with Dr. A. T. Myers, and forming the bulk of a paper presented to the Société de Psychologie Physiologique on May 24th (also published in *Proceedings* S.P.R., vol. iv. pp. 131-37).

Dr. A. T. Myers was present at the experiments throughout. Other observers were Dr. Gibert, Professor Paul Janet, Professor Pierre Janet, Dr. Jules Janet, Dr. Ochorowicz, and M. Marillier.

In order that the phenomenon of *sommeil à distance* may be satisfactory, we have to guard against three possible sources of error, namely, fraud, accidental coincidence, and suggestion by word or gesture.

The hypothesis of *fraud* on the part of operators or subject may here be set aside. The operators were Dr. Gibert and Professor Pierre Janet, and the detailed observations of Professor Pierre Janet, elsewhere published, sufficiently prove the genuineness of Madame B.'s somnambulant sleep.

The hypothesis of *accidental coincidence* would be tenable, though not probable, did the events of April 20th to 24th constitute the whole of the observed series. But the number of coincidences noticed by Dr. Gibert, Professor Janet, and others has been so large that the action of mere chance seems to be quite excluded. It is to be observed that, as Professor Janet tells us, the subject has, during an observation of several weeks (maintained by Mlle. Gibert when Professor Janet is not present), only twice fallen *spontaneously* into this somnambulant sleep, when no one willed her to do so; once before our arrival, on looking at a picture of Dr. Gibert, and once on April 21st, as narrated below. On the other hand, the observed cases of sleep deliberately induced from a distance amount, I believe, to at least a dozen.¹ I exclude, of course, the very numerous occasions when sleep has been induced by an operator present with the patient, by holding her thumbs, looking at her, &c. This, however, brings us to the third source of doubt, whether the sleep may not on *all* occasions have been induced by some *suggestion*, given perhaps unconsciously, by word or gesture. It was thus that I was at first inclined to explain Cases I. and II. among those that follow, but the other cases here given seem to negative the supposition. . . .

I. I pass on to describe the first case of *sommeil à distance*, April 21st. At 5.50 P.M. (an hour which was selected by drawing lots among various suggested hours) Dr. Gibert retired to his study and endeavoured to send Madame B. to sleep in the Pavillon, at a distance of about two-thirds of a mile. She was to fall asleep in the *salon*; whereas she habitually sits in the *kitchen* of the Pavillon (a house occupied by Dr. Gibert's sister).

It was supposed that the command would take about ten minutes to operate, and at about six Professor Janet, Dr. Ochorowicz, M. Marillier, my brother, and

¹ This number, as will be hereafter seen, has since been increased.

myself entered the Pavillon, but found that Madame B. was not in the *salon*, but in the kitchen. We immediately went out again, supposing that the experiment had failed. A few minutes later Professor Janet re-entered with M. Ochorowicz, and found her asleep in the *salon*. In the somnambulic state she told us that she had been in the *salon*, and nearly asleep when our arrival startled her, and had then rushed down to the kitchen to avoid us; had returned to the *salon* and fallen asleep as soon as we left the house. These movements were attested by the *bonne*, but it of course seemed probable that it was merely our arrival which had suggested to her that she was expected to fall asleep.

On this day she was ill and exhausted from too prolonged experiments on the previous days. In the afternoon she fell asleep of her own accord, and in the late evening (11.35 P.M.), when she had long been in bed, M. Gibert willed that her natural sleep should be transferred into somnambulic, and that she should dress and go into the garden of the Pavillon. Nothing followed on this attempt, unless an unusually prolonged sleep and complaints of unwonted headache next day were to be in any way connected herewith. On the whole, had I left after these experiments only, I should have referred the phenomena to suggestion of the ordinary hypnotic kind.

II. On the morning of the 22nd, however, we again selected by lot an hour (11 A.M.) at which M. Gibert should will, from his dispensary, which is close to his house, that Madame B. should go to sleep in the Pavillon. It was agreed that a rather longer time should be allowed for the process to take effect, as it had been observed (see M. Janet's previous communication) that she sometimes struggled against the influence, and averted the effect for a time by putting her hands in cold water, &c. At 11.25 we entered the Pavillon quietly, and almost at once she descended from her room to the *salon*, profoundly asleep. Here, however, suggestion might again have been at work. We did not, of course, mention M. Gibert's attempt of the previous night. But she told us in her sleep that she had been very ill in the night, and repeatedly exclaimed, "Pourquoi M. Gibert m'a-t-il fait souffrir? Mais j'ai lavé les mains continuellement." This is what she does when she wishes to avoid being influenced.

III. In the evening (22nd) we all dined at M. Gibert's, and in the evening M. Gibert made another attempt to put her to sleep at a distance from his house in the Rue Séry—she being at the Pavillon, Rue de la Ferme—and to bring her to his house by an effort of will.¹ At 8.55 he retired to his study, and MM. Ochorowicz, Marillier, Janet, and A. T. Myers went to the Pavillon, and waited outside in the street, out of sight of the house. At 9.22 Dr. Myers observed Madame B. coming half-way out of the garden-gate, and again retreating. Those who saw her more closely observed that she was plainly in the somnambulic state, and was wandering about and muttering. At 9.25 she came out (with eyes persistently closed, so far as could be seen), walked quickly past MM. Janet and Marillier, without noticing them, and made for M. Gibert's house, though not by the usual or shortest route. (It appeared afterwards that the *bonne* had seen her go into the *salon* at 8.45, and issue thence asleep at 9.15; had not looked in between those times.²) She avoided lamp-posts,

¹ It will be seen from the synopsis of experiments given below that the afternoon, and not the evening, was the time of day usually chosen.

² It was not unusual for her to sit in the *salon* in the evening, after the day's occupations were over.

vehicles, &c., but crossed and recrossed the street repeatedly. No one went in front of her or spoke to her. After eight or ten minutes she grew much more uncertain in gait, and paused as though she would fall. Dr. Myers noted the moment in the Rue Faure; it was 9.35. At about 9.40 she grew bolder, and at 9.55 reached the street in front of M. Gibert's house. There she met him, but did not notice him, and walked into his house, where she rushed hurriedly from room to room on the ground-floor. M. Gibert had to take her hand before she recognised him. She then grew calm.

M. Gibert said that from 8.55 to 9.20 he thought intently about her, from 9.20 to 9.35 he thought more feebly; at 9.35 he gave the experiment up, and began to play billiards; but in a few minutes began to will her again. It appeared that his visit to the billiard-room had coincided with her hesitation and stumbling in the street. But this coincidence may of course have been accidental. . . .

IV. [Account of a deferred mental suggestion, omitted here.]

V. On [April 23rd] M. Janet lunched in our company, and retired to his own house at 4.30 (a time chosen by lot) to try to put her to sleep from thence. At 5.5 we all entered the *salon* of the Pavillon, and found her asleep with shut eyes, but sewing vigorously, being in that stage in which movements once suggested are automatically continued. Passing into the talkative state, she said to M. Janet, "C'est vous qui m'avez fait dormir à quatre heures et demi." The impression as to the hour may have been a suggestion received from M. Janet's mind. We tried to make her believe that it was M. Gibert who had sent her to sleep, but she maintained that she had felt that it was M. Janet.¹

VI. On April 24th the whole party chanced to meet at M. Janet's house at 3 P.M., and he then, at my suggestion, entered his study to will that Madame B. should sleep. We waited in his garden, and at 3.20 proceeded together to the Pavillon, which I entered first at 3.30, and found Madame B. profoundly sleeping over her sewing, having ceased to sew. Becoming talkative, she said to M. Janet, "C'est vous qui m'avez commandée." She said that she fell asleep at 3.5 P.M.²

Professor Janet's paper in the *Revue Philosophique* for August 1886 enables me to give a conspectus of the experiments on *sommeil à distance* made with Madame B. up to the end of May (see next page). The distance was in each case between $\frac{1}{4}$ mile and 1 mile.

We have thus nineteen coincidences and six failures³—the failures all more or less explicable by special circumstances. During Madame B.'s visits to Havre, about two months in all, she once fell into ordinary sleep during the day, and twice, as already mentioned, became spontaneously entranced, one of these times being on April 21st, a day of illness and failure. She never left the house in the evening except on the three occasions on which she was willed to do so (experiments 14, 17, 21). Trials of this kind had to be made after dark, for fear her aspect should attract notice. The hours of the other experiments were generally chosen at the moment, to suit the operators' convenience; sometimes, as I have said above, they were chosen by lot.

¹ M. Gibert was not with us; but M. Janet often came to see her after M. Gibert had hypnotised her.

² On these two occasions (V. and VI.) no one actually saw her asleep before we entered the Pavillon, since we desired Mlle. Gibert not to watch her, for fear that she might guess that an experiment was going on.

³ Cases 1 and 4 were practically successes, but I have counted them as one success and one failure.

No. of Experiments.	Date.	Operator.	Hour when Given	Remarks.	Success or Failure.
1	1885 Oct. 3	Gibert	11.30 A.M.	She washes hands and wards off trance	$\frac{1}{2}$
2	" 9	do.	11.40 A.M.	Found entranced 11.45 . . .	I
3	" 14	do.	4.15 P.M.	Found entranced 4.30: had been asleep about 15 minutes	I
4	1886 Feb. 22	Janet		She washes hands and wards off trance	[$\frac{1}{2}$]
5	" 25	do.	5 P.M.	Asleep at once	I
6	" 26	do.		Mere discomfort observed . . .	O
7	March 1	do.		do. do. . . .	O
8	" 2	do.	3 P.M.	Found asleep at 4: has slept about an hour	I
9	" 4	do.		Will interrupted: trance coincident, but incomplete . . .	I
10	" 5	do.	5-5.10 P.M.	Found asleep a few minutes afterwards	I
11	" 6	Gibert	8 P.M.	Found asleep 8.3	I
12	" 10	do.		Success—no details	I
13	" 14	Janet	3 P.M.	Success—no details	I
14	" 16	Gibert	9 P.M.	Brings her to his house: she leaves her house a few minutes after 9	I
15	April 18	Janet		Found asleep in 10 minutes . . .	I
16	" 19	Gibert	4 P.M.	Found asleep 4.15	I
17	" 20	do.	8 P.M.	Made to come to his house . . .	I
18	" 21	do.	5.50 P.M.	My case I.: trance too tardy . . .	O
19	" 21	do.	11.35 P.M.	Attempt at trance during sleep: see my case I. . . .	O
20	" 22	do.	11 A.M.	Asleep 11.25: trance too tardy: my case II.: count as failure. . .	O
21	" 22	do.	9 P.M.	Comes to his house: leaves her house 9.15: my case III. . . .	I
22	" 23	Janet	4.30 P.M.	Found asleep 5.5, says she has slept since 4.30: my case V. . .	I
23	" 24	do.	3 P.M.	Found asleep 3.30, says she has slept since 3.5: my case VI. . .	I
24	May 5	do.		Success—no details	I
25	" 6	do.		Success—no details	I
					19

Further experiments with the same subject were made by Professor Janet in the autumn of 1886. The results, communicated to Professor Richet, were published by him in the *Proceedings S.P.R.*, vol. v. pp. 43-45 (also in the *Revue de l'Hypnotisme* for February 1888, which also contains an account of some less successful experiments by Professor Richet himself). Thirty-five experiments were made, of which sixteen were successful, Madame B. being found asleep at intervals varying from five

minutes to an hour after the attempt was made; in two cases the result was doubtful, and the other seventeen attempts failed altogether.

568 B. With regard to the cases next to be quoted, it must be observed that when the operator is within sight or hearing of the subject, either the production of hypnosis by mental suggestion alone, or its prevention by "silent willing" while ostensibly trying to produce it, is inconclusive as evidence of telepathy. The subject, having been previously hypnotised by the operator, must be assumed to be familiar—subliminally at least—with his particular habits of unconscious physical expression in connection with hypnotisation, so that the slight unconscious indications of his intentions that would perhaps escape the notice of the ordinary bystanders might very likely be perceived by the subject.

The same objection cannot, of course, apply to the instances of hypnotisation at a distance by the same experimenters, which, if not produced telepathically or occurring accidentally, can only be attributed to self-suggestion.

The following account is from Dr. J. Héricourt, who was one of Professor Richet's ablest assistants in the editing of the *Revue Scientifique*. The observations were made and recorded in 1878, and contributed to the *Société de Psychologie Physiologique*, November 30th, 1885 (*Bulletins*, Tome I. p. 35). Dr. Héricourt's account, as well as Dr. Gley's, to be next quoted, were published in *Phantasms of the Living*, vol. ii. pp. 683, 685. In both cases I give a slightly abbreviated English translation, taken from Edmund Gurney's paper on "Hypnotism and Telepathy" in *Proceedings S.P.R.*, vol. v. pp. 222, 223.

The "subject"—Madame D.—was a young widow, in whom no trace of hysteria could be discovered. M. Héricourt found her exceedingly easy to hypnotise, and after about a fortnight could entrance her by his will alone, exercised without any word or gesture, and sometimes while Madame D. was in the midst of an animated conversation with other persons. On the other hand, he found that all the ordinary physical processes remained completely ineffectual if his will was not that the trance should ensue. He soon began to extend the distance between himself and his "subject," and instead of producing the effect from one corner of a room to another, he could produce it from one house or one street to another. The first trial from a distant street was specially interesting. While concentrating his thoughts on the desired effect, at 3 P.M., Dr. Héricourt was summoned to see some patients, and for a time forgot all about Madame D. He then remembered that he was engaged to meet her on the promenade at 4.30, but not finding her, he bethought him that possibly his experiment had succeeded, and towards five o'clock he vigorously willed that she should wake. In the evening Madame D., spontaneously, and without his having made the slightest allusion to her absence from the promenade, informed him that about three o'clock she had been suddenly seized by an irresistible inclination to go to sleep, though she never slept in the daytime. It was all she could do to walk into another room, where she fell on a sofa, and was afterwards found by a servant cold and motionless, *comme morte*. The servant shook Madame D. vigorously, but could not make

her do more than open her eyes. All that Madame D. remembered experiencing at this time was a violent headache, which disappeared towards five o'clock, the hour when M. Héricourt willed the undoing of his work.

This experiment was the first of a series, during which a number of persons had the opportunity of arranging the conditions and testing the results. The hypothesis of expectant attention was doubly excluded; for if M. Héricourt gave Madame D. notice of his intention to entrance her, but actually willed that she should remain awake, she retained her normal condition, and imagined that he had failed.

568 C. The next case, contributed by Dr. E. Gley, of 37 Rue Claude Bernard, Paris, is a record of some observations of his friend, Dr. Dusart, published in the *Tribune Médicale*, in May 1875.

The "subject" was a hysterical girl of fourteen, whom Dr. Dusart found very susceptible to hypnotism. He early remarked that his passes were ineffective if his attention was not strongly directed to the desired result; and this suggested to him to try the effect of purely mental suggestion. One day, before the usual hour for waking the patient had arrived, he gave her the mental command to awake. The effect was instantaneous: the patient woke, and again, in accordance with his will, began her hysterical screaming. He took a seat with his back to her, and conversed with other persons, without appearing to pay any attention to her; but on his silently giving her the mental suggestion to fall again into the trance, his will was again obeyed. More than one hundred experiments of the sort were made under various conditions, and with uniform success. On one occasion Dr. Dusart left without giving his usual order to the patient to sleep till a particular hour next morning. Remembering the omission, he gave the order mentally, when at a distance of 700 metres from the house. On arriving next morning at 7.30 he found the patient asleep, and asked her the reason. She replied that she was obeying his order. He said: "You are wrong; I left without giving you any order." "True," she said, "but five minutes afterwards I clearly heard you tell me to sleep till eight o'clock." Dr. Dusart then told the patient to sleep till she received the command to wake, and directed her parents to mark the exact hour of her waking. At 2 P.M. he gave the order mentally, at a distance of seven kilometres, and found that it had been punctually obeyed. This experiment was successfully repeated several times, at different hours.

After a time Dr. Dusart discontinued his visits, and the girl's father used to hypnotise her instead. Nearly a fortnight after this change it occurred to Dr. Dusart, when at a distance of ten kilometres, to try whether he still retained his power, and he willed that the patient should not allow herself to be entranced; then after half-an-hour, thinking that the effect might be bad for her, he removed the prohibition. Early next morning he was surprised to receive a letter from the father, stating that on the previous day he had only succeeded in hypnotising his daughter after a prolonged and painful struggle; and that, when entranced, she had declared that her resistance had been due to Dr. Dusart's command, and that she had only succumbed when he permitted her.

568 D. The next case is quoted from Dr. Dufay's paper already referred to (*Proceedings S.P.R.*, vol. vi. p. 411). The author's caution in

interpreting the phenomena adds to the value of his observations. The account is dated Blois, May 1888. It will be remembered that in the case quoted in 552 A, Dr. Dufay hypnotised an actress from a distant part of the theatre, but in that case it did not seem absolutely certain that she could not have suspected his presence in the theatre and his intention.

. . . Madame C. was thirty-five years of age, of a nervous temperament, and slightly rheumatic. For some time she had been subject to periodical attacks of headache and sickness, which the usual remedies had failed to relieve. Under these circumstances, I did not hesitate to try the effect of magnetism on my first visit to her. At the end of five minutes the pain passed off and the sickness ceased, and on every subsequent occasion the same thing took place. If my arrival was delayed the troubles continued; but hardly had I pulled the bell, and before the door was opened, Madame C. fell into a calm sleep. It was quite a different thing if any one else rang the bell, for then the invalid complained bitterly of the noise that was splitting her head.

Later on she even felt my approach from the further end of the street: "Ah! what happiness!" she would say, "here is the doctor coming, I feel myself cured!" and Monsieur C. would open the window to make certain of it, and would see me in the distance. And his wife never made a mistake. Sometimes he would try to encourage her by telling her that he saw me coming, but she knew that this was not true, and the sickness continued.

In a case of this sort, how could I hesitate to make an attempt at influencing her from a distance? Moreover, I was driven to it by circumstances. At the height of an attack Monsieur C., who had already been twice to fetch me, discovered where I was to be found. Being with a patient whom I could not leave for several hours, I assured Monsieur C., without being at all certain of it myself, that his wife would be asleep and cured when he got home again. I had the satisfaction of verifying this three hours later, when I ordered a profound sleep to last till the following day, which repaired the fatigues of the morning. "Thus the possibility of magnetising at a distance is not to be doubted," say my notes. But nowadays the objection of self-suggestion presents itself: I was expected; Monsieur C. had promised to bring me with him.

Am I going to find a more convincing example? Yes, certainly. It was, however, an act of simple curiosity without any therapeutic aim. Madame C. was in perfect health, but her name happening to be mentioned in my hearing, the idea struck me that I would mentally order her to sleep, without her wishing it this time, and also without her suspecting it. Then, an hour later I went to her house and asked the servant who opened the door whether an instrument, which I had mislaid out of my case, had been found in Madame C.'s room.

"Is not that the doctor's voice that I hear?" asked Monsieur C. from the top of the staircase; "beg him to come up. Just imagine," he says to me, "I was going to send for you. Nearly an hour ago my wife lost consciousness, and her mother and I have not been able to bring her to her senses. Her mother, who wished to take her into the country, is distracted. . . ."

I did not dare to confess myself guilty of this catastrophe, but was betrayed by Madame C., who gave me her hand, saying, "You did well to put me to sleep, Doctor, because I was going to allow myself to be taken away, and then I should not have been able to finish my embroidery."

"You have another piece of embroidery in hand?"

"Yes; a mantle-border . . . for your birthday. You must not look as though you knew about it, when I am awake, because I want to give you a surprise."

"Make yourself easy as to that, you will see me just as surprised as grateful the day when you make me this valuable present. But why do you mention it to me now?"

"Because you ought to know why I am pleased at not being able to go away."

I then explained to the husband and the mother that I had allowed myself to make an experiment, and it was settled amongst us that Madame C. should not be told of it. I then woke her as usual by means of passes from within outwards in front of her eyes, and she was told that she had fallen asleep after lunch, while reading the newspaper, which did not astonish her at all. . . .

I repeated the experiment many times with [Madame C.], and always with success, which was a great help to me when unable to go to her at once when sent for. I even completed the experiment by also *waking* her from a distance, solely by an act of volition, which formerly I should not have believed possible. The agreement in time was so perfect that no doubt could be entertained.

To conclude, I was about to take a holiday of six weeks, and should thus be absent when one of the attacks was due. So it was settled between M. C. and myself that, as soon as the headache began, he should let me know by telegraph; that I should then do from afar off what succeeded so well near at hand; that after five or six hours I should endeavour to awaken the patient, and that M. C. should let me know by means of a second telegram whether the result had been satisfactory. He had no doubt about it; I was less certain. Madame C. did not know that I was going away.

The sound of moanings one morning announced to M. C. that the moment had come; without entering his wife's room he ran to the telegraph office, and I received his message at ten o'clock. He returned home again at that same hour, and found his wife asleep and not suffering any more. At four o'clock I willed that she should wake, and at eight o'clock in the evening I received a second telegram: "Satisfactory result, woke at four o'clock. Thanks."

And I was then in the neighbourhood of Sully-sur-Loire, 28 leagues—112 kilometres—from Blois. . . .

I had no doubt as to the reality of action at a (perhaps unlimited) distance, when I observed this case, about twenty-five years ago. But now, so much am I struck by the improbability of the story, that I am more ready to admit that Madame C., at the moment when the pain and sickness commenced, thought that her husband had heard her moans and had hurried to secure my assistance, since she was unaware of my absence; that her conviction that I should give her relief as usual had sufficed to produce sleep by self-suggestion, and that the waking had taken place under the same influence, after a lapse of time sensibly equivalent to that during which I usually caused her to sleep. . . .

568 E. In the *Zoist* for April 1849 Mr. Adams, a surgeon of Lymington, writing four months after the event, describes how a guest of his own twice succeeded in mesmerising the man-servant of a common friend at a distance of nearly fifty miles, the time when the attempt was

to be made having in each case been privately arranged with the man's master. On the first occasion the unwitting "subject" fell at the time named, 7.30 P.M., into a state of profound coma not at all resembling natural sleep, from which he was with difficulty aroused. He said that "before he fell asleep he had lost the use of his legs; he had endeavoured to kick the cat away, and could not do so." On the second occasion a similar fit was induced at 9.30 A.M., when the man was in the act of walking across a meadow to feed the pigs.

For other cases of hypnotisation at a distance, see Professor Richet in the *Revue Philosophique*, February 1886, p. 199 (quoted in *Phantasms of the Living*, vol. ii. p. 332), and Dr. Dariex in the *Annales des Sciences Psychiques*, vol. iii., 1893, pp. 257-67. Dr. Wetterstrand of Stockholm also states in a letter published in Dr. Schmidkunz's *Psychologie der Suggestion* (Stuttgart, Enke, 1892), and translated in *Proceedings*, vol. ix. p. 216, that he has a patient whom he can send to sleep and wake up again from his house, and that he has also made her get up in a state of sleep from her own room and come to his.

Another case, involving an experiment not to be recommended, was recorded by Dr. Tolosa-Latour in the *Annales des Sciences Psychiques*, vol. iii., 1893, pp. 268-73. The subject of the experiment was a Mlle. R., whom Dr. Latour had treated hypnotically for hysterical paralysis since September 1886. Prior to his treatment, in 1885, she had had daily hysterical attacks, but both these and the paralysis had almost entirely disappeared at the time of his experiment, October 1890. She was then living at Madrid, and he was travelling in France. During a journey from Poitiers to Migné he attempted for an hour or two to send her to sleep and *pour fixer bien la suggestion* to produce a violent hysterical attack after the sleep. Some time after his return to Madrid he learnt of the complete success of his experiment. A letter from Mlle. R., written in March 1891, describing her experience, states that she had been perfectly well just before the attack, and had had no attacks of the kind since.

569 A. The production of local anæsthesia and rigidity is a common phenomenon, familiar to all hypnotic operators as the result of a definite verbal suggestion, and one that can also be produced in some subjects by self-suggestion (see **518 D**). The special feature of the experiments recorded in this Appendix and **569 B** is that they were carried out under conditions which, as the experimenters believed, *precluded any knowledge on the part of the subject as to which of his fingers was to be operated on*. Experiments of this type were first tried by Gurney from 1883 onwards, partly with a view to testing the reality of the "mesmeric effluence." I quote extracts from his latest account of them in his paper on "Recent Experiments in Hypnotism" in the *Proceedings S.P.R.*, vol. v. (1888), pp. 14-17. For the details, I must refer the reader to the paper itself.

Experiments of this most important class have been already described in these *Proceedings*.¹ In outline the *modus operandi* has been as follows: The "subject" is made to put his arm through a thick screen, extending high above his head, and to spread his ten fingers on a table in front of him. The fingers are thus completely concealed from his view, and the operator's hand is held, without contact, at a distance varying from about a third to three-quarters of an inch, over one or another of them, according to my selection, with the result that in a very large majority of cases the finger so treated, and that finger alone, becomes rigid and insensible to extremely severe treatment in the way of stabs, burns, and electric shocks. From my knowledge of the "subjects," and of the circumstances, I regard simulation as practically out of the question. But this is not really important, for the hypothesis of simulation has no application to the frequent cases where the rigidity was tested *before* the anæsthesia. The "subject" is told to double his fist, and no desire to deceive could have taught him which particular one of his ten digits was to remain recalcitrant.

In the recent series there have been 160 experiments of the described type with five "subjects." In all these cases I held my hand, in the same position as S.'s ["S." is Mr. G. A. Smith, the hypnotist who constantly assisted in Gurney's experiments], over one of the remaining nine fingers. In 124 cases S. alone produced the effect intended. In 16 cases S. and I both succeeded; and in 13 cases I succeeded, and S. failed. In the remaining 7 cases no effect at all was produced. . . .

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

The "subject" is occasionally, but not usually, conscious of some change in the finger as the experiment progresses. Asked to say whether he felt anything unusual, he would sometimes say that he felt "cold," "pins and needles," "numbness," or "creepiness," in a certain finger—which finger was in nearly every case the one under experiment. In connection with this point the following experiment with Wells is of great interest. Without telling him specially to observe any change in his fingers, one was made insensitive and rigid in the usual way. It was then "undone" by reverse strokings over the back of his hand, and he appeared to be in complete ignorance as to which particular finger had been the subject of experiment, and could not say which one had been affected. But entranced immediately afterwards, and told to write which finger had been stiffened, and then woke and set to the planchette, he wrote the right one. The experiment was repeated several times, with the same result. The planchette gave the information which the "subject" could not consciously supply.

Besides the above, forty-one experiments were made in which S., while holding his hand as usual, willed that no effect should be produced. Of these, thirty-six were successful (in the sense that no effect was produced), and five failed.

¹ See vol. i. pp. 257-60; vol. ii. pp. 201-205; vol. iii. pp. 453-59. For a discussion of the subject see the concluding portion of my paper in this number on "Hypnotism and Telegraphy."—E. G.

[Several experiments were made in which the selected fingers were covered with small screens, but these were generally unsuccessful. In other successful cases, selected spots on the bare arms of the subjects were operated upon, instead of fingers.]

569 B. Further experiments of the kind just described were carried out by Mrs. H. Sidgwick in 1890 and 1892 with the help of the same hypnotist, Mr. G. A. Smith, in the course of her experiments on thought-transference (see **573 A**). I quote a few extracts from the account given (pp. 577-93) in the paper by Mrs. Sidgwick and Miss Alice Johnson on "Experiments in Thought-Transference" in *Proceedings S.P.R.*, vol. viii. pp. 536-96, beginning with their summary of Gurney's theoretical discussion of his results.

Mr. Gurney discusses the possible explanation of his results in the . . . *Proceedings S.P.R.*, vol. v. pp. 254-59. He assumes that the conditions adopted secure—as they are designed to secure—that no indications as to which finger is to be operated on should unintentionally reach the subject through the eye, or the ear, or by touch. There remain then three hypotheses: (*a*) that this knowledge may reach his brain by means of a delicate perception, conscious or unconscious, of temperature or air-currents, caused by the proximity of Mr. Smith's fingers; (*b*) that it may be conveyed from Mr. Smith's mind to that of the subject by thought-transference; and (*c*) that some direct physical influence in which the ordinary channels of sense are not concerned is exercised through Mr. Smith's hand on that of the subject.¹

Mr. Gurney considered that the ineffectiveness of Mr. Smith's hand unless his will was engaged at the same time seemed alone fatal to hypothesis (*a*), which was also rendered almost untenable by the difficulty of supposing that the delicate perception assumed could have been delicate enough to make it possible to distinguish Mr. Smith's hand from Mr. Gurney's held similarly over another finger at the same time. Hypothesis (*b*), Mr. Gurney says, "seems excluded by the fact that the physical proximity of Mr. Smith's hand (no less than his concentration of will on the desired result) proves to be a necessary condition," and he concludes that the balance of probability is greatly in favour of hypothesis (*c*)—a direct physical influence, exercised through Mr. Smith's hand, in which the ordinary channels of sense are not concerned.

This brief introduction seemed necessary in order to explain the state of the question and the bearing of our own experiments on it. These, as will be seen, still further confirm Mr. Gurney's view as to the untenableness of his hypothesis (*a*), because we have succeeded in obtaining the result with a thick sheet of glass

¹ Mr. Gurney explains this hypothesis at greater length on pp. 257-59, vol. v. He thinks that if this specific influence exists, as a property of living tissue, there can be no doubt that it depends on the brain of the operator; since his attention and will to produce the effect are indispensable, and the same proximity of his hand which produces the effect also removes it—the only change of condition being in his intention. It is clear, however, that the nervous condition of the operator is not simply reproduced in the subject—the hand operated on assuming quite a different condition from that of the hand that operates. Therefore, "though finding its nearest analogue in induced electric currents, and though best, perhaps, described as *nervous induction*, [the influence] is essentially vital and *sui generis*."

between Mr. Smith's fingers and the subject's. They also exclude hypothesis (c) and remove Mr. Gurney's main objection to hypothesis (b) (thought-transference), because we have succeeded when Mr. Smith did not hold his hand over the subject's at all, but merely stood with folded arms looking at the finger to be affected. We therefore believe that the true explanation of the results is thought-transference or *mental* suggestion, received in some unconscious or "subliminal" manner by the subject's mind, and acting on his organism in the same way that an ordinary *verbal* suggestion may act. The process would thus be analogous to that supposed by Mr. Gurney to occur in hypnotisation at a distance.

Before proceeding to a detailed description of our own experiments, we may remark that even taking Mr. Gurney's alone, the balance of probability seems to us to be rather on the side of thought-transference than of a direct physical influence. His contrary opinion appears to us to rely too much on negative evidence, the force of which it is easy to over-estimate. In his unsuccessful experiments where willing without approaching the hand was used, the only *observed* difference in conditions was the intentional withholding of Mr. Smith's hand; but this difference may easily not have been the whole change actually produced in the conditions, and therefore may not have been the cause of the *non*-occurrence of the phenomena under observation. Our experiments show, in fact, that it was not the cause.

But we also think some of Mr. Gurney's positive results hard to interpret on any hypothesis of a physical influence acting immediately on the subject's nerves, and not through his brain by means of suggestion. We refer especially to the fact that occasionally the wrong finger was affected instead of, or as well as, the right one. For instance, in Mr. Gurney's experiments with little paper screens already mentioned, two fingers, the selected one and another, were protected by them, and in the first experiment both these fingers became stiff and insensitive. Now it is easy to see how this might happen if the result were due to "suggestion"—that is, to an impulse communicated to the per-*ci*pi-ent's brain which set the machinery to work to produce the nervous effect—for the suggestion can easily be conceived to go wrong. If it was self-suggestion, due to the perception of the little screens through the senses, it might naturally affect both fingers alike; and if it was mental suggestion through the action of the operator's mind on that of the subject, it is easy to suppose that Mr. Smith's attention was equally directed to both the marked fingers, though his hand only pointed to one. But it is hard to see how any specific influence from Mr. Smith's hand could affect the finger he was and the finger he was not pointing at, without affecting also the intervening ones.

Details of the Experiments.

For our own experiments we adopted the same arrangements as Mr. Gurney. The subject, who was always in a normal condition at the time of the experiments, sat with his hands passed through holes in a screen which extended sufficiently above and on each side of him to prevent his seeing the operator or his own hands. The hands were spread out on a table, and the finger to be operated on was silently indicated to Mr. Smith behind the screen by one of ourselves either by signs or in writing. Mr. Smith generally said nothing while an experiment was going on, and he remained behind the screen until the testing was finished. The subject was frequently engaged by one of us in conversa-

tion on topics outside the matter in hand during the process of making the finger insensitive, but sometimes we encouraged him to attend to his own sensations, with results which will be described below. When we believed the insensitiveness to have been produced, we ascertained, without moving the screen, which finger it was in by touching the fingers with the point of a pencil or some other convenient instrument, taking care to attack them in varying orders, sometimes beginning with the selected finger and sometimes taking it later in the series, so that no indication as to which finger we expected to find affected might be given by the order of testing. Occasionally the testing was done by one of us who was ignorant of which finger had been selected. Rigidity was ascertained by telling the subject to close his hands, when the affected finger remained extended. We often tried this before testing for insensitiveness, because it was free from the objection that in testing we might possibly ourselves indicate the finger. In some experiments we attempted to ascertain roughly the degree of insensitiveness by means of a small induction coil. To this we shall recur later when we discuss the nature of the effect produced.

Our experiments may be divided into six heads, according to the position and procedure of Mr. Smith.

[I omit the details, and give only the summary of the experiments made with the subject P. as follows:—]

	Number of			
	Successes.	Partial Successes.	Failures.	Trials.
(a) With Mr. Smith pointing ¹ at the selected finger	19		6	25
(b) A glass screen placed over P.'s hands, Mr. Smith pointing at the finger	18		3	21
(c) Mr. Smith not pointing at the finger, in the same room with P., from 2½ to about 12 feet off	19	2	16	37
(d) Mr. Smith in another room across a passage, both intervening doors open, looking through an opera-glass at the finger	3		3	6
(e) Mr. Smith in a different room from P., an intervening door closed		2	12	14
(f) Mr. Smith pointing, but willing that no effect should be produced	4			4
Totals	63	4	40	107

[The writers describe fully the means they used to test the anæsthesia, the degree of anæsthesia attained, and the means used for restoring sensibility. The next point described is one which, as they say, affords further strong evidence of the genuineness of the experiments, since the subjects were quite

¹ The writers explain this expression to mean that Mr. Smith's hand was held above the selected finger, his fingers pointing downwards towards it, at a distance varying up to about four inches from it.

unaware that the observations were being made, "such points never being discussed in their presence, even when they were hypnotised."]

Sequence of Effects.

An interesting point observed was that the loss of sensibility seemed to spread from the lower part of the finger upwards, and when the effect was slight the tip of the finger only was affected. We have recorded fourteen cases in which either the lower part only—or the lower part first—became insensitive, or more insensitive than the upper. The only case observed in which this rule did not appear to hold good was one (No. 55) in which—after an attempt longer than usual, viz., from five to ten minutes—the only part of the selected finger (the right thumb) that became insensitive was the inner side of the proximal joint. Another possible exception to the rule was an experiment with Miss B., in which the part selected to be made anæsthetic was a spot in the middle of the back of the left hand. Here the anæsthesia extended both above and below the spot, over the metacarpal and proximal joints of the middle finger.

Recovery seemed to proceed in the opposite direction, the sensibility spreading downwards towards the tip of the finger. It was only possible to observe this in a few cases, as recovery of the whole finger, when upward passes were used for the purpose, was generally very rapid. One case is recorded when the sensibility was completely restored by two such passes. In seven cases, however, we detected the gradual recovery referred to, which always followed the rule given.

The recovery of motor power and of sensibility was not always simultaneous. We have noted five cases in which the sensibility was recovered first and none in which the motor power first reappeared. Also, in making the experiments, the motor power was sometimes lost while the sensibility was wholly or partially retained (this was noted in five cases); but we never detected any case in which the loss of sensibility extended further than the loss of the motor power. In other words, it seemed that the motor effect could be produced both more easily and more completely than the sensory.

These latter observations, though only made casually in the course of our experiments, are in accordance with the general experience of other investigators. In the paper already referred to [518 D] on the influence of self-suggestion, it is said that "muscular rigidity [was the] most general form of phenomenon produced by self-suggestion," whereas local anæsthesia appeared more rarely. It is well known also that muscular rigidity is one of the easiest effects to produce by verbal suggestion.

Sensations Described by the Subjects in the Course of the Experiments.

When their attention was directed to their hands, the subjects were sometimes aware of peculiar sensations in one or more of their fingers during the operation. Mr. Gurney found this with two of his subjects, after he had experimented with them for some time and got them to attend to their sensations during the process, and the finger in which they occurred was nearly always the one under experiment. The prevailing sensation was cold, sometimes also "pins and needles," "numbness," and the like (*Proceedings*, vol. v. p. 15).

Both P. and Miss B., when asked to attend to their hands, often mentioned a sensation of cold in the selected finger, and if we tested at once we generally found its sensibility reduced below the normal. The difference of temperature,

if it existed at all, was not such as to be perceptible to ordinary touch. The sensation of cold soon went off, and the finger then became completely anæsthetic. It would, of course, be very easy—especially under the circumstances of the experiments—to imagine such a feeling as this, but its association with the right finger was certainly significant. The sensation, however, sometimes occurred in the wrong finger, but then anæsthesia never followed with P., though it occasionally did so with Miss B. . . .

Care was, of course, always taken, when the subject first spoke of the sensation, to avoid giving him hints as to whether the finger he mentioned was the one we had selected for experiment. After a time we left off encouraging him to pay attention to his sensations, for fear of rendering the fingers too susceptible to any chance suggestions. [Some experiments illustrating this are next described.]

569 C. Several sets of experiments are recorded in the S.P.R. *Proceedings*¹ in which the subject's power of response to a question was shown to be under the control of the unspoken will of the hypnotist, that will being directed during a long series of trials in accordance with an arbitrary list of *yeses* and *noes* drawn up by the committee who were conducting the experiments. One series of trials conducted by Professor Barrett (see *Proceedings* S.P.R., vol. iii. p. 417, and, for a more detailed account, *Phantasms of the Living*, vol. i. pp. 59-61) gave forty-three successes without a single failure. In the last six of these trials the hypnotist, who was a complete stranger to the subject, was at a distance of 17 feet from him, outside a door, through a narrow chink in which he received from Professor Barrett one or other of two cards, containing respectively the words *yes* and *no*. The question, "Do you hear me?" was every time addressed to the subject by Professor Barrett. To ensure a neutral tone, he took care (after the first twelve trials) not to know himself which of the two cards he gave the hypnotist until after the result, which, according to the will that had been exerted, was either the answer "yes," or silence.

Many cases are recorded in the *Zoist* of the induction or inhibition of particular actions through the "silent willing" of the mesmerist,² the subject being generally hypnotised at the time. These experiments were mostly of the type of the "willing game," but without contact between the agent and the subject.³ Unconscious muscular guidance was thus

¹ See *Proceedings* S.P.R., vol. i. p. 256; vol. ii. pp. 13-17; also *Phantasms of the Living*, vol. i. p. 59.

² See, e.g., *Zoist*, vol. iii. pp. 321, 323-24; vol. v. pp. 253, 260, 323; vol. vi. p. 289; vol. viii. pp. 126, 142, &c. See also *Phantasms of the Living*, vol. i. pp. 89-91. Pététin (*Electricité Animale*, p. 103) records that he could produce any movement in his cataleptic patients by his will alone. Puysegur also gives instances of "silent willing."

³ Speaking of the relation of the will to telepathic experiments in general, Gurney remarks (*Phantasms of the Living*, vol. i. p. 92) that the will of the agent or operator seems at first sight to come more into play when the subject is desired to perform some action than when the image of some object is attempted to be conveyed to his mind. But even in the former case "there is little foundation for the idea that the operator's

excluded, but the records are seldom sufficiently detailed to show that the possibility of all other physical indications was excluded, and though some of the observers (H. S. Thompson, at least, see *Zoist*, vol. v. p. 256) were well aware that hypnosis is often accompanied by hyperæsthesia, especially in reference to the hypnotist, they had not the knowledge that we now have of the possibilities of subconscious perception and interpretation. Still, it is difficult thus to explain away all the cases of "silent willing," for instance, those in which the subject was in a different place from the operator (see, e.g., *Zoist*, vol. viii. pp. 131-33, and 143-44), and we can hardly doubt that H. S. Thompson had real telepathic power as well as unusual facility as a hypnotist.

571 A. Different observers take different views of *rapport*. Bernheim and Liébeault believe that a real *rapport* exists between the subject and the operator, and that this follows as a natural consequence from the methods employed in inducing hypnosis. On the other hand, according to Braid, it was possible to create by suggestion an artificial state in which the subjects appeared to be *en rapport* only with the operator, but this condition was only apparent, not real. The subjects really heard the suggestions of others, though special artifices might be required to make them respond to them. Dr. Bramwell says (see "What is Hypnotism?" *Proceedings S.P.R.*, vol. xii. p. 229) :—

My own observations in reference to *rapport* have led me to conclusions similar to those of Braid, viz. : 1. That *rapport* does not appear unless it has been directly or indirectly suggested. 2. That the condition is always an apparent, and never a real one. It could always be experimentally proved that the subjects actually had been cognisant of what had been said and done by others who had not been placed *en rapport* with them. In those who did not know what was expected of them, and to whom neither direct nor indirect suggestions of *rapport* were made, this condition did not appear. On the contrary, they heard and obeyed any one who might address them.

Moll, in *Der Rapport in der Hypnose*, published in 1892, comes practically to the same conclusion as Braid in regard to *rapport*. viz. : that it is caused by direct or indirect suggestions of the operator, or by self-suggestions which result from the subject's conception of the nature of the hypnotic state.

571 B. Experiments in "community of sensation" were made by the "Committee on Mesmerism" of the S.P.R. first in 1883. The first series (see *Proceedings S.P.R.*, vol. i. pp. 224-27) were carried out with a boy named Wells, who was blindfolded and hypnotised by Mr. G. A. Smith. Out of twenty-four experiments in the transference of pains, the exact spot was correctly indicated by the subject twenty times.

will in any way *dominates* the other will, or that he succeeds by superior 'strength of will' in any ordinary sense. It is still primarily an *image*, not any form of force, that is conveyed—but an image of *movement*, i.e. an image whose nervous correlate in the brain is in intimate connection with motor-centres; and the muscular effect is thus evoked while the subject remains a sort of spectator of his own conduct."

On September 10th, 1883, Gurney made further experiments in the transference of pains and tastes with another subject, Conway. His account of them is as follows (see *Proceedings S.P.R.*, vol. ii. p. 17).

Conway sat with his eyes closed, in a tolerably deep trance. Mr. Smith and I stood behind him, without contact, and Mr. Smith preserved absolute silence. I from time to time asked Conway whether he felt anything, but of course gave no guiding hint or indication of whether he was right or wrong.

I pinched Mr. Smith's right upper arm. Conway at once showed signs of pain, rubbed his right hand, then passed his left hand up to his right shoulder, and finally localised the exact spot.

I silently changed to Mr. Smith's *left* arm. In a very few seconds Conway's right hand flew to the corresponding place on his own left arm, and he rubbed it, uttering strong complaints.

I nipped the lobe of Mr. Smith's right ear. Conway first rubbed the right side of his neck close to his ear; he then complained of his right leg, and used threats. I then gave a severe nip to his *own* right ear, and he made no sign of any sort. He then rubbed close to the left ear, and finally localised the spot on that ear exactly corresponding to the place touched on Mr. Smith's right ear.

I now pinched the right side of Mr. Smith's right thigh. Conway, without receiving any hint that he was expected to feel anything, immediately began to rub the corresponding part of his *left* leg.

Mr. Smith now put a succession of substances into his mouth, according to my indications, still keeping behind Conway, and preserving total silence. I kept Conway's attention alive by asking him from time to time what the taste was like, but gave not the faintest guidance, except in the single case of cloves, when—to see if Conway would take a hint—I asked if it tasted like spice, and he said it did not.

Mustard.—"Something bitter." "It's rather warm."

Cloves.—"Some sort of fruit." "Mixed with spirits of wine." "Not like spice." "Tastes warm."

Bitter Aloes.—"Not nice." "Bitter and hot." "Sort of harshness." "Not sweet." (I had suggested that it was sweet.) "Not nice." "Frightful stuff." "Hurt your throat when you swallow it." "Bitterness and saltiness about it."

Sugar.—"It's getting better." "Sweetish taste." "Sweet." "Something approaching sugar."

Powdered Alum.—"Fills your mouth with water." "Precious hot." "Some stuff from a chemist's shop, that they put in medicine." "Leaves a brackish taste." "Makes your mouth water." "Something after the style of alum."

Cayenne Pepper.—Conway showed strong signs of distress. "Oh! you call it good, do you?" "Oh! give us something to rinse that down." "Draws your mouth all manner of shapes." "Bitter and acid, frightful." "You've got some Cayenne down my throat, I know." Renewed signs of pain and entreaties for water.

The subject was now waked. He immediately said, "What's this I've got in my mouth?" "Something precious hot." "Something much hotter than ginger." "Pepper and ginger."

Further experiments of the same kind with the same subject, made by Gurney and Dr. A. T. Myers, are recorded in *Proceedings*, vol. ii. pp. 205-206.

571 C. Mr. M. Guthrie, whose experiments in thought-transference with persons in a normal waking condition are given in **630 B**, found that "community of sensation" sometimes existed between persons in a normal state, he being the first to observe this in the case of taste. In some of his experiments the tasters were himself, Gurney, and the present writer, and the percipients were his two principal subjects, Miss Relph and Miss Edwards. I quote part of the report made at the time from *Phantasms of the Living*, vol. i. pp. 52-54.

The taste to be discerned was known only to one or more of the three actual experimenters, and the sensations experienced were verbally described by the subjects (not written down), so that all danger of involuntary muscular guidance was eliminated.

A selection of about twenty strongly-tasting substances was made. These substances were enclosed in small bottles and small parcels, precisely similar to one another, and kept carefully out of the range of vision of the subjects, who were, moreover, blindfolded, so that no grimaces made by the tasters could be seen. The subjects, in fact, had no means whatever of knowing, through the sense of sight, what was the substance tasted.

Smell had to be guarded against with still greater care. When the substance was odoriferous the packet or bottle was opened outside the room, or at such a distance and so cautiously as to prevent any sensible smell from escaping. The experiments, moreover, were conducted in the close vicinity of a very large kitchen, from whence a strong odour of beefsteak and onions proceeded during almost all the time occupied. The tasters took pains to keep their heads high above the subjects, and to avoid breathing with open mouth. One substance (coffee) tried was found to give off a slight smell, in spite of all precautions, and an experiment made with this has been omitted.

The tasters were Mr. Guthrie (M. G.), Mr. Gurney (E. G.), and Mr. Myers (M.). The percipients may be called R. and E. The tasters lightly placed a hand on one of the shoulders or hands of the percipients—there not being the same objection to contact in trials of this type as where lines and figures are concerned, and the subjects themselves seeming to have some faith in it. During the first experiments (September 3rd and 4th) [1883] there were one or two other persons in the room, who, however, were kept entirely ignorant of the substance tasted. During the experiments silence was preserved. The last fifteen of them (September 5th) were made when only M. G., E. G., and M., with the two percipients, were present. On this evening E. was, unfortunately, suffering from sore throat, which seemed to blunt her susceptibility. On this occasion none of the substances were allowed even to enter the room where the percipients were. They were kept in a dark lobby outside, and taken by the investigators at random, so that often one investigator did not even know what the other took. Still less could any spy have discerned what was chosen, had such spy been there, which he certainly was *not*.

Under these conditions thirty-two experiments were made, which are described in detail. In nine cases the percipients named the actual substance used, and in five other cases described the taste with fair accuracy (e.g. "a sharp and nasty taste" for vinegar, "horrible and bitter" for bitter aloes, "something sweet and hot" for candied ginger). Other

experiments of the same kind were tried later (*op. cit.* pp. 55-58). See also *Proceedings S.P.R.*, vol. iii. pp. 424-52, for experiments by Mr. Guthrie in the transference of sensations of many different kinds; some of those relating to *pains* are quoted in 630 B.

For other experiments with hypnotised subjects in the transference of sensations by many different observers, see *Phantasms of the Living*, vol. ii. pp. 324-29, 338-45, 666-68. Some of these are quoted from the early mesmerists—Dr. Esdaile, the Rev. C. H. Townshend, Professor Gregory, and Dr. Elliotson.

572 A. The following case is quoted from Mrs. Sidgwick's paper "On the Evidence for Clairvoyance" in *Proceedings S.P.R.*, vol. vii. pp. 30-99. It is one of a group of four cases given by Mrs. Sidgwick, which were observed by Mr. A. W. Dobbie, of Gawler Place, Adelaide, South Australia, with various hypnotic subjects of his own. Mr. Dobbie had at that time practised hypnotism for ten or twelve years, chiefly with a view to alleviating suffering, and out of some five hundred subjects, had come across a few who seemed capable of clairvoyance. Mrs. Sidgwick made his acquaintance and talked over his cases with him during a visit of his to England in 1889. The account quoted here is a copy, Mr. Dobbie informed us, of the notes he "wrote down the moment the words were uttered."

July 4th, 1886.

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

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

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

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

On the next occasion (in the interval, however, the missing sleeve-link had been found, but left untouched), I again placed the link in her hand, and the

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

"I'm in a house, upstairs, I was in a bathroom, then I went into another room nearly opposite, there is a large mirror just inside the door on the left hand, there is a double-sized dressing-table with drawers down each side of it, the sleeve-link is in the corner of the drawer nearest the door. When they found it they left it there. I know why they left it there, it was because they wanted to see if we would find it. I can see a nice easy chair there, it is an old one, I would like it when I am put to sleep, because it is nice and low. The bed has curtains, they are a sort of brownish net and have a fringe of darker brown. The wall paper is of a light blue colour. There is a cane lounge there and a pretty Japanese screen behind it, the screen folds up. There is a portrait of an old gentleman over the mantelpiece, he is dead, I knew him when he was alive, his name is the same as the gentleman who acts as Governor when the Governor is absent from the colony,¹ I will tell you his name directly—it is the Rev. Mr. Way. It was a little boy who put the sleeve-link in that drawer, he is very fair, his hair is almost white, he is a pretty little boy, he has blue eyes, and about three years old. The link had been left on that table, the little boy was in the nursery, and he went into the bedroom after the gentleman had left. I can see who the gentleman is, it is Dr. Campbell. Doesn't that little boy look a young Turk, the link is quite a handful for his little hand, he is running about with it very pleased; but he doesn't seem to know what to do with it." (A) [Dr. Campbell was not present from this point.]

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

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

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

"The gentleman is asking that young Turk if he has seen it, he knows that

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

he is fond of pretty things. The little boy says 'No.' He seems to think it is fine fun to serve his father like that.

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

July 15th, 1886.

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

A. W. DOBBIE.

Memo. by Dr. Campbell.

ADELAIDE, July 9th, 1886.

At the point (A) the séance was discontinued till the next sitting, when I was absent. The conversation reported as passing between the children is correct. The description of the room is accurate in every point. The portrait is that of the late Rev. James Way. The description of the children and their names are true. The fact that the link was discovered in the drawer, in the interval between one sitting and the final one, and that the link was left there, pending the discovery of it by the clairvoyant, is also correct, as this was my suggestion to Mrs. Campbell when she showed it to me in the corner of the drawer. In fact, every circumstance reported is absolutely correct. I know, further, that neither of the clairvoyants has ever been inside of my door. My children are utterly unknown to them, either in appearance or by name. I may say also that they had no knowledge of my intention to place the link in their possession, or even of my presence at the séance, as they were both on each occasion in the mesmeric sleep when I arrived.

ALLAN CAMPBELL.

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

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

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

ALLAN CAMPBELL.

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

On this narrative Mrs. Sidgwick comments as follows:—]

There are several noteworthy points about this rather complicated case. In the first place, it will be noticed that the greater part of the information given by the clairvoyants might have been obtained by thought-transference from the

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

Another noticeable point in this case is that so far as the clairvoyants' remarks relate to the actions of those concerned—the children, Dr. and Mrs. Campbell, the servant—the descriptions are not of the present, but of the past.

Another case of Mr. Dobbie's relates to the tracing of a lost gold pencil-case through the same clairvoyant (*op. cit.*, pp. 68-70).

572 B. The *Zoist*, vol. vii. pp. 95-101, contains a similar case, communicated by Mr. E. H. Barth, of the finding of a lost brooch by means of the noted clairvoyant Ellen Dawson. The account is given by a Mrs. M., the owner of the brooch. Ellen Dawson described a former servant of Mrs. M.'s, who she said had stolen the brooch, and said that she had kept the case, with some diamonds in it, in her trunk, and sold the brooch for a very small sum; that it was then in a place like a cellar, with "lots of other property," silver spoons, &c., and that the servant had moved from the place she had lived at when she first left Mrs. M. This latter point was found to be correct, and Mrs. M. (who had suspected another of her servants), on the advice of the clairvoyant, sent for the girl to come to her house, and taxed her with the theft. Finally she confessed that she had stolen the brooch and pawned it, keeping the case and two diamond chains which were worn with the brooch. All the property was finally recovered. Mrs. M. had never seen Ellen Dawson before.

Ellen Dawson had been subject to epileptic fits as a child, for which she had been treated mesmerically, first by the Baron Dupotet, and afterwards by Mr. W. Hands, who, observing that she appeared to be able to see objects without the use of her eyes when in the sleep-waking state, endeavoured to cultivate the clairvoyant faculty in her. Some remarkable cases of her "travelling clairvoyance" are recounted by him in the *Zoist*, vol. iii. pp. 226-36, and the same number, pp. 236-41, contains a further account by Miss Boyle of her description of Rouen Cathedral, and incidents that had happened to Miss Boyle there, &c.

573 A. The longest and most important series of experiments in

thought-transference with hypnotised subjects carried out by members of the S.P.R. are those of Professor and Mrs. Sidgwick, described in the paper by them and Mr. G. A. Smith in the *Proceedings S.P.R.*, vol. vi. pp. 128-70, and in the paper by Mrs. Sidgwick and Miss Alice Johnson in vol. viii. pp. 536-96. I give brief extracts from both these papers.

The following is a general description of the first series of experiments, which took place in 1889 :—

The experiments in thought-transference about to be described have been carried out with four different percipients while in the hypnotic trance, Mr. [G. A.] Smith, who hypnotised them, being the agent. The experiments were usually directed and arranged by Mrs. Sidgwick, who also took the notes which form the basis of the present paper. On two or three occasions, however, she was absent, and her place was taken by Professor Sidgwick, who was also present on most other occasions in July and August.

Most of the experiments were in the transference of numbers of two digits, Mr. Smith looking at the numbers and the percipient guessing them. The number of experiments of this nature tried with Mr. Smith in the same room as the percipient was 664, of which 131 were successes; and the number tried with Mr. Smith in another room was 228, of which only 9 were successes. In these numbers an experiment in which two percipients were at work at the same time is counted as two. By a success we mean that both digits are correctly given, but not necessarily placed in the right order. Of the 131 successes with Mr. Smith in the same room the digits were reversed in 14; and of the 9 successes with Mr. Smith in a different room the digits were reversed in 1. We had no numbers above 90 among those we used. If the percipients had been aware of this, the probability of their guessing the right digits in the right order in one trial by pure chance would have been 1 to 81, and the probability of their guessing the right digits in any order half that. But, as at different times they guessed all the numbers between 90 and 100, we believe that they were not aware that our series stopped at 90, in which case their chance of being right in a single guess was 1 to 90. No one will suppose, therefore, that 117 complete successes in 664 guesses was the result of chance. Good days and bad days alike are included in the numbers given, though, as will be seen in the sequel, on some days no success at all was obtained. It was clear that the power of divining the numbers was exceedingly variable, but whether the difference was in the agent or the percipient, or on what circumstances it depended, we have so far been unable to discover.

Eight persons, at least, besides Mr. Smith, tried to act as agents, but either failed to hypnotise the percipients or to transfer any impression. Nor did others succeed in transferring impressions when the hypnotic state had been induced by Mr. Smith. Mr. Smith himself did not succeed except when the percipients were hypnotised.

[The account, written at the time, of the first day's experiments with each of the four percipients—Mr. W., Mr. T., Mr. P., and Miss B.—is next given. The numbers used were all those from 10 to 90 inclusive; each number was drawn at random from a bag, and placed in a little box which Mr. Smith held in his hand with its back towards the subject, who sat facing him with closed eyes. It was ascertained by experiment that the subject would have had

to move his head several feet to see the number. He was only told that he was to see numbers of two figures.

All the experiments are given in order in a tabulated form, including in each case the number drawn, the number guessed, and the conditions. The following is a summary of the trials with P. and T. :—

Percipient.	Guess completely Right.	Digits Right, but in Reverse Order.	One Digit Right in Right Place.	Wrong.	Total number of Trials.
With Mr. S. in same room { P. { T.	69 30	10 4	81 61	194 168	354 263
Total	99	14	142	362	617
Most probable number of successes by chance . }	8	...	106	...	...
With Mr. S. in another room { P. {	7	1	17	114	139
Most probable number of successes by chance . }	2	...	27	...	...

Of the 139 trials "with Mr. Smith in another room," there were 52 in which the two rooms were only separated by a curtain; 3 of the complete successes were obtained under these conditions. In the other 87 trials Mr. Smith (accompanied by one of the other experimenters) was in the passage outside, with the door closed, or in a room below. With T. 79 trials were made with Mr. Smith in another room, but the success obtained was not beyond what might be expected by chance.

The nature of the percipients' impressions and other cognate points are fully discussed in the paper. A detailed discussion is also given as to how far the conditions were adequate to prevent the impressions reaching the percipients through any of the ordinary channels of sense. The question of the possibility of unconscious whispering or counting by the agent is fully dealt with, and an analysis is given of all the wrong guesses, in order to test whether the mistakes are such as could have been produced by this means. The conclusion is reached that the mistakes could not be thus accounted for.¹

The question of the bearing of "number-habits" on these experiments is also discussed. On this subject, see the "Note on Number-habits," in 630 A.

¹ Messrs. Hansen and Lehmann, in a pamphlet entitled *Ueber unwillkürliche Flüstern* . . . (in Wundt's *Philosophische Studien*, vol. xi. part 4) endeavoured to show that the success of these experiments was due to unconscious whispering, on the ground that the mistakes made in them were similar to the mistakes that occurred in their own experiments in unconscious whispering. Professor Sidgwick, however, showed (*Proceedings S.P.R.*, vol. xii. pp. 298-315), by analysing all the experiments, that the number of correspondences in mistakes in the two sets were not more than might have been produced by chance, and that, therefore, no argument could be founded on them.

The experiments were continued at intervals during 1890 and 1891 by Mrs. Sidgwick, assisted by Miss Alice Johnson, Mr. G. A. Smith being the hypnotiser, and the principal subjects being P., T., and Miss B. The experiments were all made at Brighton, some in Mr. Smith's rooms, and some in Mrs. Sidgwick's lodgings.

Three different kinds of experiments were made: (1) in transferring numbers of two digits; (2) in transferring ideas other than numbers; (3) in producing local anæsthesia and rigidity by mental suggestion.¹

The first kind of experiments afforded important confirmation of the earlier series, in that success was obtained *with agent and percipient in different rooms*, no one in the same room with the percipient knowing what the numbers to be guessed were. A full description, with a plan, is given of Mr. Smith's rooms (one of the "arches" on the beach at Brighton), in which most of the experiments were made. The arch contained two floors, the upper entirely occupied by a sitting-room, and the lower consisting of a little lobby and two small rooms. The first conditions of the evening's experiments with Miss B. are described as follows:—

The persons present were Miss B., Professor Barrett, Mr. Smith, Mrs. Sidgwick, Miss Johnson, and T.; but T., with whom we have been experimenting, was hypnotised, and not attending to what was going on. Mr. Smith hypnotised Miss B. and tried three numbers while in the room with her and speaking to her. There was some success with these, and then Mr. Smith and Miss Johnson went downstairs to the lobby. Miss Johnson drew a number at random out of a bag containing all the numbers from 10 to 90, and handed it to Mr. Smith, who then tried to communicate it mentally to Miss B. A little bell or gong was rung upstairs by Mrs. Sidgwick as soon as a guess had been made, and again when the party upstairs were ready to begin another. As the bell was rung Mrs. Sidgwick, who had previously been put *en rapport* with Miss B., said, "There's another, Miss B.," or words to that effect; and Miss B. began to look out for an impression, which usually came to her in a visual form. Mrs. Sidgwick noted down her guesses and remarks, while Miss Johnson noted the numbers that she drew from the bag, and at intervals we compared notes. . . . It is hardly necessary to say that, as Mrs. Sidgwick was herself wholly ignorant of the number, it was impossible for her remarks to give any indications to Miss B.

[The nature and development of the percipients' impressions are fully discussed. Miss B.'s impressions were mostly visual, and generally seemed to develop gradually. Sometimes her eyes were opened, and she was made to see the number as a hallucination on a piece of paper. The number then sometimes appeared in a fragmentary way, and was liable to appear and disappear. On one occasion it was suggested successfully that the percipients should *hear* the numbers repeated instead of *seeing* them.

In forty-five out of the seventy-one experiments made in Mrs. Sidgwick's lodgings (the third section of the table given on p. 550), the numbers were guessed by means of table-tilting, Miss B. in forty-one cases being in a normal condition at the time, and tilting out the numbers apparently quite automatically. In four

¹ These experiments are described in 569 B.

cases, being hypnotised, she tilted out the numbers with the table, and at the same time made verbal guesses, which were *different* from those made through the table. The same method was used occasionally with P. and T., and on one evening the percipients were made to guess the numbers both verbally and by planchette-writing. A detailed comparison of the verbal guesses with those made unconsciously at the same time is given on pp. 550-52 of the paper. The two guesses were in most cases different. No more success was obtained with these automatic methods than by guessing in the ordinary way.

A table is given of the experiments of each day, with Miss B. as percipient, in guessing numbers of two digits, the agent, Mr. Smith, being in a different room. I summarise this table as follows:—

	Guess completely Right.	Digits Reversed.	First Digit only Right.	Second Digit only Right.	Wrong.	Total Number of Trials.
(1) Place—the Arch. Percipient up- stairs; agent downstairs . . . }	20	5	56	11	56	148
(2) Place—the Arch. Percipient down- stairs; agent upstairs . . . }	...	...	7	4	22	33
(3) Place—Mrs. Sidgwick's lodgings. Percipient in room; agent in passage, with door closed . . }	7	3	23	8	30	71
Totals	27	8	86	23	108	252
Most probable number of successes by chance }	3	...	46		...	...
Results obtained during the same period by Mr. Smith as agent in the room with Miss B. . . . }	26	3	27	21	69	146

Experiments in Transferring Ideas other than Numbers.

The most successful experiments under this head were those in which Mr. Smith was merely concentrating his mind on a "mental picture" of some sort, without looking at any real representation. The person who carried on the conversation with the percipient during the course of each experiment, and took notes of his remarks, was generally ignorant of the subject of the picture.

The percipient was sometimes made to receive the impression as a fully externalised visual hallucination seen with open eyes; usually as a picture on a blank white card on which he had been told that a picture would appear, and occasionally in a crystal used in the same way.¹ Latterly, the percipients

¹ Compare the similar experiments with P. and T. described in 624 A.

were generally induced to see the pictures when hypnotised with closed eyes. Full details are given of the experiments which the writers regarded as successful, with accounts of some failures, also a tabulated list of all the experiments tried. Those with agent and percipients in the same room are summarised by the authors as follows:—

Percipient.	Impression.			Number of Trials.
	Correct or partially correct.	Wrong.	None.	
Miss B. . . .	7	6	1	14
P.	14	6	7	27
T.	2	13	3	18
Whybrew . . .	6	2	2	10
Major	2	...	...	2
Totals . . .	31	27	13	71

I quote the first seven experiments with Miss B., of which four are counted as successful, viz. Nos. 1, 2, 5, and 7.

The first experiments with Miss B. took place on July 9th, 1890. The percipient, being in a hypnotic trance, had her eyes opened, and was given a card and told to look out for a picture which would come on it.

No. 1. The subject, chosen by Mrs. Sidgwick, was *a little boy with a ball*. Mr. Smith sat close to Miss B., but neither spoke to her nor touched her. Miss B. presently said, "A figure is coming—a little boy." Mrs. Sidgwick asked what he had in his hand, and Miss B. replied, "A round thing, a ball, I suppose."

No. 2. For the next experiment Mr. Smith sat behind a screen. The subject, *a kitten in a jar*, was again set by Mrs. Sidgwick. Miss B. said, "Something like an old cat—a cat—I think it's a cat." Mrs. Sidgwick—"What is the cat doing?" Miss B. (doubtfully).—"Sitting down." Mrs. Sidgwick—"Is there anything else but a cat?" Miss B.—"No, only scratches about."

No. 3. (Failure.) . . .

No. 4. Subject: *a Christy Minstrel with a banjo* (chosen by Mrs. Sidgwick, who took the notes). Miss B. said, "There's something long, something round in that one—a little cage of some sort—something that looks like a cage; yet there's something like a handle. A can! oh, it's a can! It's quite clear now." We then gave her a fresh card, and Mr. Smith moved round from behind the screen and sat close to her, still without speaking.

No. 5. The same subject (continued). Miss B. said, "Something here dark—a hand." Mrs. Sidgwick.—"Is it a woman's hand or a man's?" Miss B.—"A black hand." This seemed to be a partial success.

Mr. Smith then woke Miss B. up to ask her when she had to go, but finding that there was still a little time to spare, re-hypnotised her, and tried another subject.

No. 6. *A sailing-boat on the sea*. Mr. Smith sat behind the screen. Presently Miss B. said, "A man—black. He's got something in his hand—an instrument—sort of guitar thing." As we had not spoken about the Christy

Minstrel and banjo, this tardy emergence of the idea when Mr. Smith was thinking of something else, and after awaking and re-hypnotisation, was interesting.

We then changed Miss B.'s card, and Mr. Smith continued to think of the sailing-boat, but Miss B. only saw something like a bear, and we changed her card again. Of course during these changes we told her nothing about the subject, nor whether it was changed, nor whether she was right or wrong. Miss B. then said, "Very funny thing" (shaking her head); "can't see it coming to any figure. There's a mess—it doesn't come to any shape."

No. 7. At this point Mrs. Sidgwick asked Mr. Smith to come from behind the screen and sit near Miss B. Miss Johnson, who did not know what the subject of the picture was, asked Miss B. whether it was anything like an animal. Miss B. said, "No—got some prong sort of things—something at the bottom like a little boat. What can that be up in the air? Cliffs, I suppose—cliffs in the air high up—it's joining the boat—oh, sails—a sailing-boat—not cliffs—sails." This was not all uttered consecutively, but partly in answer to questions put by Miss Johnson; but as Miss Johnson was ignorant of the subject of the supposed picture, her questions could, of course, give no guidance.

[The following are five experiments made with P.:—]

As a preliminary to each experiment, P. was hypnotised and told by Mr. Smith that he would see a picture, then had his eyes opened, and was given a blank card to look at. The subjects of the pictures were chosen by Mrs. Sidgwick and written down by her. In the case of the first two, the subject for the picture was shown in writing to Mr. Smith before his final remarks to P. about looking for the picture to come on the card. In the case of the last three, it was only shown to him after he had explained to P. what he was to do, and he did not speak at all after he knew what the subject was. He sat near P., but behind him in all cases. Miss Johnson, who was ignorant of the subjects, took notes of P.'s conversation and other remarks that were made during the course of each experiment. P. occasionally addressed Mrs. Sidgwick, and she answered him, being of course very careful to avoid giving any indications by her remarks.

No. 15. (Failure.) . . .

No. 16. Subject: *A black kitten playing with a cork.* P.—"Something like a cat; it's a cat." Mrs. Sidgwick.—"What is it doing?" P.—"Something it's been feeding out of—some milk, is it a saucer? Can't see where its other paw is—only see three paws."

No. 17. Subject: *A sandwich man with advertisement of a play.* P. said, "Something like letter A—stroke there, then there." Mrs. Sidgwick.—"Well, perhaps it will become clearer." P.—"Something like a head on the top of it; a V upside down—two legs and then a head.—A man with two boards—looks like a man that goes about the streets with two boards. I can see a head at the top, and the body and legs between the boards. I couldn't see what was written on the boards, because the edges were turned towards me." Mr. Smith told us afterwards that he had pictured to himself the man and one board facing him, thus not corresponding to the impression which P. had.

No. 18. Subject: *A choir boy.* P. said, "Edge of card's going a dark colour. Somebody dressed up in white, eh? Can see something all white; edge all black, and like a figure in the middle. There's his hands up" (making a gesture to show the attitude) "like a ghost or something—you couldn't mistake it for anything but a ghost. It's not getting any better, it's fading—no, it's still there. It might frighten any one." . . .

No. 19. Subject: *A vase with flowers*. (Mr. Smith, still behind P., was looking at a blue flower-pot in the window, containing an india-rubber plant). P. said, "I see something round, like a round ring. I can see some straight things from the round thing. I think it's a glass—it goes up. I'll tell you what it is; it must be a pot, a flower-pot, you know, with things growing in it. I only guessed that, because you don't see things growing out of a glass. It's not clear at the top yet. You see something going up, and you can't see the top because of the edge of the paper, it's cut off. I don't wonder, because it's no good wondering what Mr. Smith does, he does such funny things. I should fancy it might be a geranium, but there's only sticks, so you can't tell." Mrs. Sidgwick.—"What colour is the pot?" P.—"Dark colour, between terra-cotta and red—dark red, you'd call it."

573 B. In Mrs. Sidgwick's paper "On the Evidence for Clairvoyance" in *Proceedings S.P.R.*, vol. vii. pp. 30-99, an account is given of several striking cases of "travelling clairvoyance" on the part of a woman there called Jane, the wife of a Durham pitman (*op. cit.*, pp. 53-62 and 82-94). She was hypnotised at intervals for many years from 1845 onwards, for the sake of her health, and used then to ask to "travel"—that is, to be guided by suggestion to places which she should clairvoyantly visit. The main evidence about her is contained in the contemporaneous notes of a Dr. F., which, however, do not appear to have been made before the truth of her statements was verified. I quote an extract from these notes.

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

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

commenced talking about a lady at Whickham, until I at last recalled her to the room at Tynemouth by asking her whether there was not a gentleman in the room. "No," she said; "we can see no gentleman there."

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

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

On the following morning Mr. E. asked me the result of the experiment, and after having related it to him, he gave me the following account: He had found himself unable to sit up to so late an hour, but wishful fairly to test the powers of the clairvoyante, he had ordered his clothes to be stuffed into the form of a figure, and to make the contrast more striking to his natural appearance, had an extra pillow pushed into the clothes so as to form a "corporation." This figure had been placed near the table, in a sitting position, and a glass of brandy and water and the newspapers placed beside it. The name, he further added, was spelt correctly, though up to that time I had been in the habit of writing it "Eglington," instead of as spelt by the clairvoyante, "Eglinton."

573 C. Dr. Alfred Backman, of Kalmar, Sweden, published a paper on "Experiments in Clairvoyance" in *Proceedings S.P.R.*, vol. vii. pp. 199-220. His subjects were patients of his own, hypnotised by him for medical treatment, and among them he found a certain number who seemed to possess the clairvoyant faculty. One of the best was Alma Rådberg, a maid-servant, aged about twenty-six (the subject of the experiment described in **543 E**), and I quote a case that occurred with her. Dr. Backman writes:—

On April 8th, 1890, I received a letter from Dr. F. Kjellman,¹ of Stockholm,

¹ Dr. Backman says that all the notes made of the experiments with Dr. Kjellman were sent to the latter before he (Dr. Backman) knew anything about whether they had been successful or not. It is these notes which are reproduced in his paper, without any additions.

in which he asked me to arrange a time at which I should hypnotise Alma, of whom he had heard, and "ask her to find a certain Dr. von B., who was known to her, and describe the room in which he was, the other persons present, the arrangements of the room, &c. Dr. K. had purposely hung something on the chandelier that is not generally there, in order to make the experiment more crucial." In answer to this, I merely sent this telegram, "From one to two to-morrow, in your apartment." No further arrangement was made, and Dr. Kjellman's appearance, as well as his apartment, was quite unknown both to me and the clairvoyant, and also to all the persons present with us. Alma was hypnotised in my house at Kalmar, and the record made of the sitting is as follows¹ :—

April 9th, 1890, at 1.40 P.M. Alma is hypnotised and ordered to go to Stockholm to the apartments of Dr. Kjellman. 1. "Is Alma there?" "No." 2. Question repeated. "Yes." 9. "Is there a chandelier hanging from the ceiling?" "No, no chandelier, something more like a lamp." 10. "Do you see anything particular there?" "Something long and narrow is hanging in the chandelier." 11. "What is it made of, stuff or metal?" "It must be metal, I think, and stuff also." 12. "Have you ever seen such a thing?" "No, I never saw anything like it." 13. "Try to see what it is, or what it is called." (No answer.) 14. "What is it used for?" "I do not know what it is used for." "Is it anything used by physicians, or an ornament?" "More like an ornament, larger than a ribbon." 15. "What is it like, what colour is it?" "It is white." 16. "Are there several colours?" "It is also red." 17. "What is the metal like?" "It is white, probably silver." 18. "Are there mountings fixed to the stuff, or stuff on a piece of metal?" "I think the stuff is wound round a piece of metal." 19. "How long and how broad is it?" "A quarter of a yard broad, and three-quarters of a yard long." 20. "What kind of stuff is it?" "Probably silk." 21. "Does the stuff belong to the piece of metal?" "No, it is wound round it for the occasion." 22. "What is it generally used for?" "It ought to stand on a writing-table." 23. "What is the use of it?" (She does not know.) 24. "Is it fixed to the lamp, or could it be easily taken off?" "It is not fixed firmly." She cannot possibly tell what is hanging in the chandelier. When awake, she states that she believes it was a pair of scissors for cutting paper, or a paper-knife, that was hanging in the chandelier; and it was probably fixed with a handkerchief. . . .

After having communicated to Dr. Kjellman what Alma had said, I received from him two letters, containing the following information :—

"There was really hanging in the chandelier a large pair of paper-scissors fixed by an india-rubber otoscope, and with a tea-rose and some forget-me-nots in one of the handles of the scissors . . ."

"Her statement that the object was hanging in a lamp, not in a chandelier, was right. It is both a lamp and a chandelier, and the lamp was drawn down a long way under the chandelier. . . ."

573 D. Some good cases of telepathy and telepathic clairvoyance occurring with hypnotised percipients are given in Dr. Fahnestock's *Statuolism* (see especially pp. 127-35 and pp. 221-32). I quote one of these (from pp. 229-32).

¹ I quote only the part of the record relating to the object hung on the chandelier.—
F. W. H. M.

[A Mr. — had requested some friends of his at Baltimore to place something in a particular place in a certain house, after he had left the city, to test if it could be seen by any of Dr. Fahnestock's clairvoyants at Lancaster.]

Subject: Mrs. E. She had never been in Baltimore in her life, and after she had entered the state, it was necessary, as I was not acquainted with the location of the house, for him to convey her in thought to the appointed place. Having done so, I requested her to describe the room, which she did to his satisfaction; and as the thing to be looked at was to be at or about the time-piece, I directed her attention to it, and desired her to look whether there was anything about the clock which did not belong to it. She said she saw something dark there, which looked like a bottle, but that she felt as if she were going backwards, and could not keep herself there long enough to see it distinctly. This being the case, and finding that her mind was wandering about the city, I directed her to look about the city, and after I had taken her to the Washington Monument and various other places of interest, I desired her to go back to the clock again, and to go up to it, and to take the article which she before described as being a dark bottle into her hands, and to examine it minutely, so that she could be certain as to what it really was. After having done so, she declared that she now saw it distinctly, and stated that "*it was a dark bottle, about the length of her index finger, and was suspended by a white string, tied about its neck, that it was empty, and had no cork.*"

The gentleman left Lancaster for Baltimore the next day, and when he returned he stated that, as he approached the house of his friend in Baltimore, where the thing to be looked at was to be placed, he saw his friend at the door, and as he came up to him his friend immediately asked him to tell what he had seen placed near the clock. After he had related the circumstances, and told what the lady said, his friend produced the bottle, which had been suspended at the time agreed upon, and which, to their mutual astonishment, they now saw she had described to the very letter. The gentleman brought the bottle with him to Lancaster, with a piece of the white string still attached, and after it was shown to Mrs. E. she declared that it was the very same which she had seen suspended in Baltimore.

The bottle is of a very dark brown colour, and looks nearly black when not held up between the light and the eye, of a peculiar shape, and not easily mistaken. It is about the length of an index finger, and was empty, and without a cork or stopper.

A purer case of actual clairvoyance could not be desired, because there was no person in the room that knew or had any suspicion of what might be placed there.

Some good instances of apparent clairvoyance or telepathic clairvoyance on the part of a hypnotised subject are also to be found in *Somnolism and Psychism*, by Joseph W. Haddock, M.D. (London, 1851).

573 E. From "Facts in Clairvoyance," by Dr. Ashburner (*Zoist*, vol. vi. pp. 96-110). In the following case the information given by the clairvoyants related to facts which were apparently not known by normal means to any person.

Major Buckley, a well-known mesmerist, brought to Dr. Ashburner's house in London on February 12th, 1848, two young women, A. B. and E. L., whom he had brought from Cheltenham that day. They had often

been mesmerised by him, and Dr. Ashburner wished to investigate their alleged clairvoyant powers. On this first evening only the two subjects, Major Buckley, and Dr. Ashburner were present. The latter writes:—

We assembled in my little library. I had provided myself with a dozen walnut-shells, bought at Grange's in Piccadilly, containing carraway comfits and, as I thought, a motto each, and two ounces of hazel-nut shells containing comfits and printed mottoes. These were in two packets of an ounce each, and had been purchased by me about two hours before at Lawrence's in Oxford Street, at the corner of Marylebone Lane. One of the young women was seated at either side of the fireplace; Major Buckley placed himself at the apex of a triangle, of which they formed the basal angles. He made a few slow passes from his forehead to the pit of his stomach on his own person. The girls said, after he had made eight or ten of these passes, "that they were sufficient." They saw a blue light upon him, and A. B. having taken up one of the nut-shells provided by me, placed it upon the chimney-piece above her head. E. L. then did the same thing with one of the nut-shells allotted to her. I was fully aware of the objections of sceptics, that a possibility existed of changing these shells by sleight-of-hand. I watched the proceedings anxiously and accurately, to avoid the possibility of being deceived. The movements of these young women were slow and deliberate, not like the hocus-pocus quick jerk of the conjurer. A. B. first announced her readiness to read the motto in her nut-shell. She said that the words were—

"The little sweetmeat here revealed,
Lays, as good deeds should lay, concealed."

I wrote down to her dictation, then I cracked the shell, emptied out the comfits, and found among them a little strip of paper, several times folded, on which were printed the very words she had spoken. Remember, reader, she was not asleep; both the girls were wide awake, and joined in the conversation with Major Buckley and myself in the intervals of the phenomena which they were exhibiting.

Then E. L. read the motto in her hazel-nut shell. It ran thus—

"An honest man may take a knave's advice,
But idiots only will be cheated twice."

After I had written this down, and before I opened the shell by the aid of the nut-crackers, she said, "At the top, above the first line, is part of another motto; it runs thus—

'Who smiles to see me in despair.'

The word despair is cut close." When the nut-shell was opened and the motto unfolded, the description given by E. L. was found to be quite correct.

A. B. then took another shell, and in a very short time read these words, which I wrote down—

"She's little in size,
Has bright speaking eyes,
And if you prove true,
Will be happy with you."

The shell was broken open, and the words printed on the little slip of folded

paper found among the sweetmeats within were word for word with those written down by me.

E. L. took her turn at reading. The words she read out were—

“ In every beholder a rival I view,
I ne’er can be equalled in loving of you.”

Having written down these words, the shell was opened, and it was found that E. L. had read the motto quite correctly.

The servant announced that Mr. Arnott wished to see me. He had come on professional business, and with no view of witnessing these phenomena. I asked Major Buckley’s permission to introduce him. He came in and sat down. A. B. proposed that he should take up a nut-shell from the table, and she offered to read the motto while he held it in his hand. He seemed hardly to be aware of what wonder he was to witness. He took up a nut, held it in his closed hand, and A. B. read thus—

“ The pangs of absence, how severe,
Have they ne’er waked thy bitter tear ? ”

Mr. Arnott took the nut-crackers, broke his nut-shell, and found that A. B. had read quite correctly. His laugh and look of surprise told enough of the conviction of his mind. The event had become a fact. How to account for it was another matter. He could not deny that he had witnessed the fact.

On the next occasion, February 15th, the twelve walnut-shells were used ; the trials were made under the same conditions as before, the walnut-shells being held in the hands of the percipient. All the mottoes were read correctly, with the following exception :—

A. B. then read from the fourth of her walnut-shells, and here she made a mistake, attended by some remarkable circumstances. I wrote down her words thus—

“ ’Tis love like the sun that gives light to the year,
The sweetest of blessings that life can endear.”

She added, underneath the printing of this motto is the top part of a capital T and of two small t’s. At the commencing side there appears to be half of an N and a small e belonging to another motto. All this was quite true that she added, but she had mistaken the motto, which ran thus—

“ My love’s too great, you may perceive,
And clearly see I don’t deceive.”

Five further successful trials were made, in which the nut-shells were held in the hands of Dr. Ashburner, or of a visitor, or on the chimney-piece, and about a dozen others are recorded in the rest of the paper.

Other cases, witnessed by the Earl of Stanhope, of the reading of mottoes in nuts by Major Buckley’s subjects are given in the *Zoist*, vol. viii. pp. 265–67. See also *Zoist*, vol. ix. p. 234, for references to a large number of cases of clairvoyance published in that journal.

573 F. In the *Zoist*, vol. xii. pp. 249–52, a case of clairvoyance involving some apparent prevision is recorded by the Rev. J. Peed. A Miss A., whom he was hypnotising in Dublin in September 1853 for medical pur-

poses, described in detail, while hypnotised, the lameness of his sister-in-law, whom she had never seen or heard of, as far as he knew, and advised him to get her own medical man, Dr. E., to treat it. Mr. Peed told Dr. E., and Miss A. repeated her diagnosis to Dr. E. before he had seen the patient; after examining her, he pronounced it remarkably correct, and proposed an operation. Miss A., on being questioned in the hypnotic condition about the operation, said that it would be a mere trifle, but that the patient would suffer much pain after it, which could be removed by mesmerism; that the after treatment, in which some surgical machinery must be used, would be tedious and trying; that in three weeks she would be able to walk downstairs without assistance, but that it would take three months to complete the cure. Mr. Peed states that all these predictions turned out accurately correct; also that Miss A. showed knowledge of the progress of the cure as it was going on and of what the doctor was prescribing for it. Unfortunately the doctor's own testimony is lacking, and it seems that the prediction was not recorded till a few months after its fulfilment. The clairvoyant's knowledge of contemporary events in this case seems more clearly beyond guesswork than her knowledge of the future.

575 A. The following account of experiments in the efficacy of charms appeared in the *Journal S.P.R.*, vol. vi. p. 152 :—

. . . The uncivilised Africans, among whom I have spent many years (sixteen), make large use of charms, worn on the person, in cases of illness. Missionaries and traders are at one that they occasionally derive great benefit from this "superstition." . . . I was curious to know whether any evidence could be obtained pointing to a probable cause for their effect.

In order to do this I imitated the African, but did my best to exclude the factor of faith. I prepared a "charm," consisting of a few hieroglyphics written on paper. This was wrapped up and sewn into a piece of tape, and tied firmly on the bare arm of the subject of the experiment. It was to be worn night and day for a few days, no time limit being given. I gave the subjects to understand that I was only asking them to assist in an experiment; that the charm was only paper with writing on it; that they were not to expect any improvement, but simply to tell me if such happened. If any faith element remained it was against my wish, and must be a quantity resisting all methods of expulsion, even in people of education. Now for the results in detail: (1) Myself, age forty-six. I have, all my life, been subject to some nervous trick or twitching of a muscle; sometimes of the face, the head, the shoulder, &c. This took the form of a peculiar snort from time to time, and I was aware that it must be unpleasant. I therefore tried earnestly to suppress it, but without effect. I wore a charm, and it immediately disappeared. Some few days after I found myself at it again, and found that the charm had slipped from *where I could feel it* to the elbow. On replacing it the annoyance ceased. The same lapse occurred two or three times, but I always found the charm had slipped. After a few weeks I discontinued its use, and the bad habit has not recommenced.

Another case lately occurring to myself is the following: I have for the last two months been very weak and ill—slight valvular affection of the heart, on

the occasion I mention accompanied by severe pain in the back and sides. I was visiting my sister, having a rest, but did not seem to improve. One night she tied me a charm on the left arm, and I passed a good night. The following morning a servant said "Good-morning" to me, but made no further remark. She went into the kitchen and said to the cook, "I can't think what has happened to Mr. Phillips; he looks quite well this morning. I never saw such a change in anybody!" And I felt well, though weak. I had no pain whatever, and for the first time in many months was not conscious that I had a heart. This freedom from pain has remained for about three weeks, up to the present time. I am hardly ever conscious of pain, but only of weakness, and I feel considerably better on that score.

The next case is Miss G., cook at the establishment of which my sister is matron—the "Convalescent Home," S. Age, say fifty. The kitchen of the place is very hot—90 to 100 degrees Fahr. every day. Miss G. is sadly overworked, being constantly on her feet in this temperature from 8 A.M. to 8 P.M. What wonder that her health gave way and she became a martyr to sick headache! Scarcely ever a week passed but she had to remain in bed some portion of or all day. I gave her a charm some nine or ten weeks ago, and am not aware that she has been laid up since. She has told me, when visiting, that she has not been so, and that her headaches have been remarkably lessened, though, as she says, nothing will set her up so long as she has to work all day in that excessive temperature. She has actually given notice to leave, and intended to do so for a long time past.

Next case: Mrs. M., age fifty, complained that on trying to open her eyes in the night, or on awakening in the morning, she was obliged to push the eyelids up with her fingers. She seemed to lack the power of opening them. A charm acted "like a charm," and the annoyance ceased.

Miss B. M., age, say twenty-five, complained of chronic cold in the head, remaining persistently for several months. I gave her a charm, and four days afterwards she told me the cold had quite gone. She said, half ashamed to confess her credulity, that she really thought the charm had cured her.

L. H., seventy-eight, chronic sufferer from rheumatism. I gave him a charm, which he, for convenience, wore loosely buttoned round his neck. No result. I told him that he had disobeyed orders, and must wear it round his arm, *tightly enough to feel it.*

I did not see him for some time, but he told me that, from whatever cause, he had been very free from pain, and had discontinued the charm. He then had a fatiguing journey in Holland, and on his return told me he was going to look for his charm, as he had had a recurrence of the pain. A week or so after he told me he was wearing it; had no pain; nothing but weakness from old age to trouble him.

M. H., age, say forty-two, rheumatic; *is reported* to me to be much the same.

M. L., age, say forty, troubled with chronic fits of sneezing, *is reported* entirely free.

Recent case: M.D., age, say fifty, has chronic bronchitis and difficulty of breathing. I gave her *my* charm to wear three days ago, and she says she is very much better.

J. M., age, say fifty-five, has suffered for fifteen years from locomotor ataxy; has insupportable pains, for which reason he often drinks a pint of whisky per day, without any sign of intoxication (so he says). I gave him a charm, which

he only wore when the pains became violent—not to prevent their attack. He says the thing is a snare and a delusion; it has done him no good.

P. H., aged twenty-one; has four times had rheumatic fever; heart affected; no constitution. He was recovering from last attack, and I gave him a charm, which he immediately lost. He continues to improve.

These are the details of *all* the experiments I have made, except one of which I have had no report. . . .

R. C. PHILLIPS.

THE ARTS CLUB, MANCHESTER,

September 24th, 1893.

For a number of instances of the cure of *warts* by charms, see *Journal* S.P.R., vol. viii. pp. 7-10, 40, 96, 226, and vol. ix. pp. 100, 121, 225.

578 A. The following account of the Lourdes legend was given by me in an article in *Proceedings* S.P.R., vol. ix. pp. 176-82.

Let us begin by examining the three essential factors of the Lourdes story. In a few words, that story is as follows: The Virgin Mary appeared to Bernadette, and in direct consequence of that apparition miraculous cures are performed in and near the same grotto where the divine figure was seen.

Plainly we have three points to look into: (1) What is the evidence that the apparition was really seen, or, if seen, was more than a purely subjective hallucination? (2) What is the evidence which connects the apparition with the cures? (3) What evidence is there of cures so far surpassing the known effects of suggestion and self-suggestion as to demand a special or a miraculous explanation? On each of these points there is a good deal to say.

(1) The apparition. "On a great tablet of marble," says Dr. Boissarie [in his book, *Lourdes*] "magnificently framed, fastened into the rock near the grotto," the following inscription is to be read:—

Dates of the Eighteen apparitions
and words of the Blessed Virgin
in the year of grace 1858.

In the hollow of the rock where her statue is now seen
the Blessed Virgin appeared to Bernadette Soubirous
Eighteen times.

The 11th and the 14th of February;
Each day, with two exceptions, from February 18th till March 4th,
March 25th, April 7th, July 16th.

The Blessed Virgin said to the child on February 18th,
"Will you do me the favour (me faire la grâce) of coming here daily
for a fortnight?"

I do not promise to make you happy
In this world, but in the next;

I want many people to come (qu'il vienne du monde)."

The Virgin said to her during the fortnight:

"You will pray for sinners; you will kiss the earth for sinners.

Penitence! penitence! penitence!

Go and tell the priests to cause a chapel to be built;

I want people to come thither in procession.

Go and drink of the fountain and wash yourself in it.

Go and eat of that grass which is there (de cette herbe qui est là)."

On March 25th the Virgin said:

"I AM THE IMMACULATE CONCEPTION."

This, then, is the official account of the vision. We will simplify our discussion by waiving all question as to its good faith or accuracy, and accepting it as an exact account of what Bernadette believed that she heard and saw. How, then, should we classify such a narrative, if sent to us in the ordinary course of our collection of evidence?

Undoubtedly we should regard it as a purely subjective experience. It does not answer any of the tests which we habitually impose on a hallucination which claims to be *veridical*. The figure was seen by one person only. The apparition did not coincide with any objective event. It did not even—though to this point we must presently return—contain any prediction whose fulfilment could be a retrospective proof of the reality of the message. And—worst of all from an evidential point of view—the figure seen was one which, by the admission, we believe, of the Catholic clergy themselves, has been often reported as seen, mainly by young girls, under circumstances where no objective value whatever could be attributed to the apparition.

It so happens that on this last and very important point we can adduce a significant series of facts. In *Proceedings S.P.R.*, vol. vii. p. 100, may be found a description, written for the S.P.R. by M. Marillier from observation on the spot, of a series of apparitions of the Virgin near Pontinet in the Dordogne. There the Virgin was seen many times by many persons, generally through a special hole in a wall, but sometimes on the open heath. We entirely concurred, however, with M. Marillier in ranking all these visions as purely subjective. . . . And the Bishop of Perigueux must obviously have shared this view, for he discouraged the visions at Pontinet, and nothing has come of them.

It is not easy to explain why this long series of mutually corroborative visions should be thus tacitly dropped, while the similar visions of a single uncorroborated child should receive so much attention. Dr. Boissarie makes two points based on the apparition itself, namely, the beauty of the figure and the loftiness of the message. . . .

How, it may be asked, do we know of the extraordinary beauty of the form which Bernadette perceived? We know this, it appears, from the statement of the sculptor Fabisch, who made a statue of the Virgin which Bernadette regarded as a faithful copy of what she had seen. Of the pose and expression which he had thus faithfully reproduced, Fabisch informs us that "he has seen nothing to equal them in suavity and rapture in the *chefs d'œuvre* of the greatest masters—of Perugino or Raphael." It was fortunate that the task was committed to an artist so fully equal to the occasion; and the less favourable impression made upon one of ourselves by the sight of the statue in the grotto should not, perhaps, be placed in opposition to this decisive judgment of the sculptor himself.

As regards the loftiness of the message, we have less definite guidance. Dr. Boissarie does not tell us whether it is the divine command to kiss the earth for sinners, or the divine command to eat grass, which is manifestly beyond the intelligence of a simple child. He dwells only upon the phrase, "I am the Immaculate Conception;" and we may indeed admit that this particular mode of reproducing the probably often-heard statement that the Virgin was conceived without sin does indicate a mind which is either *supra* or *infra grammaticam*. . . .

If, however, we must admit that the story of the apparition is not one which could have found a place as evidential in these *Proceedings*, the same thing cannot be said of another incident, much less noticed, but in itself far more sur-

prising, in the recorded life of Bernadette. This incident was observed and described by Dr. Dozous—the physician to whose advocacy the credence bestowed on Bernadette, and the consequent fame of Lourdes, seem to have been in the first instance mainly due. Dr. Boissarie quotes from Dr. Dozous' account, but without giving any reference, nor even the name of the work where the citation occurs. We repeat the story, therefore, as Dr. Boissarie gives it (p. 49):—

"The girl, upon her knees, held in one hand a lighted taper, which rested upon the ground. During her ecstasy she put her hands together, and her fingers were loosely crossed above the flame, which they enveloped in the cavity between the two hands (*dans l'espèce de voûte qui les séparait*). The taper burnt; the flame showed its point between the fingers and was blown about at the time by a rather strong current of air. But the flame did not seem to produce any alteration in the skin which it touched."

"Astonished," says Dr. Dozous, "at this strange fact, I did not allow any one to put a stop to it, and taking out my watch I could observe it perfectly for a quarter of an hour."

[He then describes how he examined her hand immediately afterwards, and found no trace of burning on it.]

If Dr. Dozous' story be true, what are we to hold that it proves? What parallel cases have we with which to compare it? The obvious answer is that we have a series of similar occurrences reported in the case of D. D. Home. Home's phenomena of resistance to fire are, in fact, both in themselves more striking and better attested. . . .

The "miracle of the taper," therefore, if truly reported, may show that Bernadette was a "medium," but cannot fairly be used to prove the action of the Virgin Mary. Still less safe would it be to appeal to the ecstasies themselves as proving the divine character of their inspiring cause. Here, again, Mr. Daniel Home also had his ecstasies, controlled by "guides" who were quite as sensitive to human incredulity as better-authorised saints might have been. "Little faith!" they would exclaim, "little faith! Will you not trust in Dan?"

And this brings us to the second point marked out for our discussion. What connection is to be discerned between the visions of Bernadette and the cures subsequently occurring at Lourdes?

In the first place, it may be observed that the original words of the message make no mention whatever of physical healing. On the contrary, the Virgin expressly states that the happiness which she promises is to be enjoyed in the next world, and not in this. What she apparently aims at in this world is worship for herself: "I want people to come," "I want people to come in procession." There was also, indeed, a direction to wash in the stream, and to drink of it, [and to eat the grass growing on its banks]. Whether Bernadette, or any one else, did eat it is not quite clear. And *why* they were to eat it, *why* they were to wash in the stream, is still more mysterious. . . . But we need hardly perhaps further analyse the somewhat incoherent message which has since been made to mean so much more than its actual words will carry.

A quarryman of the name of Bourriette, however (Boissarie, p. 99), conceived the idea that the water of the spring in the grotto might with advantage be applied to his eyes, injured by an explosion. The alleged good effects of the water, in this and other cases among the neighbouring peasantry, started the long series of cures with which we shall presently have to deal.

The connection between these cures and the Virgin Mary lies in almost

all cases in the subjective conviction of the sufferer that he will be cured at Lourdes, and that the Virgin's aid will do it. Sometimes, no doubt, his conviction may be reinforced by a *dream*, as when Mustapha, a Mussulman in Constantinople, dreamt that a lady in white told him that she was the Virgin adored by the Georgian Fathers in that city; in whose chapel, in fact, water from Lourdes is distributed gratis. Mustapha's right eye, which he had *complètement perdu*—"lost altogether," was *radicalement guéri*—"completely cured" (we are told) when he awoke, and Dr. Boissarie concludes (p. 237) that "Our Lady of Lourdes seems to have commenced the religious reformation of the East. . . ."

We have not in analogous cases considered that subjective evidence of this kind, even when backed up by definite assertions of identity and continuous action on the part of some unseen agent, did really constitute a proof that that agent was at work. We have regarded it as still possible, and even probable, that the effects were produced by self-suggestion, and that the alleged Spirit or Guardian was no more than a form in which the self-suggestion clothed itself.

An excellent account of the religious history and experiences of Bernadette—written from the point of view of a devout Catholic—is J. B. Estrade's *Les Apparitions de Lourdes : Souvenirs intimes d'un Témoin* (Tours, 1899). M. Estrade was a resident of Lourdes; he several times witnessed the ecstasies of Bernadette, and personally investigated the whole case with great care. He does not, however, bring forward any evidence to show that the apparitions were veridical, and the account of the burning taper which he gives as quoted from Dr. Dozous is less remarkable than Dr. Boissarie's narrative of the same incident. Bernadette, he says (p. 151), was holding her rosary in her left hand, and in the right a large lighted taper. "Suddenly the right hand, approaching the left, placed the flame of the large taper under the fingers of the latter, which were so far apart that the flame could easily pass between them. Blown about at the moment by a rather strong current of air, it did not appear to produce any effect on the skin that it touched." This went on for a quarter of an hour, and on examining the hand before Bernadette left the place, Dr. Dozous found no trace of burning on it. M. Estrade states that on another occasion his own sister saw the fingers of Bernadette resting on the flame of a taper.

APPENDICES

TO

CHAPTER VI

603 A. Since Mr. Galton's well-known work we have become familiar with "number-forms" and other visual schemata of thought, which tend to shape themselves in many minds. These number-forms involve a complex internal visualisation, the mind's eye following their apparently fixed lines and angles; but they are also sometimes externalised by the subject. Professor Flournoy thus describes the case of M. Yowanovitch, an intelligent student at Geneva.¹

M. Y. is an excellent visual, of the geometrical rather than the picturesque type. He has no trace of coloured audition; but on the other hand possesses well-defined and localised visual schemata for the numerals, the days of the week, the months, &c. His number-form, composed of parallel lines representing the hundreds, occupies the right half of the space in front of him. In the left half floats his diagram of the week in the form of a horizontal rectangular figure divided into seven bands, something like a leaf of ruled paper, floating in the air about a metre from him, opposite his left thigh. Still more to the left, and at the height of his head, is situated his year-form, an ellipse of small eccentricity presented in a nearly vertical plane. Whenever M. Y. thinks of a date of the year, of a day past or future of the current week, or of a number, he perceives it in its proper place on the corresponding schema. I have often had occasion to make him write down rapidly a series of figures at random; now these figures do not flow of themselves from his pen; nor are they preceded in him by their auditory, motor, or graphic image; but he is obliged, in order to write them, to choose them on his number-form as on a picture placed in front of him. For this purpose, he does not look straight at the page over which his pen is travelling, but looks to the side and above the paper in the direction of the internal diagram, which is the central object of his attention. He follows what he is writing only with an indirect vision, like a hurried copyist who lets his hand work of itself and will not lose sight of the page which he has to copy.

It will be observed that this case presents a curious analogy with the "arithmetical prodigies" on whom I dwelt in Chapter III. With some of them there was a kind of mental blackboard on which the figures which

¹ *Archives des Sciences Physiques et Naturelles*, vol. xxviii., No. 10, October 15th, 1892, pp. 326-27. Geneva.

were to be added up remained visible as long as needed. But in their case the subliminal self supplied also the calculating facility; in M. Y.'s case it seems only to have stereotyped the visual framework for common mental operations.

We take one step further in the direction both of the definite character and of the potential externalisation of these subliminal quasi-percepts when we pass—by gradual transitions—from number-forms to *audition colorée*. A number-form is an association of an image with an idea—presumably as entirely a result of post-natal experience as is my association of my friend's face with his name. And so also indeed *audition colorée*,—the perception of a definite "imaginary" or "subjective" colour in association with each definite actual sound,—may in some slighter cases be due to post-natal (mainly infantile) experience working upon an innate predisposition. But when the synæsthesiæ of which sound-seeing is only the most conspicuous example are found in fuller development;—when gradated, peremptory, inexplicable associations connect sensations of light and colour with sensations of temperature, smell, taste, muscular resistance, &c., &c.;—for M. Gruber finds that these links exist in yet unexplored variety;—then it becomes probable that we are dealing, not with the casual associations of childish experience, but with some reflection or irradiation of specialised sensations which must depend on the connate structure of the brain itself.¹ And the degree of precision shown in these entencephalic reflexes,—if I may so term them,—seems to exceed the precision attainable by the voluntary attention of the supraliminal self.

603 B. A striking case, combining both the subliminal intelligence and the visual externalisation, was described by Professor Gruber, of the University of Jassy, Roumania, at the International Congress of Experimental Psychology in London, August 1892. In one self-observer of exceptional endowment, M. Gruber finds that the "chromatisms," as he calls them,—the patches of colour accompanying the audition of particular words,—follow certain definite rules as to size and shape, depending partly on the phonetic, and partly on the intellectual, significance of the word which the subject heard.² This curious fact would obviously have remained unprovable had there been no possibility of objective measurement. But this possibility fortunately exists.

¹ This view is consistent with the results of an *Enquête sur l'audition colorée* conducted by Professor Flournoy, from which it appears that of 213 persons presenting these associations only 48 could assign the date of their origin; and is supported by a case described in the *Revue de l'Hypnotisme*, December 1892, p. 185, where a man who had long exhibited a limited form of *audition colorée* developed *gustation colorée* in addition when in a low state of health.

² For a full description of this case, see the "Report of the International Congress of Experimental Psychology, Second Session, London, 1892," pp. 10-20 (Williams & Norgate, London, 1892).

"My subject," says M. Gruber, "has the power of externalising his chromatisms; he projects them, for instance, upon the opposite wall, at no matter what distance. I chose a distance of three metres, which is that at which his vision is most distinct. I then made a circle of white paper which I supposed to be of the same size as his chromatism of the number *deux* (two), and bordered it with bright scarlet. He projected his chromatism into this circle. But the circle was, in fact, smaller than his chromatic circle, and a ring of orange was made by the superposition of the subjective yellow of his chromatism upon the objective scarlet. I enlarged the circle. This time he saw a white ring between the objective frame of scarlet and the subjective yellow. At last we got the edges of the chromatism to touch precisely the edges of the white circle. We had found the exact size of the chromatism and could now measure it to a millimetre."

The foregoing passage will show how clearly defined these entencephalic percepts may be. It is sometimes possible also to show that they represent (as I should expect them to represent) a memory more complete and a perception more exact than the supraliminal self can command. Thus, Mr. Galton had already mentioned a case where a lady used her chromatisms to correct her spelling—the chromatism showing, say, whether or not there were two e's in agreeable, and correcting her supraliminal picture of the word by the symbolic coloured equivalent of each successive letter which thus rose from a memory deeper in her being. In the discussion following Professor Gruber's report at the Congress, Mr. Galton mentioned Lepsius the Orientalist as having been similarly guided in philological investigation. And one of M. Gruber's subjects, a professional singer, when taught to analyse his own chromatisms, found that they corrected his ear in singing; so that if he sang a false note without detecting it by ear the accompanying patch of colour showed him his mistake.¹

In the *American Journal of Psychology* for April 1900 (vol. xi. pp. 377-404), Mr. G. M. Whipple gives a report of detailed observations of his own on two cases of synæsthesiæ, and remarks that investigators must be prepared not only for a considerable degree of variation between different individuals, but also for variation within the same individual. One of his subjects showed marked taste photisms, together with the still more unusual feature of phonisms to pain, pressure, and temperature.

607 A. The distinction between after-images and memory-images, although sometimes neglected by careless writers, is a marked one; since after-images, properly so called, are a form of entoptic vision, due to the actual condition of the retina at the moment; while memory-images are a

¹ This curious case may be compared with that of Pedrono, cited by Dr. Krohn in his useful historical sketch of "Pseudo-Chromesthesia," *American Journal of Psychology*, vol. v., part i., p. 25: "These colour impressions he describes as sudden and spontaneous. The sounds are translated into colour before he can stop to think whether the voice is high or low." In other experiments it has been found that the colour was seen before the meaning of the word which determined the colour was consciously observed.

form of that "mind's-eye" vision (central, cerebral, internal, subjective) which lacks as yet a recognised scientific name. Nevertheless, a transitional phenomenon is found in *illusions hypnagogiques*, the vivid pictures which with many persons rise before the "inward eye" at the moment of falling asleep, or even in waking hours. These may closely resemble postponed after-images; or again, they may assume the more generalised character of memory-images; or (and this perhaps is the commonest case) they may show combinations as novel and fantastic as any which deliberate imagination could summon up. A good example of this transition from after-images to memory-images is afforded by the following careful account, which I owe to the kindness of Dr. Th. Flournoy, Professor of Philosophy in the University of Geneva, and now quote from an article of my own in *Proceedings S.P.R.*, vol. viii. p. 453 :—

August 1892.

Although not habitually subject to hypnagogic hallucinations, I have experienced some ten or twelve, of the visual type, and concerned with objects which had engaged my prolonged attention during the day.

In 1875, after my first day of anatomical dissection, I had the hallucination of an aponeurosis, spread out widely. In 1879, after a long afternoon spent at chess, the vision of a chessboard came to me before I went to sleep. Several times in 1878, after a day of microscopical work, the image of a preparation came before me as a hypnagogic hallucination. These three cases struck me forcibly, because at that date I had never heard any mention of such phenomena. Since then I have had a few more experiences, under the following conditions :—

(1) When after a long interval I occupy myself earnestly with some given subject I see that evening a corresponding hypnagogic hallucination;—as of chessboard, geometrical figures, microscopical preparation;—which does not repeat itself if I continue to attend to the same matter on subsequent days. (2) But, on the other hand, I sometimes see in the daytime, two or three days later, a very distinct image of the object in question. This image does not amount to a hallucination; it is not externalised, nor is it as vivid as a perception;—but, as I am a very bad visualiser, this vivid and precise image is broadly distinguished from my habitual images, which are weak, fragmentary, and indistinct. (3) Neither the hypnagogic image nor the diurnal image are exact reproductions of the given object at a given moment. They are *typical* images of aponeurosis or chessboard—not reproductions of some specific aspect which has strongly impressed me. Yet they are concrete and precise.

I regard these hypnagogic images, and all memory-images, however recent and intense, as radically different from the "after-images" of the eye. These last have a quality *sui generis*, a "sensational co-efficient" which makes them seem to me to exist outside me, if I see them with open eyes; or to belong to my eye, as though stuck inside my eyelid, if I see them with eyes closed. All other images seem to me to be seen with the mind's eye. I class after-images with external perceptions; all other images, whether as vivid as my hypnagogic hallucinations or as faint as the ordinary visual furniture of my mind, I place in a quite different category.

In this case two points come clearly out—namely, (1) the resurgence

of a decadent image with something like its original brilliancy; (2) the process of generalisation which this image has subliminally undergone. There are other well-known instances of the same kind: Newton and the spectrum; Baillarger and the gauze which he had been using in anatomical preparations; Pouchet and the microscopical objects.¹ In all these cases the resurgent images appear to have been of a generalised type,—but generalised, so to say, diagrammatically, not blurred or uncertain, but as one would prepare them for a demonstration.² For this reason it is certainly better not to class them as “after-images,” reserving that term for cases of purely physiological reproductions of external images. And in fact we find that these *hallucinations hypnagogiques* depart further and further from mere reproductions of objects seen. They assume all kinds of grotesque forms, and show remarkable inventiveness in producing hundreds of faces which the percipient has never seen before.

610 A. The following remarks by Mrs. Verrall (which I quote from *Proceedings S.P.R.*, vol. viii. p. 480) are of interest on the whole question of the externalisation of images, and also as to the transformation into visual terms of a tactile impression subliminally received:—

Since recording my experiments in crystal-vision I have been trying some further experiments of a different kind, with a view to testing my power of visualisation.

I find that I am able to call up a voluntary picture of an object or a scene with extreme distinctness; indeed, in the case of a simple object, the visual image, as far as I can discover, differs from the actual object only in having no solidity—that is, it casts no shadow and appears to be all on the same plane. The form is as well defined and the colour appears as vivid in the visualisation as in the real thing. I have endeavoured to ascertain whether form and colour are equally well reproduced in the visualisation, and as far as my own impression goes there is no difference; I never think of a coloured object without its colour, but I have not been able to produce complementary after-images from gazing at an imaginary colour. I may say that it is only after a prolonged gazing at a real colour that I can see the complementary after-image, and the colour of the after-image is never anything but very faint.

My visualisations usually, as I have said, have no solidity, but I am able at any time to invest them with solidity by imagining that I see the real thing and not a memory or imagination picture. In that case they cast shadows, and I am able to realise distance. I have much more control over them when once they are there than I have over crystal-visions.

¹ See W. James's *Principles of Psychology*, vol. ii. p. 66, &c.; Binet's *La Psychologie du Raisonnement*, p. 48, &c.

² It is probable that something of the same kind takes place in hypnotic hallucinations, where, say, a dog seen by suggestion is not necessarily any special remembered dog. On the other hand, if the order is to see some special object, it will be seen more accurately than it is remembered;—as is curiously illustrated by the frequent dissatisfaction of a female subject when told to see her own portrait on a blank card. The idealised memory-picture, which modifies even her perception of her own image in the looking-glass, is ruthlessly displaced by the subliminal fidelity to truth. “J’ai bien des taches de rousseur,” said a subject of Binet's, “mais je n’en ai pas tant que ça.”

At one time, some three years ago, I tried a longish series of experiments with cards with a view to seeing whether I could educate my sense of touch sufficiently to distinguish the cards after passing my thumbs once swiftly over the face of each card.¹ I had some success, but the reason I record the experiment here is this: At first, while my attention was consciously directed to my fingers, I was aware that I could detect differences in smoothness of surface, which I learnt gradually to interpret; but after a couple of hundred trials, when I grew more expert and more familiar with the experiment, I lost all consciousness of the means which enabled me to guess, and "saw" pictures of the cards which "determined" the particular guess. This experiment seems to show that conclusions arrived at by other means are presented to my mind in the form of visual images, and suggests that sudden visual impressions, spontaneous as well as induced, may in my case be projected visually after they have been produced in some other way.

612 A.—SUMMARY OF THE REPORT ON THE CENSUS OF HALLUCINATIONS

The "Census of Hallucinations" was undertaken in 1889 by a Committee of the S.P.R., under the direction of Professor Sidgwick, and consisting of himself and Mrs. Sidgwick, Dr. A. T. Myers, Mr. F. Podmore, Miss A. Johnson, and the present writer, and the full report of the Committee was published in 1894 (*Proceedings S.P.R.*, vol. x. pp. 25-422). The object of the inquiry was—

(1) To ascertain approximately what proportion of persons have experienced sensory hallucinations:

(2) To obtain details as to such experiences with a view to examining into their cause and meaning.

It was especially intended to test whether the number of "veridical" hallucinations (*i.e.* hallucinations representing some external fact) was, or was not, sufficiently numerous in proportion to the whole to preclude us from regarding as merely accidental the coincidence of fact and phantasm.

The inquiry was conducted by the assistance of "collectors" (410 in number). Each of these was instructed to address the following question to twenty-five adults, to be chosen without reference to the probability of an affirmative answer:—

"Have you ever, when believing yourself to be completely awake, had a vivid impression of seeing, or being touched by a living being or inanimate object, or of hearing a voice; which impression, so far as you could discover, was not due to any external physical cause?"

The answer "No" and the answer "Yes" were to be recorded with equal scrupulousness; but in the case of an affirmative answer, a first-hand written account of the details was, if possible, to be obtained. The scope of the inquiry was designed to exclude the hallucinations of sleep, delirium, and insanity.

A similar method of inquiry had been employed by Gurney (*v. Phantasms of the Living*, vol. ii. chap. xiii.), but on a scale perhaps hardly large enough to enable valid inferences as to the proportion of veridical and non-veridical cases to be drawn from the number of persons questioned (5705).

¹ These experiments were afterwards described in full in a paper by Mrs. Verrall in *Proceedings S.P.R.*, vol. xi. pp. 174-197.

In the present inquiry, conducted during the three years 1889-92, 17,000 persons were questioned. After deducting such affirmative answers as were found to refer to experiences outside the scope of the inquiry (*e.g.*, dreams, impressions of inarticulate sounds, hallucinations occurring during any illness of a kind that is known to produce delirium) there remained 1684 affirmative answers (*Report*, p. 39), that is to say, 9.9 per cent. of the whole.

The question arises, How far does this result represent the true state of things? Is it to any considerable extent vitiated by possibilities of error and deception?

Intentional deception is not likely to have had any appreciable influence. The method of inquiry—the questioning by the collector of his acquaintances—and the absence of any motive for deception, practically entitle us to leave it out of account.

A certain number of persons refused to answer the Census question. But the proportion of refusals reported was in general small; and a consideration of the reasons reported for refusing led to the conclusion that refusals probably only reduced to a small extent the proportion of affirmative answers.

An obvious danger was that of selection by the collectors of persons to be questioned according to what they were likely to say. The instructions to collectors (*Report*, Appendix A, p. 403), and the number of answers (25) to be obtained by each, were designed to obviate this error. In order, moreover, to check the results on this point, collectors were asked to mark in their lists the names of those persons whose answers were previously known. This check, unfortunately, was not fully operative, through the neglect of some collectors to carry it out. A further more efficient check was a comparison between the whole collection and—

(a) Answers obtained from complete unselected groups of persons, *e.g.* households or chance gatherings.

(b) Answers collected by the Committee and vouched for by them as unselected.

(c) Answers collected by persons trained in medicine or psychology.

These three sets of answers are given in a table on p. 49 of the *Report*, and in this table the percentage of affirmative answers is above the average. It may then be inferred that the percentage of affirmative answers in the whole collection has not been increased by selection.

A more important source of error has next to be considered, namely, forgetfulness; either a temporary and superficial forgetfulness, which may lead people to answer "No" when further care and thought would have produced the answer "Yes"; or the real oblivion which in course of time may banish many experiences beyond the power of recall. In order to judge of the effect of this, the number of visual hallucinations reported were tabulated according to the time that had elapsed in each case between their occurrence and the date when the percipient answered the Census question. It was found that the number was comparatively large for the most recent year, and decreased rapidly as the years became more remote—at eight, nine, and ten years ago becoming less than half what it was at first (*Report*, table iv., pp. 43 and 66). The conclusion (based on this table and on other considerations given fully on pp. 63-65 of the *Report*) was arrived at that, roughly speaking, the number of visual hallucinations reported must be multiplied by four to give the true number experienced over the age of ten. At the same time, the numbers reported are valuable as a record of the number of hallucinations remembered,

and afford means of comparing the number and impressiveness of different kinds of hallucinations.

Chapters IV. to XI. of the Report contain discussions of—

- IV. The phenomena of hallucinations in general, different degrees of externalisation of hallucinations, and their relation to sensory impressions which are not fully externalised, and to the power of visualisation.
- V. The relation of illusions to hallucinations, and the part played by *points de repère* in the latter.
- VI. The form and development of hallucinations.
- VII. Their physiology; the physiological action involved in most hallucinations is probably exclusively cerebral.
- VIII. Age, sex, heredity, nationality, and health considered in relation to hallucinations. Number of persons who have had more than one hallucination, and cases in which the same form of hallucination is repeated several times.
- IX. Mental and nervous conditions; effects of emotion and anxiety.
- X. Expectancy and suggestion; the operation of suggestion in the production and development of hallucinations.
- XI. Organic effects sometimes accompanying hallucinations, and the operation of suggestion in producing these.

These chapters are profusely illustrated with examples of all kinds.

For our present purpose the main question relates to the reported proportion of veridical hallucinations, and especially of "death-coincidences," that is to say, cases in which a recognised apparition occurred within twelve hours of the death of the person represented by it, the death being unknown to the percipient at the time (*Report*, Chapters XII. and XIII.).

Excluding cases occurring to percipients who have had other hallucinations, the exact number of which was not reported, and experiences of children under ten, we find 65 death-coincidences (*Report*, p. 209) reported at first-hand out of the total of 350 recognised apparitions of living persons (*ibid.*, p. 246). Since death-coincidences are better remembered and more spoken of than the generality of hallucinations, a disproportionate number may be expected to have been known by the collectors, and, in fact, 25 per cent. of death-coincidences, as against 8 per cent. of all other recognised apparitions of living persons, are stated to have been so known. Some allowance must therefore be made in this class of cases for the possibility of error arising from selection.

Of the 65 cases, 3 were known to have been selected, and therefore left out of account in the calculation. Of the remaining 62, 16 were known beforehand to the collector; 26 were not known; and for the remaining 20 there was no evidence either way. On the supposition that the influence of previous knowledge and selection was the same proportionately in those cases as in the cases where its operation was ascertainable (v. *Report*, p. 243, footnote 3 for detailed calculation), a deduction of 8 was made to cover the possible disproportion due to selection. A further special allowance was made for the possibility of exaggeration, since in comparing death-coincidences with hallucinations in general, it was found that the remoter cases of death-coincidences were unduly numerous in proportion to the recent ones, which suggested that some of the remote cases reported were not really coincidental. On this ground, 22 cases were deducted, leaving 32 death-coincidences (*Report*, pp. 242-43).

On the other hand, to obtain a fair estimate of the total number of recognised apparitions of living persons which had actually occurred, in order to compare these with the number of death-coincidences, the number of the former reported was raised, by making the correction for forgetfulness, to 1300 (*v. Report*, pp. 63-5, and p. 247 for details of the calculations). The final result was thus about 30 death-coincidences out of 1300 cases, or a proportion of about 1 in 43.

Since the average annual death-rate in England and Wales is 19.15 per 1000, (according to the Registrar-General's Report for 1890), the probability that any one person taken at random will die on a given day is 19.15 in 365,000, or about 1 in 19,000. This may be taken as the general probability that he will die on the day on which his apparition is seen and recognised, supposing that there is no causal connection between the apparition and the death. In other words, out of every 19,000 apparitions of living persons there should be by chance one death-coincidence.

But the actual proportion found, viz., 1 in 43, is equal to about 440 in 19,000, or 440 times the most probable number. Or, looking at the matter another way, we should require $30 \times 19,000$, or 570,000 apparitions to produce by chance 30 cases of death-coincidences. Of these apparitions, we may assume that about one-quarter, or 142,500, would be remembered. We should therefore expect to have to collect 142,500 cases, instead of 350, in order to obtain by chance 30 death-coincidences.

This is the case if we take, as we have done, death-coincidences to mean an apparition occurring within twelve hours of the death of the person seen. But the great majority of the coincidences are believed by the percipients to be closer than this, and the improbability of the apparition occurring by chance within an hour of the death is of course twelve times as great as that of its occurring within twelve hours of it.

This statistical result is of course worthless, unless the coincidences themselves are well authenticated. It is impossible to summarise the evidence for them, which would no doubt be estimated differently by different persons; but a large number of the best-evidenced cases are printed in the Report, and supposing that only a few of these are correctly reported, the proportion remains far too large to be attributed to chance.

The explanation of chance coincidence being thus put out of court, the opponent of a telepathic or other supernormal explanation must maintain one of three other hypotheses. (1) He may assert that the coincidences have been exaggerated to a much greater extent than the Committee allowed for; which argument can only be met by reference to the evidence—given fully in the Report—for the various cases. (2) He may suppose that they were specially sought after by the collectors and illegitimately introduced into the collection to a much larger extent in proportion to non-coincidental cases than was allowed for. Our reply would be that in twenty-six of the total number of death-coincidences, the collectors reported that they did not know of the case beforehand, and therefore could not have selected it to include. Sixteen of these cases are printed in the Report, so that the evidence for them can be studied. (3) Admitting that death-coincidences really exist, and are too frequent to be attributed to chance, it may be argued that the causal connection between hallucination and death is not telepathic, but consists in a condition favourable to hallucination being produced in the percipient in some normal way by the circumstances of the case; for instance, by anxiety about the dying

person. There is some evidence in the Report that mental tension, anxiety, or other emotional causes are to some extent favourable to hallucinations, and if a hallucination occurs, its form is likely to be determined by whatever subject the percipient is thinking of. But such a cause could only produce a death-coincidence if the percipient were aware of the dying person's condition, and in many of the cases reported (ten of which are printed in the Report), the percipient had not even heard of the dying person's illness. It was therefore impossible that anxiety should have caused the hallucination in those cases, and even in cases where some degree of anxiety existed, the closeness of the coincidence is inadequately accounted for by it.

The remainder of the Report treats of hallucinations coinciding with other events than deaths, collective hallucinations, premonitions, and what are called "local apparitions"—that is, those seen repeatedly in certain localities—and phantasms of the dead.

I must add that while this argument from statistics and percentages,—capable as it is at once of accurate estimation and of indefinite extension,—constitutes technically the strongest support of the thesis of causal connection between deaths and apparitions, it is yet by no means the *only* support, nor even the most practically convincing. Those deaths and those apparitions are not mere simple momentary facts,—as though we were dealing with two clocks which struck simultaneously. Each is a complex occurrence, and the correspondence is often much more than a mere coincidence of time alone. Sometimes, indeed, the alleged coincidence is so detailed and intimate that, if the evidence for a single case is fully believed, that case is enough to carry conviction.

The man, therefore,—he is common enough—who believes in one single case where he happens to know the people concerned, and yet discredits all other cases, is not quite so absurd as he seems; he does but exaggerate a mental attitude in itself easily explicable. One strong disintegrating shock has broken down his lifelong presumptions with more force than pages of unanswerable but dimly realised statistics.

And I admit that for myself the actual colloquy with trusted persons fresh from these experiences has brought home their reality to me with much more vividness than the study of equally good cases collected by my colleagues. I mention this because I think that students of these matters should spare no pains to get at cases first-hand,—should themselves talk with percipients; and should thus realise how deep and lasting a mark these incidents leave behind them.

620 A. The following historical résumé is derived from Mr. Andrew Lang's *The Making of Religion* (Chapter V., "Crystal Visions, Savage and Civilised," p. 90), and Miss A. Goodrich-Freer's "Recent Experiments in Crystal Vision" (*Proceedings S.P.R.*, vol. v. p. 486), in both of which numerous references to the history of the subject and the facts here adduced are given. The crystal was only one of many objects used in a similar way as a means of obtaining supernormal knowledge through induced hallucinations; e.g., vessels containing liquid—usually water—water in springs, mirrors of polished steel, liquid poured into the palm of the hand, a drop of blood, or ink, and various objects having a reflecting surface, such as the beryl or other gems, the blade of a sword, a ball of polished stone, or the human finger-nail. Crystal-gazing in some such form has been practised for at least 3000 years and is practically of world-wide distribution, having been found among the customs of Assyria, Persia, Egypt—ancient and modern—Greece, Rome, China, Japan and India, North American

Indians, Africans of Fez, Zulus, Maoris. It was also practised by the Incas, and is still by Australian savages and Polynesians, the Shamans of Siberia and Eastern Russia, and in Madagascar. Usually a more or less elaborate ritual formed part of the procedure, and in all ages and many places the Seer—variously called Speculator, Scryer, Viewer, or Reader—was usually a child “who had not known sin.”

Among the Greeks, several different methods were used. (1) Hydromancy, practised chiefly at the temple of Demeter in Patræ. Before the temple was a fountain, into which a mirror was let down by a small cord, so that its lower edge just touched the water. From the various figures and images seen in it, predictions were made as to the progress of diseases in the patients who came to consult the oracle. (2) Lecanomancy, divination by a bowl containing water, or oil and wine. (3) Catoptromancy, in which mirrors alone were used. (4) Gastromancy, in which glass vessels filled with water and surrounded by torches were used. A demon was invoked and a boy appointed to observe the appearance produced by the demon's action on the water. (5) Onychomancy, in which a boy's nails covered with oil and soot were turned to the sun, the reflection of whose rays produced images supposed to represent certain things. (6) Crystal-lomancy, where polished and enchanted crystals were used.

In India we find divination by mirrors and also a method in which the ashes of incense moistened with castor-oil are poured into the palm of the child seer. The Arabians also use a mirror in which they see visions after long fasting and prayers.

In Polynesia, Ellis relates that when any one has been robbed, the priest, after praying, has a hole dug in the floor of the house and filled with water. Then he gazes into the water, over which the god is supposed to place the spirit of the thief. The image of the thief is then supposed to be reflected in the water and perceived by the priest.

Among the Apaches also, one of the chief duties of the medicine-men was to find out the whereabouts of lost or stolen property, and for this purpose crystal-gazing was employed.

Other Red Indians make their patients gaze into the water, in which they see the pictures of what food or medicine will do them good.

The art, which was attributed in early times to divine power, came to be regarded in the Middle Ages by the Christian Church as the work of evil spirits, and the *Specularii*—as they were then called—were looked upon as heretics and treated accordingly. They continued, however, to flourish, and the art lingered on till the sixteenth century, when it received a new impetus and reached its highest development in the hands of the famous Dr. John Dee (1527-1608), whose “Shew-stone” is now to be seen in the British Museum. His seer—a man named Kelly—professed not only to see various spirits in the crystal, but also to hear them speak, and long conversations were carried on with them. Other sounds were also said to be heard in or near the stone, and occasionally apparitions were seen in its neighbourhood. Sometimes writing was seen in it instead of figures. The stone was generally set in a frame of gold on a table, and its use was prefaced with long prayers.

The practice was carried on both in England and on the Continent of Europe through the seventeenth and eighteenth centuries, and has, in fact, never become extinct.

623 A. The following account of optical effects observed in her crystal

visions is given by Miss Goodrich-Freer (*Proceedings S.P.R.*, vol. viii. p. 485).

These experiments have been for the most part unsatisfactory, as it is almost impossible to say how far the results are due to mere expectation. In no case thus far have I obtained an optical result which *surprised* me, nor a result capable of such exact measurement as to prove that it was either optically wrong, or more exactly right than my general knowledge could have made it. I mention a few experiments.

1. *Distortion*.—If I look in a spoon I see the image distorted in the familiar way. But I cannot say whether it is distorted precisely as a real image would be. For in the first place the picture does not always appear to be on the surface of the spoon or other speculum. For instance, in a globular crystal, or semi-globular ring-stone, the picture appears as on a flat surface. In the second place, I could not, at any rate in the short time allowed, draw the distorted picture accurately enough to admit of subsequent comparison with the reflection of the real object itself in the spoon.

2. *Reflection*.—If I see a picture under circumstances which suggest that it is a reflection, I see it reversed as in a mirror. Thus, in a railway carriage, I experimented with a small crystal and small mirror, both hanging at my châteline. I easily reproduced in the crystal *pictures* (not real *reflections*) of the advertisements on the carriage walls, and just as Lane's Egyptian magician told him that the crystal "made left appear right," so were these pictures reversed, and the print appeared as *Spiegel-schrift*. But I could then reflect the imaginary picture from the crystal into the mirror, and there the letters, "Compton's Hotel," appeared set right again, and legible in the ordinary way.

On the other hand, I once suddenly entered a drawing-room where there was a large mirror, and saw a name for which I had been hunting in vain printed as though on a visiting-card fastened on the wall, and not reversed, in the middle of the mirror, which thus acted as a speculum. But note that when I saw the word I had for the instant forgotten that there was a mirror there, and I took the reflected wall in the mirror for a real wall. So that the picture conformed to my erroneous conception, and not to any true optical law.

3. *Magnification*.—I have used the magnifying-glass eleven times, and it has always appeared to magnify. In one case already recorded (*Proceedings S.P.R.*, vol. v. p. 513) the apparent enlargement of the picture enabled me to read significant letters, without which the picture would have been meaningless. But this, of course, may be classed as merely one form of the picture's development; that is to say, the letters *might* have become visible without the magnifying-glass, although they seemed to be vanishing and to be only just caught. I have three times used a bogus glass of similar size and appearance, and that glass did not magnify. However, I have never felt sure that I did not in some way distinguish between the true and the false magnifier even in the act of carrying them to my picture.

4. *Double Refraction*.—I once tried a flake of Iceland spar, an object which I had never before handled. I knew, however, its property of double refraction, so that the duplication of the picture which followed may have been due to expectation, although it looked to me rather more curious than I consciously anticipated.

5. *Colour Contrast*.—It is my impression that there is retinal fatigue, and

consequent sequence of complementary colours, from gazing at crystal pictures as much as from gazing at real objects. I never doubted this until the question was put to me, although I now find it difficult to prove that unconscious expectation may not account for this also.

I will first mention spontaneous and then experimental instances.

I received one day a visit from a friend in a rather striking blue gown, which, some hours later, the crystal reproduced. This picture was followed by another of the lady's little boy, whom I had not seen lately, dressed in a bright orange garment, which I feel sure he does not possess.

Again, one afternoon some one was talking about Palissy ware. I was not specially addressed, and was staring aimlessly at a dark green, almost black glass scent-bottle. I observed in it a picture, all in pale green, of a man hastily tearing up some wooden garden palings; and before I had time to wonder what this meant, it was followed by another picture, all in red, of the corner of the library where as a child I kept my books, including one distinctly recognisable, which I have not seen these fifteen years, called *The Provocations of Mme. Palissy*. Then I remembered that one of this lady's provocations consisted in the fact that her husband fed his furnace with the household furniture, or even the fixtures of the house itself.

These are the only spontaneous colour-sequences which I can recall, as the pictures do not usually show any one predominating colour. By experiment I find that if I tire the retina by staring at a red flower, I see a green one in the crystal; and conversely that if I summon up (as I sometimes can do) a red flower in the crystal, I then see a green patch on the wall. If I use two crystals there is a similar change of colour between the first picture and the second. Or if I merely *desire* a change of colour in a crystal-picture I find that blue is followed by orange, yellow by purple, green by red. But this may, of course, be due to unconscious self-suggestion, although I am not so familiar with the sequence of colours that I could without hesitation name the complement of any given colour.

The same result would occur if my blue picture were merely conjured up with closed eyes. On being transferred to the crystal—I, as it were, remaining entirely passive—it would appear as orange. When I first discerned this fact it was distinctly to my own surprise, and it required a moment's thought to assure myself that this was in the natural course of events. It may be worth noting that a distinct effort is required to convert a scene—lighted, for example, with red—to its natural colouring or even to a neutral tint. It is necessary to close the eyes or to look away for a moment; so that what follows is a second edition rather than a prolongation of the first picture. On the other hand, the mere desire for change will produce a green light rapidly alternating with the original hue.

It is significant that these optical effects seem to have been dependent on Miss Freer's knowledge of how real objects would have appeared under the same conditions.

In order to test further whether the results were due to suggestion, Mr. W. A. Dixey,¹ the well-known optician of New Bond Street, carried out a series of experiments with Miss Freer on the effect of different kinds of lenses on her

¹ See "Report on the Census of Hallucinations," *Proceedings S.P.R.*, vol. x. p. 108 VOL. I.

crystal visions, the conditions being arranged so that she did not know the normal effects of the lenses on real objects (see *Borderland* for January 1894). The lenses were fitted into four pairs of eye-glasses, and, with normal binocular sight, their respective effects on real objects at the given distance would have been: (A) to duplicate the object vertically; (B) to blur it; (C) no effect; (D) to duplicate the object horizontally. Mr. Dixey handed the lenses to Miss Freer, and the eight experiments were as follows: (1) A gave distance; (2) B, the picture disappeared, but after about a minute the colours became intenser, and the shadows more defined; (3) C, no difference; (4) D duplicated the picture horizontally; (5) A duplicated it vertically; (6) A lowered part of the picture; (7) D moved it to the right; (8) B, the picture disappeared. In experiments (3) (4) and (5) the effects were what they would have been on real objects, while in (6) and (7) they were what they would have been if the right eye only had been looking at a real object. In (1) (2) and (8) the effects were not similar to what would have been produced on real objects. Thus the general result was that in five out of eight experiments the crystal pictures changed in appearance in the same way that real objects would have done on applying the lenses, but in the other three the changes that followed in the pictures on applying the lenses were not those that would have been produced in real objects.

Mr. Dixey has since repeated these experiments, under as nearly as possible the same conditions, with Mrs. Verrall, who found, on applying the lenses, that her crystal pictures either disappeared or remained unaffected, except in one case, where a temporary enlargement of the picture—which was not the normal effect of the lens—took place. These negative results are of special interest, because Mrs. Verrall, unlike most crystal-seers, is conscious of using *points de repère* in her visions, and informs us that on this occasion they were more conspicuous to her than usual when the pictures began to develop, though, as usual, she lost sight of them when the pictures became fully formed.

It seems probable, therefore, that Miss Freer in her experiments may have unconsciously made use of *points de repère*, and that the effects actually produced by the lenses on them were transferred by self-suggestion to the visions. It would obviously be difficult to exclude this explanation in any such experiments.

Some experiments made by Mrs. Sidgwick on the function of *points de repère* in the case of hallucinations that seem to move are described in the "Report on the Census of Hallucinations" (*Proceedings S.P.R.*, vol. x. p. 108).

Cases of hallucinations apparently following optical laws are important in view of their possible bearing on physiological theories of the origin of hallucinations, having often been cited as evidence that the retina—as well as the brain—must be affected by the hallucination. For a discussion of this view—with illustrative cases—see the "Report on the Census of Hallucinations" (*Proceedings S.P.R.*, vol. x. pp. 144-48).

624 A. The following is an account (taken from *Proceedings S.P.R.*, vol. viii. p. 459) of experiments in crystal vision made by myself with two of the hypnotic subjects of Gurney and Mrs. Sidgwick, referred to in **569 A** and **B** and **573 A**. Mr. G. A. Smith was the hypnotist.

Experiments made at Brighton, March 9, 26, 27, 28, 1891.

Extract from account written out after the experiments from notes made at the time, with some comments added later.

March 9.—Present, G. A. Smith and the two subjects, P. and T.

1. I began with repeating the experiment already frequently made with these and other subjects, viz., suggesting to the hypnotised P. that he would see a given picture on a card when awakened. [G. A. S. hypnotised and awoke the subjects throughout.] I told P. that on awaking he would be shown a card with a picture of a baby on it. I said the one word "baby" without detail in order to see how his mind developed the idea. He was shown a blank card and saw, not a veritable baby, but a child of six.

2. Next time I suggested a *hippopotamus*—an animal which P. had never seen in the flesh. On being awakened he saw on the card what he called a *rhinoceros*. He complained that it was rather indistinct; he was not sure whether it had horns or tusks. There is a certain interest in this as indicating that the hallucination was founded upon a mental picture suggested by my words, rather than on the words themselves. One might have supposed that, since my whole suggestion consisted of the word *hippopotamus*, the awakened subject, however vaguely he saw the beast, would have known that it was meant for a hippopotamus. But the picture, vague as it was, seemed to be more communicable from the hypnotic to the supraliminal self than the word which had originally generated it. A *picture* was what had been ordered, and a picture came.

3. I repeated this form of experiment once more, telling P. that he would see a picture of T.; which he saw clearly.

4. I next determined to try the effect of a glass of water, arranged as a speculum, in giving additional vividness to these post-hypnotic pictures. I suggested to each young man separately a different scene, and then set them to gaze into the same glass of water, behind which I placed a dark background. T. had once looked into ink: but beyond this neither of them knew anything of crystal-gazing, and they were told that they were to see an optical illusion of my invention. They naturally assumed that they would both equally see whatever there was to be seen.

I told P. (hypnotised) that the electric light on the Eastbourne Parade had gone out on the previous evening, but had been relighted in a few minutes.

I told T. (hypnotised) that at Barnum's Circus there was a race of ponies with monkeys on their backs.

P., though generally the better seer of hallucinatory pictures, began (when awakened and set before the glass of water) by saying that all was quite black.

T. said: "Look, there's something going round and round in the water!"

P.: "It's your fancy; it's all dark."

T.: "No, it's horses—they're horses going round and round—they've got something small on their backs, not so big as those girls who jump through hoops. It's like a circus."

Suddenly P. looked sharply up at me as though to see what I was doing. "What have you done with the light?" he said; "you've made a great ball of light in the glass, like a round thing with a light in the middle of it." He did not see the meaning of this; but it appeared that he had begun with simply a vision of darkness, and then had seen the electric light rekindled. This was not the way in which I had conceived my picture—I had thought of the look

of the long Parade and a line of lamps going out)—but it gave the essential point.

It will be observed that in this experiment, as in that of the hippopotamus, and in most of those that follow, neither percipient recognised the full meaning of the picture seen. The undistinguished "small things" in T.'s picture were, of course, the monkeys of my story. I shall recount later on some attempts to make similar obscure details clear by magnification. Both a true and a pretended or suggested magnifying-glass should be tried with many subjects under such conditions as these.

5. I next told P. (hypnotised) the story of Robinson Crusoe finding the footprint and fearing savages.

I told T. that Moses Primrose took a cow to the fair and returned with a gross of green spectacles, to the derision of his family.

Awakened and set before the glass of water, P. at once exclaimed: "Why, there's Buffalo Bill! He's dressed in feathers, and skins round him; almost like a savage. He's walking about in a waste place." T.: "Is he leading a cow along?" P.: "No, no, he's all alone." T.: "That's a cow, not Buffalo Bill." P.: "I can see something else coming from another part,—it's a blackie." T.: "No, it's a sack, a sack on his back." P.: "Look at them now, how they're arguing! Buffalo Bill and his black man." T.: "I can see them arguing now—he's got into a house—there's four of them." P.: "No, no, only two." T.: "No, four,—look at them roaring!" (*i.e.*, with laughter). P.: "No, they're behind some trees." T.: "They're crying now."

Observe that in P.'s case the *footmark*, which was the point on which I had chiefly dwelt, was not observed; although I suspect from P.'s insistence on the long *pacing about* of his Buffalo Bill, that the footmark was in some sense intended to form part of the picture, although too small to be noticed by an observer not aware of its importance. P. had read "Robinson Crusoe;" but Buffalo Bill was plainly fresher in his memory.

T. saw no meaning in his story whatever. He did not know what was in the sack—(a detail of his own adding, as I had not clearly conceived how the spectacles were brought home)—and he saw no reason for the laughter or weeping. The *crying* was added from his hypnotic self's own conception of the probable effect of such a bargain upon the family, after their first amusement. T. had never read the "Vicar of Wakefield."

6. Observing the attempts made by the two seers to harmonise these divergent stories, I chose two scenes which had a certain similarity, to see whether either seer would be able to persuade the other to accept his version of what was going on.

I told P. briefly that Banquo's ghost had appeared to Macbeth, his murderer, as he sat with warriors and nobles round him at a feast.

I told T. (what he already knew to have happened) that at the North Kilkenny election Mr. Parnell, while addressing the crowd, received a bag of lime in his face from a political opponent. Thus each scene had its central and commanding figure; I wished to see if the two could be combined.

P.: "I see two or three men standing—some sitting—one in a chair on a raised place, like where the head man sits. That's the Mayor, I suppose." [P. is more familiar with municipal government than with military or imperial rule.]

T.: "Why, there are a whole lot of men—a town—a lot of cars—not like our carriages."

P. (with a loud whistle): "Oh, here he comes, the bogey-man!" (apparently quoting a song).

T.: "There he is standing up in the middle of them;—I've seen the man at Brighton."

P.: "Look at that chap in the corner! isn't he frightened of him? The Mayor's quite upset."

T.: "I know the man well enough; he has a beard—about my height. I've seen him walk up and down the front (the Parade) with two dogs after him."

P.: "He's a *ghost*!"

T.: "He's no ghost, I say; he's talking to them; look at that stuff all gone into his face; now three or four men are up talking; they've got some sticks—there's a row."

P. (imitating conventional ghostly action): "Look at him! They all stick their swords through him—it doesn't hurt him; he's a ghost!"

T.: "Nonsense; how can he be a ghost? I tell you I've spoken to him in the [telegraph] office; he's a man any one would remember—a stand-off man. He's all white now; they're all running." "Was his name Parnell?" I asked. "Yes, yes," said T., "Parnell, of course." Here also, it will be observed, as in the case of the hippopotamus, it was the picture framed by the percipient's subliminal self, not the mere name as uttered by me, which was transmitted to his supraliminal consciousness.

These scenes excited the seers; and there was some absurdity in their endeavours to imitate, and to conciliate, the attitudes of hovering ghost and impassioned orator.

7. *March 26, 1891. Magnification.*—I told T. (hypnotised) that he would see in the crystal (a real one) a playbill of "Jack Sheppard," which had recently been acted in Brighton, the large print distinct, but not the small print. Awakened, he saw a girl in man's clothes—something like knickerbockers—could make out J C K T H. On looking through a (real) magnifying-glass he easily read JACK SHEPPARD, THEATRE ROYAL, and recognised that the knickerbockers were jack-boots. He said that the letters persisted, but were clearer when the magnifier was applied to the crystal. The picture seen was remembered from an actual poster.

8. *Forgotten Memories.*—T. was told (same conditions) that he would see scenes of his past life. He was greatly interested by seeing a number of old schoolfellows sitting in his old school; some whom he could not identify; some of whom he had scarcely thought since he left school. On being re-hypnotised he did not remember seeing these pictures—only remembered my talking to him about his boyhood. We could not therefore get the hypnotic self to identify the unknown boys.

9. *March 27.* Test of disappearance from waking memory of words spoken to hypnotised subject.—I offered each subject £10 if he could explain to me the next picture which he saw. It was plainly necessary to choose some scenes whose meaning they could not *guess*, if my description, given to them when hypnotised, was forgotten on awaking. I told P. of the Finding of Brynhild, and T. of the Niblungs' Need. Each saw his picture well (Greyfell, the flickering flame-wall, the Sleepful Thorn, &c.), but was completely puzzled as to its meaning.

10. *March 28. Magnification.*—I told T. (hypnotised) that when awakened he would see a telegraph form (he is a telegraphist) in a glass of water; that

he would not be able to make out the words, but only to count them; then with a magnifier would make them out. Awakened, he saw a telegraph form so bent that he could only see a fragment of a message, containing seven words which he could not read. Looking in the glass he made out "Met—B'ton (abbreviation used for Brighton)—Hotel—come." We cannot say whether a coherent message in any sense underlay this fragmentary attempt at communication.

11. I now resolved to supply the message myself (same conditions), and told him that he would be able to see the lengths of the words with the naked eye, and to read them with the magnifier. The telegram was to be [To] "Myers, Cambridge—Oxford won by half a length. Harris." With the naked eye he could see that there were only two words in the address, the second rather long. With the magnifier he gradually picked out letters here and there—saw the capital letters right, partly saw and partly guessed my name—could not make out the message. Experiments such as this show, I think, that there is some appropriateness in speaking of *messages* or *communications* from one to another stratum of the Self. Judging from the analogy of many other post-hypnotic suggestions with the same subject, we can hardly doubt that the whole of this simple telegram was remembered by the hypnotic self, and could have been reproduced in obedience to a direct order. But the order was to reproduce it with a certain degree of obscurity; and that obscurity turned out to be slightly greater than the magnifying-glass (however acting) could overcome. The suggestion was thus slightly too complex; but, although never fully delivered, the "inter-state" or "methectic" message—call it as you will, but let us have some name for it—was ready made up, and waiting to be transmitted from the hypnotic to the supraliminal self.

12. The experiments thus far described, although presenting some novel points, have been such as any observer with good hypnotic subjects at his disposal will probably be able to repeat. Those to which I now come involve the rarer phenomenon of thought-transference, which cannot be guaranteed in the case of any hypnotic subject, although it would doubtless be oftener found if it were oftener looked for. The evidence for Mr. G. A. Smith's power of transmitting ideas, without the use of ordinary means, to the minds of these and other subjects has been so often discussed in these *Proceedings* that I need here only remark that in all these experiments a close watch was kept by Dr. Dill or myself, or both of us, to guard against indications (which, of course, may be quite involuntarily given), while at the same time the picture to be discerned in the crystal involved conceptions more complicated than a mere card-name or number. I omit the first of these experiments, which was successful, but during which I left the room to speak to Dr. J. Gordon Dill, a physician who had previously assisted in similar experiments, and who kindly consented to help me in these, in which it is naturally desirable to have two observers. In each case Dr. Dill or I wrote down the desired picture carefully on a piece of paper out of sight of the subject and showed it to Mr. G. A. Smith, while the subject was entranced (in the last two experiments after he was awakened). Mr. G. A. Smith then stood at some distance from the percipient, and out of his sight, while the percipient fixed his eyes on the glass of water, and made remarks to which (unless otherwise stated) no one replied. Dr. Dill watched Mr. Smith, and I watched the percipient, or *vice versa*. Such precautions imply no distrust of either agent or percipient, but should be taken as a matter of course in all

experiments of this kind. Were I myself acting as agent I should prefer to be watched, since no one can be absolutely certain as to what sounds or movements he may unconsciously make. If it is once for all assumed that the human organism, when used in experiments which do not in themselves present any means of eliminating the "personal equation," needs some other eye to guard against possible idiosyncrasies which may confuse the experiments, then such supervision may be submitted to with no more sense of discredit than the astronomer feels when his individual observations are accepted not as absolute truth, but as data to be corrected in a special recognised way. I wrote down "Two cats fighting," and showed the paper carefully to Dr. Dill and Mr. Smith—whom I will call D. and S. T. (in waking state) at once saw "two cats—both with their backs up—fighting, one black and striped, the other with patches of white." "Where are the cats?" "On a wall." S. had mentally reproduced a picture of two cats fighting, done in whitewash on a wall—so that his cats were both white. During this experiment D. left the room for a few minutes: I watched T., whose eyes, as I believe, never left the glass of water.

13. Next time both subjects (hypnotised and awakened as usual) were to see in the same water-glass the same theme, written down by D. and shown to S. and myself: "Boat putting off from beach." P. saw nothing. T. saw "A room cleared for dancing, the gas-branches wreathed with flowers." This appeared to be a *deferred picture* belonging to a previous series. He had been told, in an experiment which I have omitted, to see four scenes of his past life, at different ages. He had seen three, and this scene was probably enough the fourth, which was to be typical of his adolescence. At any rate he was simply hypnotised again, and again awakened (D. and I watching throughout). On reawaking he said: "There are boats—several steamers and two boats rowing in front, like a picture of a boat-race in the *Graphic*." This was an approximation to the desired picture.

14. In the next experiment (same conditions) the theme, written down by me, which S. was mentally to suggest, was "acrobats swinging from trapeze." Neither P. nor T. saw anything at first. They were rehypnotised and reawakened. P. sees a man. T. sees nothing. P.: "He has got something round on his hand like a sailor with a life-buoy, and a rope hanging from his hand." T.: "I imagine that I see the same thing." P.: "I believe he's standing on a vessel—on the deck of a boat—now he's still there, but the vessel's gone—you can only see his feet and nothing beneath him." T.: "He looks to me like a half-photograph." T. then had to leave. We told P. to put himself into the man's attitude. The pose assumed was just that of a man who has lifted himself half over his trapeze, the rope which P. saw being across his body, just about where the trapeze's *seat* (of rope or wood) would come. Such a picture would also correspond to T.'s "half [length] photograph."

15. Same conditions. I chose the subject, "a house on fire." This time both D. and I watched P. and S., who stood behind P. (of course not in contact), looking at the lamp, and imagining (as he afterwards told us) a great square of flame. P.: "I see something like a bright light; there's a ladder up at the window—a house on fire—no doubt about it."

16. Same conditions. Subject written down by D.: "Mr. Gladstone." P.: "I think I see something like a man—a man's head—comes and goes in a flash. I know, it's Gladstone, a photograph—head and shoulders." Here I had to leave, but Dr. Dill continued the experiments. I now quote his

account. Mrs. G. A. Smith was now present, but was not informed of the scene.

17. [Same conditions.] "Jack the Ripper committing a murder." [Subject written down by D.] P.: "I can see something now—it's a man—rather faint. Very awful-looking man. Nothing like Gladstone. Repulsive and dirty-looking. Has something in his hand—it's a knife. Good gracious! what a terrible-looking man—in rags—with his hat coming over his eyes—looks like a murderer." D.: "Is any one with him?" P.: "No, he's alone." Presently: "Yes, he is talking to some one—another man. No, it's a woman." [A few more details are seen and P. recognises the murderer.]

18. Same conditions. "St. George and the Dragon." P.: "Oh, I can see what that is—it's a picture of St. George and the Dragon. The usual picture. Not moving, simply a picture."

19. Here P., as D. tells me in a letter, became anxious to go off to catch a train, a preoccupation which generally interfered with success. On this and the next occasion S. was not shown the theme until after P. had been awakened. [He was hypnotised, as already stated, between each experiment.] Subject: "A pantomime—clown and policeman on stage." P.: "I see something like a lion, I think. Can't tell what it is till it comes closer. Quite gone. Saw something like a man in a white hat—gone—looks like one of the circus clowns—very smudgy, with a mist in front of it." Then about 15 minutes during which he saw nothing. Then "The clown again! but I lose sight of him when he moves."

20. Subject: "A photograph of Mr. Myers." [This time S. opened and read the paper designating the desired picture downstairs, and did not enter the room. P. saw the beach—boats—nothing.]

625 A. I quote next a record of crystal visions by Mrs. A. W. Verrall, a lecturer at Newnham College, and known to the classical world as the translator of Pausanias. Mrs. Verrall made the experiments simply at my request, without previous knowledge of the subject or interest in it. It will be seen that her crystal-visions do not involve any telepathy or clairvoyance. They present in somewhat developed form what appear to be usual early stages in this form of experiment. The numbers within brackets represent the chronological order of the experiments, all of which have been recorded without delay. (From *Proceedings S.P.R.*, vol. viii. pp. 473-77. See also **610 A** and **623 A**.)

. . . I have tried various objects in crystal-gazing, such as a cut crystal, a globular crystal, a glass paper-weight, and a glass full of water, and I find no difference in their efficacy. I have also tried under varying conditions of light, with the conclusion that a dim light is the most likely to result in the seeing of a picture. I have sometimes seen pictures in quite bright light, but never in absolute darkness. Often I see nothing at all but the bright points of light in the crystal, and often I see nothing in the crystal, but get a mental picture suggesting something I have forgotten to do. Indeed, I find crystal-gazing a very convenient way of recalling things forgotten, but in that case I see nothing in the crystal. The difference between a picture in the crystal and a mental picture is quite marked, but difficult to describe; it will perhaps help to show what I mean if I say that the recalled image of what I have seen in the crystal

differs as much from the actual image as the mental image of a person differs from the actual person. I believe that with me the crystal picture is built up from the bright points in the crystal, as they sometimes enter into it; but the picture, when once produced, has a *reality* which I have never been able to obtain when looking into the fire or trying to call up an imaginary scene with my eyes shut. It has occasionally happened that I have been able to see more on a closer investigation than on the first glance, but if I try to interpose a magnifying-glass between my eye and the crystal the picture instantly goes and only the recollection remains. The following case is almost the only one where I have seen a real person, and here the picture grew distinct as I looked.

I saw (27) a black object which defined itself into the head of a man; then I saw that it was my husband's head turned nearly in profile towards my left. Behind it was a square-backed chair of brown leather. He was reading, his eyes being on a book, which I could not see. I tried to see the whole figure, in order to know what the book was, and shut my eyes. On opening them I saw the whole figure for a moment, but it was too small for me to distinguish anything. In a moment the head came back, and I had an impression that the book was red, though I could not see it.

As far as I could ascertain, this picture was not telepathic. This is not the only occasion on which I have had a distinct impression of colour coupled with a consciousness that I had not seen the colour. Once I saw a flower (20) which "I knew to be pink, though I saw no colour," and again (12) I once saw a "black cat with ribbon round neck which I knew to be red, though it had no colour." In these last two cases I spent some time trying to see the colour which I *knew* to be there, but I was not successful. In the greater number of cases the picture has been coloured, but sometimes I am (3, 32) only aware of luminosity and darkness, sometimes (23) of black and white as in a pen-and-ink sketch. I have not been able to find that the colour of the background for the crystal produces any effect on the colour of the picture. I have tried placing the crystal on white linen, dark-blue silk, bright-blue stuff and red leather, but have never been conscious of any suggestion of colour from the background, or able to trace any connection between the background and the vision. . . .

The variety of pictures seen is considerable; I have classified as follows the thirty-three crystal-visions recorded, covering a period of twenty-one months. (*a*) Animals, 5; (*b*) Human figures, 7; (*c*) Common objects, 5 (such as clock, ring, melon, &c.); (*d*) Geometrical figure, 1; (*e*) Written words, 2; (*f*) Scenes, 4; (*g*) Fanciful groups or scenes, 9.

With regard to the written words (*e*), I may say that both instances occurred after a distinct suggestion from myself. On the first occasion I looked in the crystal immediately after writing to ask for an address which I had known, but forgotten. I saw a row of small letters, wondered if they represented the address required, then saw plainly 39 Onslow Square. It was only the number which I wanted, and I found that the number was not correct. On the second occasion (10) I had been trying to obtain automatic writing while looking in the crystal. I was also wondering who had put a pair of lost scissors in a very conspicuous place, where I had just found them. I saw a name written, and found that my right hand had written the same name; it was a name likely to occur to me. . . .

I have taken considerable pains to endeavour to trace connections between

the pictures in the crystal and ideas or objects lately present to my mind, but there are only nine cases out of the thirty-three where I have perceived any possible connection between my thoughts and my visions. . . .

Two of these (4, 10) have already been mentioned; they are the cases where written words appeared. In the next case (5) I had been wondering what people we should meet at a luncheon party to which we were going, and I saw in the crystal a human figure, that of "an old lady in black, with a veil or hood on," not a very likely guest, perhaps. In the fourth case (24) after "endless fleeting pictures, single figures, groups, sense of rush, figure with arm out," suddenly the whole became clear "and I saw a man in uniform and cap, with gold or silver braid, holding out his arm to signal, and a train rushing on full speed, and I knew there was an accident, though I saw none." I had been to town and back on that day. The next two (29, 30) were seen in immediate succession; I saw first the letter A in small bright stars, with a comet overhead, and on looking again, a pyramid dark against a red sky. I find a note in the book that we had been "noticing the red glow of the sky, and a star," just before I looked in the crystal. The last of these cases (32) is one already described; I need only add the suggested explanation, that I had been in the late afternoon at a lecture illustrated by lantern, and that this vision [a black revolving sphere, with outer fiery ring] occurred about an hour after my return from the lecture. . . .

625 B. The following cases are extracted from Miss A. Goodrich-Freer's paper on "Recent Experiments in Crystal Vision" (*Proceedings S.P.R.*, vol. v., 1889, pp. 505-519). Miss Goodrich-Freer classifies her visions under three heads, as follows:—

1. After-images or recrudescence memories, often rising thus and thus only from the sub-conscious strata to which they had sunk.
2. Objectifications of ideas or images; (a) consciously or (b) unconsciously in the mind of the percipient.
3. Visions, possibly telepathic or clairvoyant, implying acquirement of knowledge by supernormal means.

I quote first two examples of recrudescence memories:—

I had been occupied with accounts; I opened a drawer to take out my banking-book. My hand came in contact with the crystal, and I welcomed the suggestion of a change of occupation. However, figures were still uppermost, and the crystal had nothing more attractive to show me than the combination 7694. Dismissing this as probably the number of the cab I had driven in that day or a chance grouping of the figures with which I had been occupied, I laid aside the crystal and took up my banking-book, which I had certainly not seen for some months, and found, to my surprise, that the number on the cover was 7694. Had I wished to recall the figures I should, without doubt, have failed, and could not even have guessed at the number of digits or the value of the first figure. . . .

To quote again from my note-book. . . . I had carelessly destroyed a letter without preserving the address of my correspondent. I knew the county, and searching in a map recognised the name of the town, one unfamiliar to me, but which I was sure I should know when I saw it. But I had no clue to the name of house or street, till at last it struck me to test the value of the crystal as a

means of recalling forgotten knowledge. A very short inspection supplied me with "H. House"¹ in grey letters on a white ground, and having nothing better to suggest from any other source, I risked posting my letter to the address so strangely supplied. A day or two brought me an answer, headed H. House in grey letters on a white ground.

The next is a possibly telepathic case:—

On Monday evening, February 11, I took up the crystal, with the deliberate intention of seeing in it a figure, which happened to occupy my thoughts at the moment, but I found the field pre-occupied by a small bunch of daffodils—a prim little posy, not larger than might be formed by two or three fine heads. This presented itself in various positions, in spite of my hurry to be rid of it, for I rashly concluded my vision to be a consequence of my having the day before seen, on a friend's dinner-table, the first daffodils of the season. The resemblance was not complete, for those I had seen were loosely arranged and intermixed with ferns and ivy, whereas my crystal-vision had no foliage, and was a compact little bunch. It was not till Thursday, 14th, that I received, as a wholly unexpected "Valentine," a painting, on a blue satin ground, of a bunch of daffodils, corresponding exactly with my crystal picture, and learnt that the artist had spent some hours on Monday, previous to my vision, in making studies of the flowers in various positions.

The following are other cases in Miss Goodrich-Freer's experience, taken from *Proceedings S.P.R.*, vol. viii. p. 49.

In some cases . . . I have actually tried my best to see or hear something, but failed; and then the crystal has shown me that something within me has been able to see or hear at longer range than I knew.²

From a letter, written July 1, 1891, I take the following account: "I looked across the room this morning to a distant table, where I expected to see a book I wanted. It was not there, but my eye was caught by another book which I saw was strange to me. I tried, but could not read the title at that distance (I have since proved that, even now I know it, this is impossible); and turned away to resume my writing. On my blank paper—as in a crystal-scene—I read 'The Valley of Lilies,' which I found to be the title of the

¹ The entire word—one I know in no other connection—was supplied.

² I may here remind the reader of the large group of ill-understood phenomena at present grouped together under the name of *Dynamogeny* (Féré, *Rev. Phil.*, xx., 364, &c.). These are cases where either muscular power, as tested by grip of the dynamometer, or the acuteness of some one sense, is increased by a stimulus to some other sense. Thus the Viennese aurist Urbantschisch (James's *Psychology*, ii., p. 29; Pfliiger's *Archiv.*, xlii., p. 154) finds that "a tuning fork sounded close to the ear will sometimes increase acuteness of vision so that letters can be read at a greater distance. Conversely sounds became audible when lights were exhibited to the eye." Similarly Féré finds that in healthy subjects lost after-images can be recalled by the application of a tuning-fork in vibration to the top of the head (*Pathologie des Émotions*, p. 29). So with hysterical subjects red light quickens perceptions of taste and smell. And in many healthy subjects an increased acuteness of vision and other senses may be produced by hypnotic suggestion. It is the subliminal self, in my terminology, which has to supply this extra acuteness; and the crystal-vision is merely another way of getting at this reserve of power.—[F. W. H. M.]

book. I have no recollection of ever seeing the book before, certainly not in this house, though it *may* have caught my eye in a shop." On July 2 I add: "The book was brought into the house in my absence, and placed [by a relative] on her special table, on which *my* things are never put, and which, therefore, I should not necessarily glance at on entering the room, as at my own table, for cards or letters. I did not enter the room till after lunch, and, so far as I know, went straight to my own seat, not passing her table, which is in the opposite corner. The book is of rather peculiar appearance—an imitation of wood. If I had consciously seen it in a shop I should probably have bought it, for it purports to be by my favourite à Kempis."

I give another instance in which a similar slight extension of the power of *hearing* seems to be involved:—

In August 1891 we went for a few weeks to a small country place, where we had taken a house for the autumn, and which I had never visited before, except once for a single day. One day a kindly neighbour called to offer us the use of his garden during his own absence from home. As he left the house he looked up in passing the window, and said something, of which neither I nor a girl who was staying with me could catch a single word.

The same evening I saw in the crystal a picture of some extraordinarily tall and bushy sweet-peas trained over wire fencing—a picture to which I could assign no meaning. The next day we met our friend's housekeeper, who referred to the invitation, and added, "Mr. P. says he hopes you heard his warning not to lose yourselves among the sweet-peas!" On visiting the garden, I found the fencing covered exactly as the crystal had shown, the sweet-peas, of which Mr. P. was justly so proud, having been arranged to intercept a view of the railway.

625 C. The following case is extracted from *Proceedings S.P.R.*, vol. viii. pp. 499–515.

In this case, crystal-vision has formed but a small part of a long and complex group of phenomena centring in a lady who wishes to be known as Miss A. I have been intimately acquainted with Miss A. and her family for some years, and have personally witnessed many of these phenomena. I add to her account, between square brackets, some notes made by the Countess of Radnor, the friend in whose presence many of the phenomena occurred and who has revised the account, and some unsigned notes of my own.

1. *Health*.—I do not know if my health affects the crystal-seeing; I am so seldom ill that I have not tried. If I have a headache I never look in the crystal; but I should imagine I should see equally well anyway.

2. *Visualising Power, &c.*—I see in the crystal *much* more distinctly than I could ever *imagine* things. I am a very bad visualiser; and when I think of people I do so much more by the sound of their voice than by their faces or figures. I don't think I ever imagined a group in motion in my life. I am very short-sighted, and seldom wear glasses; consequently, I rarely get a clear picture of any room or scene. But when I look in the crystal I see everything as clearly as though I had strong glasses on. I cannot be sure whether either my short sight or my visualising power is better in dreams than in waking hours; but I *think* both are better. Certainly, however, I never see in dreams any scene at all comparable in clearness to what I see in the crystal.

I have no artistic gift, although I have received a few lessons in drawing and painting. I have automatically drawn flowers, figures, a snake, &c., much better than I can draw by conscious effort. . . .

3. *Visions apart from Crystal or Other Speculum.*—I have sometimes, generally as the result of effort, seen hallucinatory figures—all of them, I believe, in some sense *veridical*, never mere subjective hallucinations,—standing or sitting in the room. And I have, once at least, seen the room itself alter. I saw a large modern room change into the likeness (as shown afterwards by independent record) of what it was 200 years ago; and I saw persons in it who apparently belonged to that date.

[The history of the room was known to Lady Radnor, who attests: "Miss A. has, without looking into anything, described a room, whose history was unknown to her, as I have reason to believe that it was 200 years ago. It was the Long Parlour at Longford, which in 1670 was used as the chapel.—H. M. RADNOR." Other visions of this kind will be dealt with later.]

4. *First Discovery of the Power.*—It is now some years since I first began to look in the crystal. I had already written automatically, but knew nothing of crystal-vision. I happened one day to be lunching with some friends who talked on the subject, and said that they believed that a glass of clear water acted in the same manner. Two or three of us looked in glasses of water, and after a little while I seemed to see at the bottom of my glass a small gold key. This was so distinct that I looked on the tablecloth, thinking that there must be a real key there. There was none, and nothing to explain what I saw.

5. *Speculum and Mode of Gazing.*—We bought a glass ball, and I gradually began to see a good deal in it. I have since seen in several crystals, in a moonstone in a bracelet, &c. [I have known her see things in a polished table.—H. M. RADNOR.] It does not seem to matter much what the smooth surface is; but I have sometimes fancied that the scenes were brighter if seen in a real crystal. Occasionally I see things in a mirror, or even without any clear surface, as though I were in the midst of them.

I either take the crystal into a dark corner of the room, or wrap it up in black with only a little bit uncovered, or if it is small I hold it inside my hand and look right into it. I can see equally well in the dark. After a minute or two I seem to see a very bright light in it, which disappears after a few seconds, and then the surface appears cloudy and thick. This mist clears away, and I see sometimes views, sometimes faces, sometimes letters, and all kinds of things in it. They only last for a few seconds or sometimes minutes, and between each new picture I see the same light and then mist. I cannot look in the crystal for long, as it makes my eyes water with the brightness of the light and gives me a feeling as if a band were tied round my head; but if I only look a little while it does not hurt me at all. The crystal seems to become a globe of light. If a sunlit scene appears, the light may continue, or it may disappear before the figure shows itself. [Her eyes often stream with tears from "the brightness of the light."—H. M. RADNOR.] I am in a perfectly normal condition when I look; not sleepy, nor in a trance, nor unconscious of my surroundings.

6. *Magnification, &c.*—I have tried the magnifying glass. The results are just the same as without it; only the glass being on the top, I suppose I see in it instead of in the crystal. . . .

7. *Verbal Messages in the Crystal.*—When I see writing in the crystal I see

it only one letter at a time ; and when the letters are put down they are found to be words spelt backwards.

[Each letter in turn seems to fill the crystal ; and the letters succeed each other so rapidly that it is hard to take them down from Miss A.'s dictation. The words may come to explain a picture, or may form a message by themselves. The backward spelling is probably adopted in order to prevent Miss A.'s supraliminal intelligence from guessing at, and thereby disturbing, the message which is being given.]

Fourteen cases are given in detail, seven of which I quote, as follows :—

B. Second contemporaneous scene.

In one case I saw and described Mr. B. (a well-known writer), whom I knew slightly, as hunting for a paper in the drawers of a writing-table. He used a particular pen, which I described, and with his hands ruffled his hair till it stood up in a kind of halo. A lady came in and pointed to his hair and laughed. Lord Radnor inquired of Mr. B., and all this was found to be correct. He was writing with a pen unusual to him (silver instead of quill, or *vice versâ*), and was looking for a paper which he wanted to send by post. His sister (I did not know that she lived with him, and had never seen her) entered the room, and pointed laughing to his hair, just as I had seen.

[Confirmed.—H. M. RADNOR.]

The four next cases are recounted by Sir Joseph Barnby, the well-known musician, and I give two of them. Case *C* is probably exactly contemporaneous, and case *F* seems precognitive.

C. Sir Joseph Barnby writes as follows :—

November 1892.

I was invited by Lord and Lady Radnor to the wedding of their daughter, Lady Wilma Bouverie, which took place August 15, 1889.

I was met at Salisbury by Lord and Lady Radnor and driven to Longford Castle. In the course of the drive, Lady Radnor said to me : " We have a young lady staying with us in whom, I think, you will be much interested. She possesses the faculty of seeing visions, and is otherwise closely connected with the spiritual world. Only last night she was looking in her crystal and described a room which she saw therein, as a kind of London dining-room. [The room described was not in London but at L., and Miss A. particularly remarked that the floor was in large squares of black and white marble—as it is in the big hall at L., where family prayers are said.—H. M. RADNOR.] With a little laugh, she added, ' And the family are evidently at prayers, the servants are kneeling at the chairs round the room, and the prayers are being read by a tall and distinguished-looking gentleman with a very handsome, long grey beard.' With another little laugh, she continued : ' A lady just behind him rises from her knees and speaks to him. He puts her aside with a wave of the hand, and continues his reading.' The young lady here gave a careful description of the lady who had risen from her knees."

Lady Radnor then said : " From the description given I cannot help thinking that the two principal personages described are Lord and Lady L., but I shall ask Lord L. this evening, as they are coming by a later train, and I should like you to be present when the answer is given."

That same evening, after dinner, I was talking to Lord L. when Lady

Radnor came up to him and said: "I want to ask you a question. I am afraid you will think it a very silly one, but in any case I hope you will not ask me why I have put the question?" To this Lord L. courteously assented. She then said: "Were you at home last night?" He replied, "Yes." She said: "Were you having family prayers at such a time last evening?" With a slight look of surprise he replied, "Yes, we were." She then said: "During the course of the prayers did Lady L. rise from her knees and speak to you, and did you put her aside with a wave of the hand?" Much astonished, Lord L. answered: "Yes, that was so, but may I inquire why you have asked this question?" To which Lady Radnor answered: "You promised you wouldn't ask me that!"

F. One more incident in connection with the extraordinary powers of this young lady remains to be noted. Whilst looking in her crystal during one of the days I spent at Longford, she described, amongst a number of things unnecessary to mention, a room which appeared to her to be a bedroom. She appeared to be viewing the room from just *outside* the *open* door, for she said: "If there be a bed in the room it must be behind the door on the left;" in any case the room was a long one and the end of it was occupied by a large window which formed the entire end of the room. She added: "There is a lady in the room, drying her hands on a towel." She described the lady as tall, dark, slightly foreign in appearance and with rather "an air" about her. This described with such astonishing accuracy my wife, and the room she was then occupying at a hotel at Eastbourne, that I was impelled to ask for particulars as to dress, &c. She stated that the dress was of serge, with a good deal of braid on the bodice and a strip of braid down one side of the skirt. This threw me off the scent, as before I had started for Longford my wife had expressed regret that she had not a serge dress with her. My astonishment, therefore, was great on returning to Eastbourne to find my wife wearing a serge dress exactly answering to the description given above. The sequel to this incident comes some sixteen months later on, when my wife and I attended a performance given by the Magpie Minstrels (a society of musical amateurs) at Princes' Hall, Piccadilly. We arrived early, and after placing my wife in a seat I moved about the room speaking to friends here and there. In the course of ten minutes or so, Lady Radnor and Miss A. entered the room. During the greetings which ensued, Miss A. called my attention to a standing figure, saying: "You will remember my seeing a lady in her bedroom while looking in my crystal; *that* is the lady I saw." *That was my wife!* I only need add that she had never seen my wife.

JOSEPH BARNBY.

Lady Barnby writes as follows in corroboration of the incident relating to her own dress:—

9 ST. GEORGE'S SQUARE, S.W.

Saturday, November 12, 1892.

The account about me and my dress is remarkable as being out of the general course of things in this way: I had been remarking to Sir Joseph that it was a mistake to come to the seaside without a serge dress, that being a material particularly suited for wear at the seaside, but I added: "I do not think there is much use in ordering one now, as Madame D. will be gone for her holiday, it being August." Sir Joseph left the next day for Longford, and I wrote to Madame D., telling her to make me this gown. She got the letter *Tuesday* [August 13, 1889], and in the marvellously short time by

Saturday, I received my gown. Then again, it is not usual in a hotel to have one's bedroom door open when one is occupying the room, but the reason for it on this occasion was the fact that I was to meet Sir Joseph on his return from Longford [Tuesday, August 20] (as a *surprise* in this new serge gown) and having no clock in our bedroom, which was at the *end* of the corridor, with my daughter's room at an angle to ours, where she slept with her maid, I—thinking I was somewhat late for meeting the train—opened the door to call to the maid to tell me the time as I washed my hands standing at the washhand-stand in a line with the open door. I do not suppose I have ever done such a thing at a hotel before or since. EDITH MARY BARNBY.

[These dates have been confirmed by Lady Barnby from her diary. Lady Barnby also tells me that her nurse confirms the little incident of the wearing of the serge dress first on August 20. The crystal-scene, therefore, seems to have anticipated a certain definite moment, which happens to have been well remembered.]

Case C (Lord L. at prayers).—This incident has been independently recounted to me both by Lady Radnor and by Miss A. herself. Another small point not given by Sir J. Barnby is that Miss A. did not at first understand that family prayers were going on, but exclaimed: "Here are a number of people coming into the room. Why, they're smelling their chairs!"

Four cases of apparently historical scenes connected with Salisbury Cathedral are given, of which I quote one, related by Lady Radnor.

H. Retrocognitive Scene (Brian Duppa).

On February 23, 1890, Miss A. and I were in the "Cage" [or Hungerford Chapel] and she told me she saw a grand ceremonial taking place. There appeared to be a tall chair which obstructed the view down the choir, and gradually the place appeared filled with clericals and others dressed in their best attire. Then she saw a tall big man, slowly walking up, dressed in red with white and lace over it, something that hung round his neck and down to his feet of broad gold embroidery, and a broad sort of mitre (but not peaked) more like a biretta, of beautiful embroidery.

Then there were three or four dressed very much like him, gorgeously dressed, and lots of little boys about in red and white and lace—holding candles, books, &c. The whole place was very full of people, and it was evidently a great occasion. After the principal figure had knelt in front of the chair—looking to the west for some little time—he stood up, and ten little boys lifted up the chair, and carried it higher up and placed it in front of the altar, still facing west. Then the principal figure walked up two steps and faced the east. (The whole of the arrangements of the altar, &c., as Miss A. saw them, are quite different from what they are now.) [It is here meant that Miss A.'s description was correct for that past date; as Lord Radnor explicitly told me was the case.] He had nothing on his head now. He knelt some little time, and then the most gorgeously dressed of the other figures placed something like a mitre on his head and retired, and the principal figure walked up to the chair, and sat down on it facing the congregation. Miss A. said she saw him later dead in a coffin, with the Winchester Cross over him. She says he was tall, big, clean-shaven, a little curling hair, and blue-grey eyes.

Miss A. asked what she was seeing, and the answer came by raps.

A. The induction of Briant Uppa.

Then Miss A. said : There can't be such a name ; it must be wrong.

She tried again, and got—

A. You are wrong. It is Duppa, not Uppa. Brian Duppa. Q. Who was Brian Duppa? A. Chister. Q. What was he? A. Bishop here. Q. When? or what was his date? A. 44-16. His researches would help you. Manuscripts should lay at Winchester.

On returning home, we were talking after tea, and I casually took up Britton's "History of Wiltshire," and said to Miss A., laughing: "Now I will look for your Bishop." . . . The pages where the Bishops' names were were uncut, sides and top. I cut them, and to our delight we found on p. 149:—

"Brian Duppa or De Uphauigh, D.D. . . . tutor to Prince Charles . . . translated to the See of Chichester (Chister?) . . . Bishop of 1641 . . . (deposed soon after by Parliament) . . . preferred soon after the Restoration to the See of Winchester." He was at Carisbrooke with Charles I., and is supposed to have assisted him in the writing of the *Eikon Basilike*, which book Miss A. had been looking at in my boudoir a few days previously, but which contains no mention of him nor his name.

Miss A. writes:—

K. Retrocognitive Scene (White Webs).

I was looking in the crystal a year or two ago at Longford Castle. Lady Radnor was in the room with me. I saw amongst other things a large carved fireplace with a coat of arms in the middle and curious serpents entwined. There seemed to be a secret passage, which opened on touching one of the serpents' heads. I seemed to follow this path until it led out by a river, and I saw figures pass along it in old-fashioned dress. The name Edwye de Bovèry was then spelt out in the crystal ; and Lady Radnor said that the vision must be all wrong, as the name had never been spelt like that. The name "White Webs" was also spelt out—a name of which I had never heard. A few days afterwards, when I was looking at some books in the library, I saw a curious old book with crests and coats of arms, drawn by hand, not printed; and in this book I found one of the coats of arms which I had seen in the crystal ; only the one in the book was quartered with another, and the one I saw in the crystal was quite by itself. Lady Radnor found that it was the coat belonging to an heiress, a Miss Smith. A little while afterwards, in an old church register or account-book or something, the name of Sir Edwye de Bovèry was found.

[It was in an extract from a parish register at Britford Church, in which parish Longford is. Sir Edward des Bouverie, Kt., whose name I have since found spelt in old deeds de Boverie, though he signed it himself des Bouverie, lived at the Red House, Cheshunt, Herts, and died there 1694. His son, Sir William, sold the house, and lived partly at the Parsonage of Cheshunt. There is a place called White Webs in that neighbourhood. Sir Edward's grandson, Edward des Bouverie, sold the property and settled at Longford in 1717. In 1718 he married Mary Smith, daughter and co-heiress of John Smith of London, one of the first Governors of the Bank of England. There were many secret passages leading to and from the Red House at Cheshunt; but I have not tried to identify the house at White Webs.—H. M. RADNOR.]

M. Retrocognitive Scene.

Mrs. A. gives the following account : "In October 1886 my daughter saw in the stone in her bracelet a scene which considerably impressed me, as it was

one which I at once identified, while I was absolutely sure that I had never mentioned it to her or to any of my children. She saw a man in a barge-like boat with a very large gun fixed in it, the object of which she could not understand. The man was alone and lying in the bottom of the boat, and this also puzzled her. Waves seemed to get up, and the man rowed extremely hard, as though trying to get to shore. Then she saw him throw himself down motionless on to the low beach, as if dead. Now this plainly refers to a sad crisis in my father's life. He went out duck-shooting alone on a Norfolk Broad, with an opening to the sea. A storm got up, and he was all but blown out to sea. He was a very strong man, and by great exertion he got to land. Then he threw himself down absolutely spent; and the exhaustion of that day was the beginning of an illness which ultimately killed him."

[Another case, which in one sense at least is retrocognitive, is supplied by the Hon. Eric Barrington, and confirmed by Mrs. Barrington. I have also received a concordant account of the crystal-message from Lady Radnor, the hostess on the occasion alluded to.]

62 CADOGAN PLACE,
November 21, 1892.

O.

Two years ago I met Miss A., I think for the first time, at dinner at a friend's house. She told my wife that she had seen standing behind my chair a figure which from her description, though somewhat vague, seemed to be that of a very great friend of mine, an officer who had died about seven years ago on active service. She referred particularly to the attitude assumed by the figure, which was like the one in a photograph I possess of him, but which she had never seen. She knew nothing of this friendship, and the name of the officer was not mentioned to her.

Last summer we met again at the same house, and although in the interval we had become better acquainted with Miss A. and her family, I am not conscious of having ever said anything to her on the subject of my friend. On reaching the drawing-room after dinner I found her looking into a crystal and dictating with extraordinary rapidity a number of letters of the alphabet which were passing before her, and were being taken down by the lady of the house, who had the greatest difficulty in keeping pace with her. When the letters ceased, it was discovered by marking them off from the end that they formed a complete message, of which each word was spelt backwards. Before the letters began to show themselves Miss A. saw in the crystal the same figure that she had seen two years before, dressed in what appeared to be a dark uniform, and in the same peculiar attitude, but I was not in the room when this occurred. As soon, however, as the message was deciphered by our hostess, it became evident that it purported to proceed from the person whose likeness had just been reproduced. It was addressed, not to me, who was absent from the room when the letters first appeared, but to my wife, and was to the following effect:—

"Ask your husband whether he still remembers T. T. Tell him that I am constantly with him, and that death makes no difference in friendship."

The full surname was given, preceded by a nickname which had been dropped when he grew up, and was only known to those who, like myself, had been intimate with him from childhood.

It cannot be suggested that Miss A. had been in any way impressed by my thoughts, for it was not until I sat by my hostess and helped her to spell out

the words of the message that I realised from whom it came, when I was able to explain the meaning of the nickname that had completely puzzled her, though she had been well acquainted with the bearer after he entered the army.

ERIC BARRINGTON.

This entirely agrees with my recollection of the circumstances. The moment Miss A. described the figure on our first meeting, I felt a very peculiar sensation, accompanied by a certainty as to the identity of the person she saw.

CHRISTINA BARRINGTON.

[There is a privately printed life of the officer in question, in which an early nickname of his is given. But I find that this nickname is not the same as that shown in the crystal, which was appropriate for recognition by friends of boyhood only.]

625 D. The following accounts are extracts from Mr. Andrew Lang's *Making of Religion* (1898). Mr. Lang tells us that he made the acquaintance of the lady whom he calls "Miss Angus" early in 1897; he obtained a glass ball for the purpose of asking her to experiment with it, and was present when she first did so. The first case given here occurred on the day after she began her experiments, and is described in her own words (*op. cit.*, p. 96).

A lady one day asked me to scry out a friend of whom she would think. Almost immediately I exclaimed, "Here is an old, old lady looking at me with a triumphant smile on her face. She has a prominent nose and nut-cracker chin. Her face is very much wrinkled, especially at the sides of her eyes, as if she were always smiling. She is wearing a little white shawl with a black edge. But . . . she *can't* be old, as her hair is quite brown, although her face looks so very, very old." The picture then vanished, and the lady said that I had accurately described her friend's *mother* instead of himself; that it was a family joke that the mother must dye her hair, it was so brown, and she was eighty-two years old. The lady asked me if the vision were distinct enough for me to recognise a likeness in the son's photograph; next day she laid several photographs before me, and in a moment, without the slightest hesitation, I picked him out from his wonderful likeness to my vision.

Mr. Lang adds:—

The inquirer verbally corroborated all the facts to me, within a week, but leaned to a theory of "electricity." She has read and confirms this account.

The next case which I quote is given, says Mr. Lang (p. 101), first in the version of the lady who was unconsciously scried for, and next in that of Miss Angus. The other lady writes:—

November 23rd, 1897.

I met Miss A. for the first time in a friend's house in the south of England, and one evening mention was made of a crystal ball, and our hostess asked Miss A. to look in it, and if possible, tell her what was happening to a friend of hers. Miss A. took the crystal, and our hostess put her hand on Miss A.'s forehead to "will her." I, not believing in this, took up a book and went to the other side of the room. I was suddenly very much startled to hear Miss

A., in quite an agitated way, describe a scene that had most certainly been very often in my thoughts, but of which I had never mentioned a word. She accurately described a race-course in Scotland, and an accident which happened to a friend of mine only a week or two before, and she was evidently going through the same doubt and anxiety that I did at the time as to whether he was actually killed or only very much hurt. It really was a most wonderful revelation to me, as it was the *very* first time I had seen a crystal. Our hostess, of course, was very much annoyed that she had not been able to influence Miss A., while I, who had appeared so very indifferent, should have affected her.

Miss Angus herself writes : —

Another case was a rather interesting one, as I somehow got inside the thoughts of *one* lady while *another* was doing her best to influence me!

Miss —, a friend in Brighton, has strange “magnetic” powers, and felt quite sure of success with me and the ball.

Another lady, Miss H., who was present, laughed at the whole thing, especially when Miss — insisted on holding my hand, and putting her other hand on my forehead. Miss H. in a scornful manner took up a book, and crossing to the other side of the room, left us to our folly.

In a very short time I felt myself getting excited, which had never happened before, when I looked in the crystal. I saw a crowd of people, and in some strange way I felt I was in it, and we all seemed to be waiting for something. Soon a rider came past, young, dressed for racing. His horse ambled past, and he smiled and nodded to those he knew in the crowd, and then was lost to sight.

In a moment we all seemed to feel as if something had happened, and I went through great agony of suspense, trying to see what seemed *just* beyond my view. Soon, however, two or three men approached, and carried him past before my eyes, and again my anxiety was intense to discover if he were only very badly hurt or if life were really extinct. All this happened in a few moments, but long enough to have left me so agitated that I could not realise it had only been a vision in a glass ball.

By this time Miss H. had laid aside her book and came forward quite startled, and told me that I had accurately described a scene on a race-course in Scotland which she had witnessed just a week or two before—a scene that had very often been in her thoughts, but, as we were strangers to each other, she had never mentioned. She also said I had exactly described her own feelings at the time, and had brought it all back in a most vivid manner.

The other lady was rather disappointed that, after she had concentrated her thoughts so hard, I should have been influenced instead by one who had jeered at the whole affair.

[This anecdote was also told to me, within a few days of the occurrence, by Miss Angus. Her version was that she first saw a gentleman rider going to the post and nodding to his friends. Then she saw him carried on a stretcher through the crowd. She seemed, she said, to be actually present, and felt somewhat agitated. The fact of the accident was, later, mentioned to me in Scotland by another lady, a stranger to all the persons. A. L.]

The next case is thus described by Mr. Lang (p. 106) : —

The following examples have some curious and unusual features. On

Wednesday, February 2, 1897, Miss Angus was looking in the crystal, to amuse six or seven people whose acquaintance she had that day made. A gentleman, Mr. Bissett, asked her "What letter was in his pocket?" She then saw, under a bright sky, and, as it were, a long way off, a large building, in and out of which many men were coming and going. Her impression was that the scene must be abroad. In the little company present, it should be added, was a lady, Mrs. Cockburn, who had considerable reason to think of her young married daughter, then at a place about fifty miles away. After Miss Angus had described the large building and crowds of men, some one asked, "Is it an Exchange?" "It might be," she said. "Now comes a man in a great hurry. He has a broad brow, and short, curly hair;¹ hat pressed low down on his eyes. The face is very serious, but he has a delightful smile." Mr. and Mrs. Bissett now both recognised their friend and stockbroker, whose letter was in Mr. Bissett's pocket.

The vision, which interested Miss Angus, passed away, and was interrupted by that of a hospital nurse, and of a lady in a *peignoir*, lying on a sofa, *with bare feet*.² Miss Angus mentioned this vision as a bore, she being more interested in the stockbroker, who seems to have inherited what was once in the possession of another stockbroker—"the smile of Charles Lamb." Mrs. Cockburn, for whom no pictures appeared, was rather vexed, and privately expressed with freedom a very sceptical opinion about the whole affair. But, on Saturday, February 5, 1897, Miss Angus was again with Mr. and Mrs. Bissett. When Mrs. Bissett announced that she had "thought of something," Miss Angus saw a walk in a wood or garden, beside a river, under a brilliant blue sky. Here was a lady, very well dressed, twirling a white parasol on her shoulder as she walked, in a curious "stumpy" way, beside a gentleman in light clothes, such as are worn in India. He was broad-shouldered, had a short neck and a straight nose, and seemed to listen, laughing, but indifferent, to his obviously vivacious companion. The lady had a "drawn" face, indicative of ill health. Then followed a scene in which the man, without the lady, was looking on at a number of Orientals busy in the felling of trees. Mrs. Bissett recognised in the lady her sister, Mrs. Clifton, in India—above all, when Miss Angus gave a realistic imitation of Mrs. Clifton's walk, the peculiarity of which was caused by an illness some years ago. Mr. and Mrs. Bissett also recognised their brother-in-law in the gentleman seen in both pictures. On being shown a portrait of Mrs. Clifton as a girl, Miss Angus said it was "like, but too pretty." A photograph done recently, however, showed her "the drawn face" of the crystal picture.³

Next day, Sunday, February 6, Mrs. Bissett received—what was not usual—a letter from her sister in India, Mrs. Clifton, dated January 20. Mrs. Clifton described a place in a native State, where she had been at a great "function" in certain gardens beside a river. She added that they were going to another place for a certain purpose, "and then we go into camp till the end of February." One of Mr. Clifton's duties is to direct the clearing of wood preparatory to the formation of the camp, as in Miss Angus's crystal picture.⁴ The sceptical

¹ Miss Angus could not be sure of the colour of the hair.

² The position was such that Miss Angus could not see the face of the lady.

³ I saw the photographs.

⁴ I have been shown the letter of January 20, which confirmed the evidence of the crystal pictures. The camp was formed for official purposes in which Mr. Clifton was concerned. A letter of February 9 unconsciously corroborates.

Mrs. Cockburn heard of these coincidences, and an idea occurred to her. She wrote to her daughter, who has been mentioned, and asked whether, on Wednesday, February 2, she had been lying on a sofa in her bedroom with bare feet. The young lady confessed that it was indeed so,¹ and, when she heard how the fact came to be known, expressed herself with some warmth on the abuse of glass balls, which tend to rob life of its privacy.²

630 A. *Note on "Number-Habits."*

Some critics of the experimental evidence for thought-transference have attempted to show that a large proportion of the successes obtained may be due, not to telepathy, but to the mental idiosyncrasies of the experimenters. This is a possible source of error which should always be kept in mind, but its actual bearing on the evidence has been widely misunderstood. A brief general review of the subject of "mental habits" is therefore given here.

It has long been recognised by psychologists that most—if not all—persons have unconscious preferences for certain objects or ideas over others of the same class; so that, if one is asked to guess or to think of, say, a colour, a playing-card, or a number,—certain colours, cards, or numbers occur to the mind more frequently than others, and are therefore guessed more often. These idiosyncrasies are called "mental habits," or—if we are referring to numbers only—"number-habits," and they may vary in the same person at different times. But different persons may exhibit the same preferences, and when this is so in the case of two experimenters, a certain proportion of the diagrams drawn by the percipient may resemble those drawn by the agent, and thus simulate the phenomenon of thought-transference. Similarly, if the cards or numbers to be guessed are chosen by the agent, his mental habits may lead him to choose a large proportion of those that happen also to be favourites with the percipient, who will therefore have a better chance of guessing right. This is, of course, one reason why it is always best for the agent in experiments with cards or numbers to draw them at random from a batch and not to choose them.

It is sometimes found, in fact, that in experiments with diagrams of which only a small proportion have succeeded, the successes relate to the most familiar forms, such as circles and triangles. To explain, however, by "mental habits" the large proportion of success in the series cited below, it would be necessary to prove that almost all the diagrams used were general favourites.³

In order to test empirically how far mental habits might have simulated thought-transference in the experiments with diagrams, Colonel G. L. Le M.

¹ The incident of the feet occurred at 4.30 to 7.30 P.M. The crystal picture was about 10 P.M.

² [Mr. Lang gives further footnotes referring to these cases as follows:] "Miss Angus had only within the week made the acquaintance of Mrs. Cockburn and the Bissetts. Of these relations of theirs at a distance she had no knowledge. This account I wrote from the verbal statement of Mrs. Bissett. It was then read and corroborated by herself, Mr. Bissett, Mr. Cockburn, Mrs. Cockburn, and Miss Angus, who added dates and signatures. The letters attesting each of these experiments are in my possession. The real names are in no case given in this account, by my own desire, but (with permission of the persons concerned) can be communicated privately."

³ An attempt was made by Professor C. S. Minot (see his paper "Upon the Diagram Tests" in the *Proceedings of the American S.P.R.*, vol. i. p. 302) to find statistically what forms occur most often when people are asked to draw or to think of diagrams.

Taylor carried out a series of dummy experiments, made in the same manner as the experiments in thought-transference, but with the element of thought-transference eliminated (see *Proceedings S.P.R.*, vol. vi. p. 398). He got eighty persons to draw twenty-five diagrams each, and so obtained 1000 pairs of diagrams, which could be compared according to a prearranged plan. The comparison showed how many resemblances were actually produced by chance, combined with similarity in the mental habits of the persons who drew the diagrams; and the number of resemblances were found to be proportionately far less than those found in the experiments in thought-transference.

To this it might be objected that the persons who drew the diagrams being taken at random, there was no reason to expect similarity in their mental habits; whereas—since some experiments in thought-transference fail, while others succeed—it might be argued that only those succeed where the mental habits of agent and percipient happen to be similar. Similarity of mental habits could not, of course, in any case *ensure* success, because it would be very unlikely that the percipient would think of his favourite forms *in the same order* as the agent; but it might increase the chance of success. In many of the experiments in thought-transference, however, the diagrams were drawn or selected by some person other than the agent, and not always the same person, so that a *general* similarity in mental habits—as well as a general tendency to think of the favourites in the same order—would have to be assumed, and this seems to be negatived by Colonel Taylor's experiments.

In the case of experiments with such objects as numbers,¹ the effect of "mental habits" can be more precisely tested. Supposing first that the same numbers happen to be the favourites of both agent and percipient. If, then, the agent *selects* numbers to think of, some successful guesses may be made which are due—not to thought-transference, but to similarity in the number-habits of the two experimenters.

This source of error, however, may be absolutely excluded if the numbers to be guessed are *not selected voluntarily* by the agent, but *drawn at random* from a batch of numbers. As early as 1886, therefore (see *Phantasms of the Living*, vol. i. pp. 31-35, and vol. ii. p. 653), experimenters who worked in connection with the Society for Psychical Research were accustomed to use the method of drawing numbers at random.

On the other hand, supposing again that the agent *selects* the numbers and that his number-habits are markedly *dissimilar* from those of the percipient. then the successes would probably be decidedly fewer than they would be if due to chance alone.

Now, confining ourselves to cases where the numbers to be guessed are *drawn at random*, it is clear that the existence of any decided number-habit does not affect in any way the probability of guessing right by chance, since the number drawn at any moment is neither more nor less likely to be one of the percipient's favourites than to be any other number. On the average, therefore, the number of *accidental successes* would be the same, whether a number-habit existed or not.

¹ For examples of the experimental study of number-habits, see Professor and Mrs. Sidgwick's articles on their experiments in thought-transference in the *Proceedings S.P.R.*, vol. vi. p. 170, and vol. viii. p. 548; also a further discussion by Professor Sidgwick in vol. xii. pp. 303-4; and a brief account in a review of Dr. Dessoir's *Das Doppel-Ich* in vol. vi. p. 209.

A decided number-habit may, however, affect prejudicially the number of *successes produced by telepathy* (assuming, for the sake of the argument, that successes may sometimes be due to telepathy), because the idea of the favourite number, constantly obtruding itself into the mind, would tend to obscure or replace the impressions derived telepathically; just as, when a material object is perceived in the ordinary way through the senses, a preconceived idea as to what the object is may often make us perceive it wrongly.

Thus, in experiments of the kind under consideration, there is only one case in which the existence of number-habits can increase the successes and so make the evidence for telepathy in that case appear stronger than it really is; namely, the case in which (1) the agent selects the numbers to be guessed and at the same time (2) his number-habits are similar to those of the percipient. In all other cases, number-habits would decrease those successes which are due to any other agency than chance.

630 B. The first experimental study of thought-transference was connected with the discovery that the somnambulistic state could be artificially induced, and the greater number of observations made during this early stage were carried out in this country during the second quarter of the nineteenth century. Thought-transference in these cases took the form of *community of sensation* between operator and subject, depending, as was supposed, on a specific *rapport* between them (see 571). The phenomenon was not studied by itself, but regarded as belonging essentially to mesmerism; consequently it shared in the discredit into which the latter fell, being only one of the numerous reported mesmeric marvels, which—speaking generally—were rejected wholesale and without inquiry.

The first impetus to the more recent scientific study of telepathy was given by Professor W. F. Barrett, F.R.S., who brought forward some results of his own with a hypnotised girl, in a paper read before the British Association in 1876. In the course of the correspondence arising out of his paper, Professor Barrett learnt of other instances, which he carefully investigated, in which telepathy had been observed in the normal waking state. Later, in the years 1881-2, a long series of experiments in which Professor Sidgwick, Professor Balfour Stewart, Edmund Gurney, myself, and others joined with Professor Barrett, seemed to establish the possibility of a new mode of communication from mind to mind. And these early results have been confirmed by further experiments continued down to the present time by observers both in this country and abroad.

At about the time of the early S.P.R. experiments in thought-transference, popular interest had been roused in the subject by the invention of the "willing game," and the discussions and experiments—especially of Professor Barrett and other members of the S.P.R.—which showed that success in the game depended on "muscle-reading,"—that the subject was led to perform actions by unconscious guidance from the person touching him, in the same way that table-tilting, or even such com-

plicated processes as writing, may be carried out by many persons in complete ignorance that their wills, or even their muscles, are concerned. Even if the subject is not in contact with any one, he may be guided through unconscious variations in tone of voice, gesture, or expression, by the persons watching his progress. On the other hand, if contact ceases before he begins to perform the required movement; or if, while in contact, he has only to say what mental impression he has received—as in experiments in guessing playing-cards, numbers, and the like—the possibility of unconscious guidance by contact is much reduced. Since, however, it is impossible to make sure that guidance has not been operative under such circumstances, we cannot claim as evidence of thought-transference experiments in which contact has been allowed at any stage. The experiments cited here have been selected with a special view to the exclusion of these possible sources of error, and therefore no cases in which any contact had been allowed are given.

With regard to the possibility of deliberate collusion or fraud, no general statement can be made as to conditions that would absolutely exclude this. In the last resort, all scientific experiments rest on the *bona fides* of the experimenter. There are many psychological observations which cannot be controlled by others, or repeated at will, since they relate to subjective sensations, or depend on unknown conditions; but they are generally accepted as correct, because it is believed that the observers are genuinely interested in the truth of the facts. Similar presumption of the genuineness of experiments in thought-transference is afforded by the intelligence of the experimenters, the scientific standing of some of them, and the general spirit in which their work has been done, as may be seen from the detailed accounts, a few of which I now proceed to give.¹

Mr. Guthrie's Experiments.—Full records of these experiments were published in the *Proceedings* S.P.R., vol. i. pp. 263–283; vol. ii. pp. 1–5, 24–42, 189–200; vol. iii. pp. 424–452. The account here quoted is a briefer one, which was given by Gurney in *Phantasms of the Living*, vol. i. pp. 36–58.

In [this] series of experiments . . . there were two percipients, and a considerable group of agents, each of whom, when alone with one or other of the percipients, was successful in transferring his impression. . . .

We owe these remarkable experiments to the sagacity and energy of Mr. Malcolm Guthrie, J.P., of Liverpool. At the beginning of 1883, Mr. Guthrie

¹ Besides the experiments here given, see those of Herr Max Dessoir (*Proceedings* S.P.R., vol. iv. p. 111, and vol. v. p. 355); Herr Anton Schmoll and M. Etienne Mabire (*ibid.* vol. iv. p. 324, and vol. v. p. 169); Mr. J. W. Smith (*ibid.* vol. ii. p. 207); Professor Oliver Lodge (*ibid.* vol. vii. p. 374); Dr. A. Blair Thaw (*ibid.* vol. viii. p. 422); Dr. von Schrenck-Notzing (*ibid.* vol. vii. p. 3); Professor Richet (*ibid.* vol. v. p. 18). See also *Phantasms of the Living*, vol. i. pp. 32–34, and vol. ii. pp. 653–654.

happened to read an article on thought-transference in a magazine, and though completely sceptical, he determined to make some trials on his own account. He was then at the head of an establishment which gives employment to many hundreds of persons; and he was informed by a relative who occupied a position of responsibility in this establishment that she had witnessed remarkable results in some casual trials made by a group of his employées after business hours. He at once took the matter into his own hands, and went steadily, but cautiously, to work. He restricted the practice of the novel accomplishment to weekly meetings; and he arranged with his friend, Mr. James Birchall, the hon. secretary of the Liverpool Literary and Philosophical Society, that the latter should make a full and complete record of every experiment made. Mr. Guthrie thus describes the proceedings:—

"I have had the advantage of studying a series of experiments *ab ovo*. I have witnessed the genuine surprise which the operators and the 'subjects' have alike exhibited at their increasing successes, and at the results of our excursions into novel lines of experiment. The affair has not been the discovery of the possession of special powers, first made and then worked up by the parties themselves for gain or glory. The experimenters in this case were disposed to pass the matter over altogether as one of no moment, and only put themselves at my disposal in regard to experiments in order to oblige me. The experiments have all been devised and conducted by myself and Mr. Birchall, without any previous intimation of their nature, and could not possibly have been foreseen. In fact they have been to the young ladies a succession of surprises. No set of experiments of a similar nature has ever been more completely known from its origin, or more completely under the control of the scientific observer."

[In] the earlier experiments, the ideas transferred were of colours, geometrical figures, cards, and visible objects of all sorts, which the percipient was to name. . . .¹ The reproduction of diagrams was introduced in October 1883, and in that and the following month about 150 trials were made. The whole series has been carefully mounted and preserved by Mr. Guthrie. No one could look through them without perceiving that the hypothesis of chance or guesswork is out of the question; that in most instances some idea, and in many a complete idea, of the original must, by whatever means, have been present in the mind of the person who made the reproduction. In Mr. Guthrie's words:—

"It is difficult to classify them. A great number of them are decided successes; another large number give part of the drawing; others exhibit the general idea, and others again manifest a kind of composition of form. Others, such as the drawings of flowers, have been described and named, but have been too difficult to draw. A good many are perfect failures. The drawings generally run in lots. A number of successful copies will be produced very

¹ There is one point of novelty which is thus described by Mr. Guthrie: "We tried also the perception of *motion*, and found that the movements of objects exhibited could be discerned. The idea was suggested by an experiment tried with a card, which in order that all present should see, I moved about, and was informed by the percipient that it was a card, but she could not tell which one because it seemed to be moving about. On a subsequent occasion, in order to test this perception of motion, I bought a toy monkey, which worked up and down on a stick by means of a string drawing the arms and legs together. The answer was: 'I see red and yellow, and it is darker at one end than the other. It is like a flag moving about—it is moving. . . . Now it is opening and shutting like a pair of scissors.'"

quickly, and again a number of failures—indicating, I think, faultiness on the part of the agent, or growing fatigue on the part of the 'subject.' Every experiment, whether successful or a failure, is given in the order of trial, with the conditions, name of 'subject' and agent, and any remarks made by the 'subject' specified at the bottom. Some of the reproductions exhibit the curious phenomenon of inversion. These drawings must speak for themselves. The principal facts to be borne in mind regarding them are that they have been executed through the instrumentality, as agents, of persons of unquestioned probity, and that the responsibility for them is spread over a considerable group of such persons; while the conditions to be observed were so simple—for they amounted really to nothing more than taking care that the original should not be seen by the 'subject'—that it is extremely difficult to suppose them to have been eluded."

I give a few specimens—not unduly favourable ones, but illustrating the "spreading of responsibility" to which Mr. Guthrie refers. The agents concerned were Mr. Guthrie; Mr. Steel, the President of the Liverpool Literary and Philosophical Society; Mr. Birchall, mentioned above; Mr. Hughes, B.A., of St. John's College, Cambridge; and myself. The names of the percipients were Miss Relph and Miss Edwards. The conditions which I shall describe were those of the experiments in which I myself took part; and I have Mr. Guthrie's authority for stating that they were uniformly observed in the other cases. The originals were for the most part drawn in another room from that in which the percipient was placed. The few executed in the same room were drawn while the percipient was blindfolded, at a distance from her, and in such a way that the process would have been wholly invisible to her or any one else, even had an attempt been made to observe it. During the process of transference, the agent looked steadily and in perfect silence at the original drawing, which was placed upon an intervening wooden stand; the percipient sitting opposite to him, and behind the stand, blindfolded and quite still. The agent ceased looking at the drawing, and the blindfolding was removed, only when the percipient professed herself ready to make the reproduction, which happened usually in times varying from half a minute to two or three minutes. Her position rendered it absolutely impossible that she should obtain a glimpse of the original. Apart from the blindfolding, she could not have done so without rising from her seat and advancing her head several feet; and as she was very nearly in the same line of sight as the drawing, and so very nearly in the centre of the agent's field of vision, the slightest approach to such a movement must have been instantly detected. The reproductions were made in perfect silence, the agent forbearing to follow the actual process of the drawing with his eyes, though he was, of course, able to keep the percipient under the closest observation.

In the case of all the diagrams, except those numbered 7 and 8, the agent and the percipient were the only two persons in the room during the experiment. In the case of numbers 7 and 8, the agent and Miss Relph were sitting quite apart in a corner of the room, while Mr. Guthrie and Miss Edwards were talking in another part of it. Numbers 1-6 are specially interesting as being the complete and consecutive series of a single sitting.

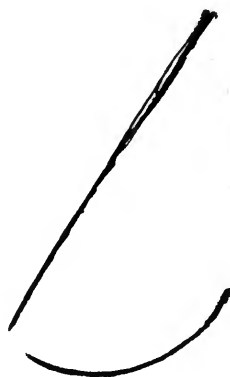
[There was no contact between the agent and percipient in the case of any of the diagrams here reproduced.]

No. 1. ORIGINAL DRAWING.



Mr. Guthrie and Miss Edwards. No contact.

No. 1. REPRODUCTION.

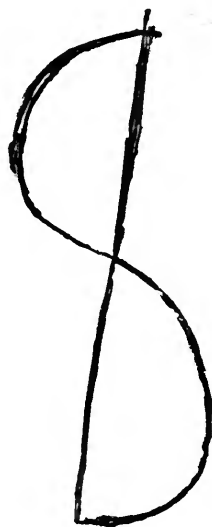


No. 2. ORIGINAL DRAWING.



Mr. Guthrie and Miss Edwards. No contact.

No. 2. REPRODUCTION.



No. 3. ORIGINAL DRAWING.

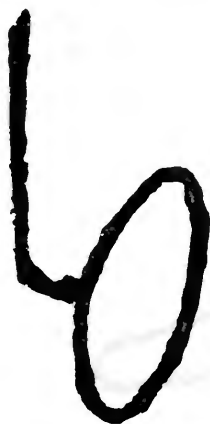


Mr. Guthrie and Miss Edwards.
No contact.

No. 3. REPRODUCTION.

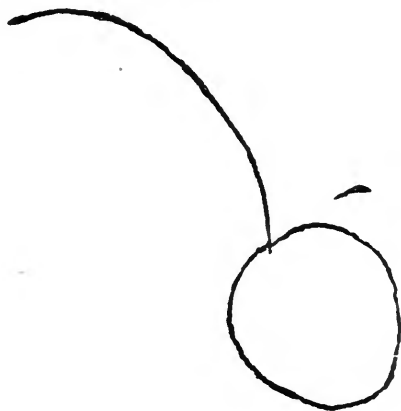


No. 4. ORIGINAL DRAWING.



Mr. Guthrie and Miss Edwards.
No contact.

No. 4. REPRODUCTION.



No. 5. ORIGINAL DRAWING.



No. 5. REPRODUCTION.



Mr. Guthrie and Miss Edwards.
No contact.

No. 6. ORIGINAL DRAWING.



Mr. Guthrie and Miss Edwards. No contact.

No. 6. REPRODUCTION.



Miss Edwards almost directly said, "Are you thinking of the bottom of the sea, with shells and fishes?" and then, "Is it a snail or a fish?"—then drew as above.

No. 8. ORIGINAL DRAWING.



No. 8. REPRODUCTION.



Mr. Gurney and Miss Relph. No contact.

No. 9. ORIGINAL DRAWING.



Mr. Birchall and Miss Relph. No contact.

No. 9. REPRODUCTION.



Miss Relph said she seemed to see a lot of rings, as if they were moving, and she could not get them steadily before her eyes.

No. 10. ORIGINAL DRAWING.

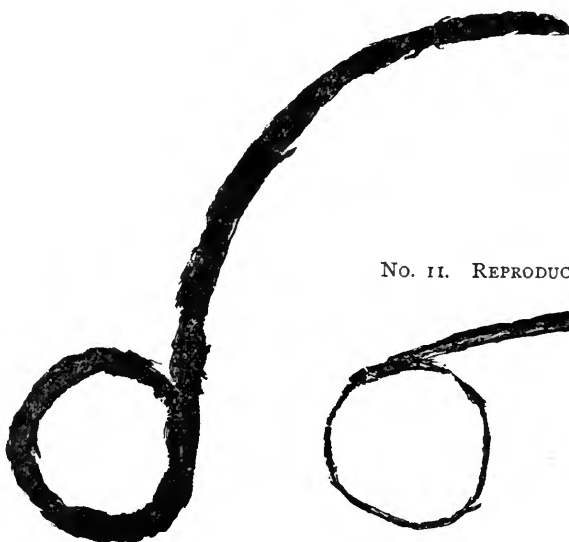


No. 10. REPRODUCTION.



Mr. Birchall and Miss Relph. No contact.

No. 11. ORIGINAL DRAWING.



No. 11. REPRODUCTION.



Mr. Birchall and Miss Edwards. No contact.

No. 12. ORIGINAL DRAWING.



Mr. Steel and Miss Relph. No contact.

No. 12. REPRODUCTION.

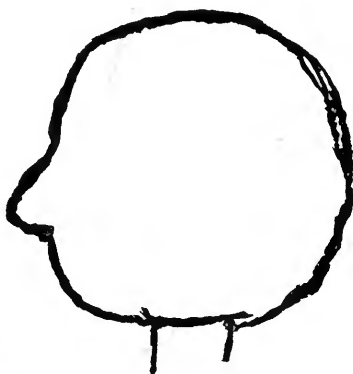


No. 15. ORIGINAL DRAWING.



Mr. Hughes and Miss Edwards. No contact.

No. 15. REPRODUCTION.



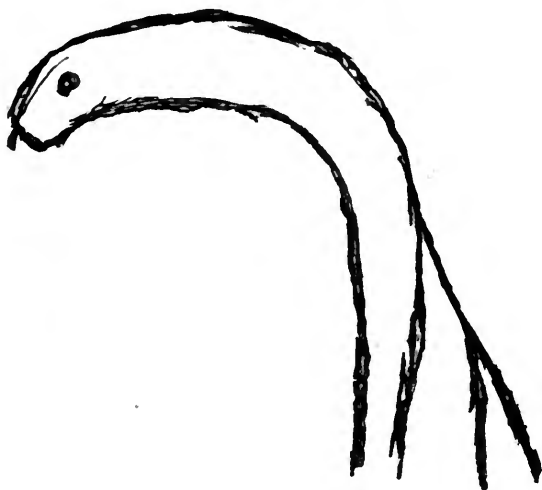
Miss Edwards said, "It is like a mask at a pantomime," and immediately drew as above.

No. 16. ORIGINAL DRAWING.



Mr. Hughes and Miss Edwards. No contact.

No. 16. REPRODUCTION.



Soon after the publication of these results, Mr. Guthrie was fortunate enough to obtain the active co-operation of Dr. Oliver J. Lodge, Professor of Physics in University College, Liverpool, who carried out a long and independent series of experiments with the same two percipients, and completely convinced himself of the genuineness of the phenomena. In his report,¹ he says: "... We have many times succeeded with agents quite disconnected from the percipient in ordinary life, and sometimes complete strangers to them. Mr. Birchall, the headmaster of the Birkdale Industrial School, frequently acted; and the house physician at the Eye and Ear Hospital, Dr. Shears, had a successful experiment, acting alone, on his first and only visit. All suspicion of a pre-arranged code is thus rendered impossible even to outsiders who are unable to witness the obvious fairness of all the experiments."

The objects of which the idea was transferred were sometimes things with names (cards, key, teapot, flag, locket, picture of donkey, and so on), sometimes irregular drawings with no name. Professor Lodge satisfied himself that auditory as well as visual impressions played a part—that in some cases the idea transferred was that of the object itself, and, in others, that of its name. . . . Of the two percipients one seemed more susceptible to the visual, and the other to the auditory impressions. A case where the auditory element seems clearly to have come in is the following. The object was a tetrahedron rudely drawn in projection, thus—



The percipient said: "Is it another triangle?" No answer was given, but Professor Lodge silently passed round to the agents a scribbled message, "Think of a pyramid." The percipient then said, "I only see a triangle"—then hastily, "Pyramids of Egypt. No, I shan't do this." Asked to draw, she only drew a triangle.

I will give only one other case from this series, which is important as showing that the percipient may be simultaneously influenced by two minds, which are concentrated on two different things. The two agents being seated opposite to one another, Professor Lodge placed between them a piece of paper, on one side of which was drawn a square, and on the other a cross. They thus had



ORIGINALS.



REPRODUCTION.

different objects to contemplate, and neither knew what the other was looking at; nor did the percipient know that anything unusual was being tried. There was no contact. Very soon the percipient said, "I see things moving about . . . I seem to see two things . . . I see first one up there, and then one down there . . . I don't know which to draw . . . I can't see either distinctly." Professor Lodge said: "Well, anyhow, draw what you have seen." She took off the bandage and drew first a square, and then said, "Then there was the other thing as well . . . afterwards they seemed to go into one,"—and she drew a cross inside the square from corner to corner, adding afterwards, "I don't know

¹ *Proceedings of the S.P.R.*, vol. ii. p. 189, &c.

what made me put it inside." The significance of this experimental proof of *joint agency* will be more fully realised in connection with some of the spontaneous cases.

Further experiments of Mr. Guthrie's related to the transference of *tastes*, which he was the first to observe in the case of non-hypnotised persons (and of which some account has been given in 571 C), and of *smells*. In these, it is difficult to make the conditions such as to ensure that no indications reach the percipient through any of the ordinary channels of sense. With regard to the transference of *pains* in the normal state (akin to the community of sensation occasionally observed between hypnotists and their subjects, see 571) there is not the same difficulty of experimenting under satisfactory conditions, since a pain cannot travel like a smell. The following are some of Mr. Guthrie's experiments carried out without contact between agent and percipient. I quote them from *Phantasms of the Living*, vol. i. p. 57 :—

At seven of the Liverpool meetings, which took place at intervals from November 1884 to July 1885, the experiment was arranged in the following way. The percipient being seated blindfolded, and with her back to the rest of the party, all the other persons present inflicted on themselves the same pain on the same part of the body. Those who took part in this collective agency were three or more of the following : Mr. Guthrie, Professor Herdman, Dr. Hicks, Dr. Hyla Greves, Mr. R. C. Johnson, F.R.A.S., Mr. Birchall, Miss Redmond, and on one occasion another lady. The percipient throughout was Miss Relph.

In all, 20 trials were made. The parts pained were—

- 1.—Back of left hand pricked. Rightly localised.
- 2.—Lobe of left ear pricked. Rightly localised.
- 3.—Left wrist pricked. "Is it in the left hand?"—pointing to the back near the little finger.
- 4.—Third finger of left hand tightly bound round with wire. A lower joint of that finger was guessed.
- 5.—Left wrist scratched with pins. "It is in the left wrist, like being scratched."
- 6.—Left ankle pricked. Rightly localised.
- 7.—Spot behind left ear pricked. No result.
- 8.—Right knee pricked. Rightly localised.
- 9.—Right shoulder pricked. Rightly localised.
- 10.—Hands burned over gas. "Like a pulling pain . . . then tingling, like cold and hot alternately"—localised by gesture only.
- 11.—End of tongue bitten. "It is in the lip or the tongue."
- 12.—Palm of left hand pricked. "Is it a tingling pain in the hand, here?"—placing her finger on the palm of the left hand.
- 13.—Back of neck pricked. "Is it a pricking of the neck?"
- 14.—Front of left arm above elbow pricked. Rightly localised.
- 15.—Spot just above left ankle pricked. Rightly localised.
- 16.—Spot just above right wrist pricked. "I am not quite sure, but I feel a pain in the right arm, from the thumb upwards, to above the wrist."
- 17.—Inside of left ankle pricked. Outside of left ankle guessed.

18.—Spot beneath right collar-bone pricked. The exactly corresponding spot on the left side was guessed.

19.—Back hair pulled. No result.

20.—Inside of right wrist pricked. Right foot guessed.

Thus in 10 out of the 20 cases, the percipient localised the pain with great precision; in 6 the localisation was nearly exact, and with these we may include No. 10, where the pain was probably not confined to a single well-defined area in the hands of all the agents; in 2 no local impression was produced; and in 1, the last, the answer was wholly wrong.

Some other experiments with diagrams in which the amount of success obtained was very striking (and which I omit here for want of space) were carried out by the "Committee on Thought-transference" of the S.P.R. in 1883, and are recorded in the *Proceedings*, vol. i. pp. 161-167 and 174-215.

630 C. *Mr. Henry G. Rawson's Experiments.*¹—Mr. Rawson had previously been successful as percipient in several short sets of experiments in card-guessing with different agents. In the paper referred to here, he describes experiments of various kinds carried out with a party of his friends: three sisters, Mrs. L., Mrs. B. and Miss B., and Mr. L., the husband of Mrs. L. Mr. Z., an uncle of Mr. Rawson, was also present on one occasion, and confirms what was reported then. The full names of all these persons were given us in confidence, and the originals of most of the notes of the experiments and of all the diagrams were sent to us. The following is Mr. Rawson's account of experiments on two evenings in the transference of diagrams:—

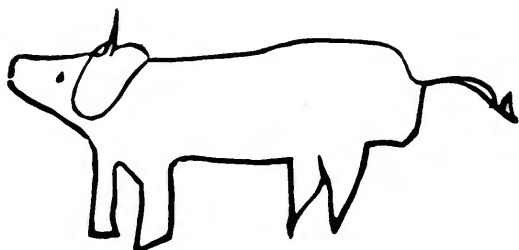
November 24th, 1894.—The first evening was occupied with experiments in the transference of diagrams, Mrs. L. and Mrs. B. (who are sisters), being the operators, and myself the only other person present.

The positions on that occasion were throughout as follows: Mrs. L. sat on a low chair by the fire, drawing in her lap; Mrs. B. sat some distance off at a table in the middle of the room, with her back to Mrs. L.; and I stood almost between them with my back to the fire, looking occasionally over Mrs. B.'s shoulder. To the best of my recollection, I never saw Mrs. L.'s drawings until they were complete and handed up for comparison.

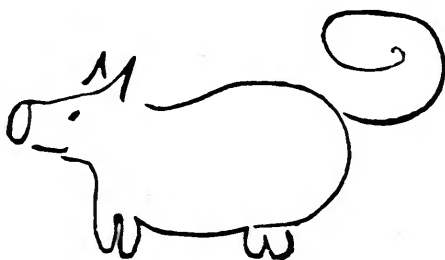
From the sitters' positions, it was impossible that they could look over one another, and as one was sitting throughout with her back to the other, some eight feet distant, no collusion was possible. In one case only, that of the fern-palms (No. 6, see below), was anything said except, "Oh! I know what she is thinking of," or words to that effect, which the percipient exclaimed on two or three occasions almost immediately the agent began drawing, and at once commenced her own sketch. All the diagrams drawn by both agent and percipient are reproduced below, those of the agent being marked O., and those of the percipient R. In the first three, Mrs. B. was agent, and in the last three Mrs. L. No. 2 (the triangle) was the only one suggested by me, and also the only instance in which there was a failure. In this case alone some additions were made subsequently to the percipient's drawing by myself, showing how a

¹ See *Proceedings* S.P.R., vol. xi. pp. 2-17.

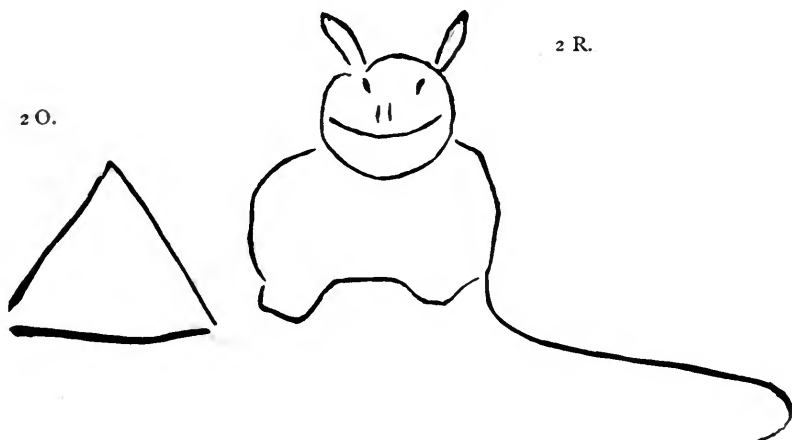
kind of triangle was to be seen in the figure of the cat. At that time I had not thought of reproducing the record. The agent then made some additions to her sketch, but in the reproductions which accompany this paper, both diagrams are given as originally drawn. The other diagrams were chosen by the agent in every case without communication with any one, and were drawn in the positions I have indicated.



1 O.

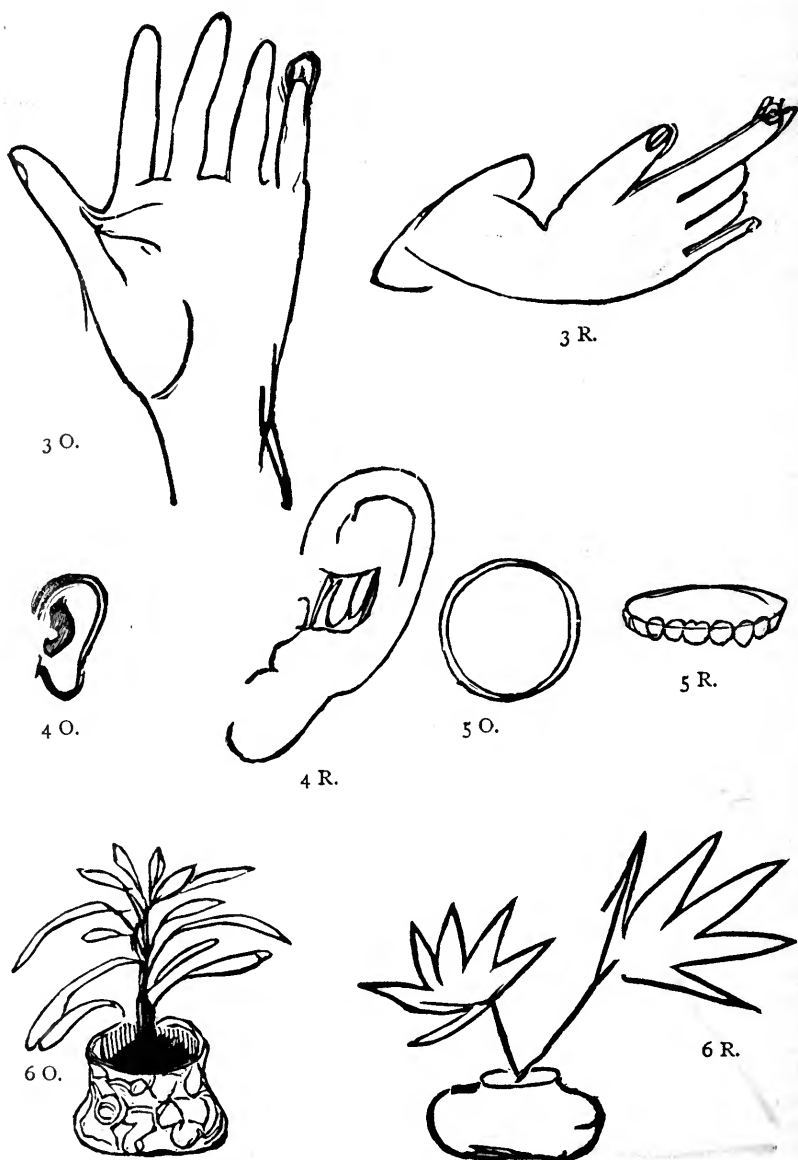


1 R.



2 R.

2 O.



December 12th, 1894.—Present: Mrs. L., Mrs. B., and myself.

We tried first experiments with drawings, all of which are reproduced below. The annexed plan [omitted here] shows the relative positions of the sitters. Mrs. L. on chair facing [Mrs. B.], writing on lap. Mrs. B. sitting at table, back to Mrs. L., 11 feet distant. H. G. R. facing Mrs. L.

O. 1

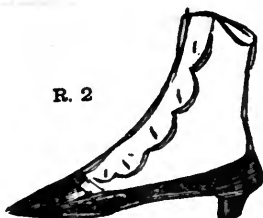
R. 1



O. 2



R. 2



O. 3



R. 3



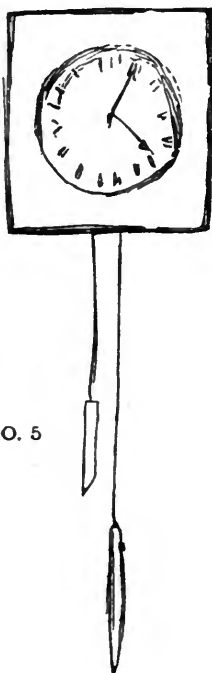
O. 4



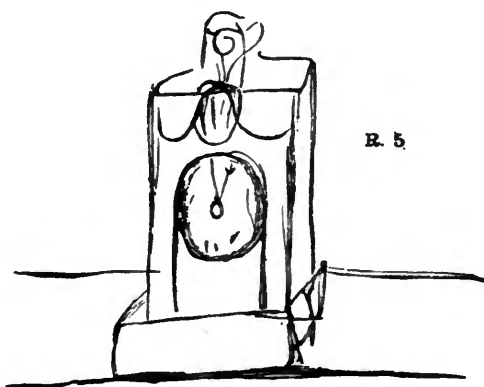
R. 4

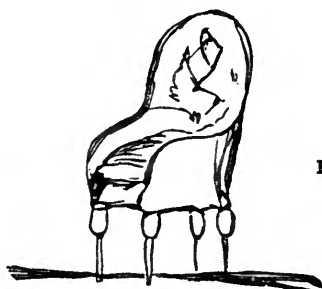
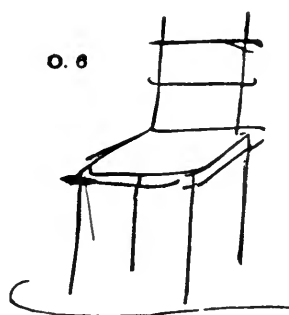


O. 5



R. 5





The originals of Nos. 1, 2, and 3 were drawn by Mrs. L.; in some cases Mrs. B. had finished her thought copy almost as soon as Mrs. L.

The originals of Nos. 4, 5, and 6 were drawn by Mrs. B., in each case at my suggestion.

I have recorded all that was said.

(No. 1) Shortly after Mrs. L. began drawing this (a nose) Mrs. B. said, "I can think of nothing; I can only hold my nose." At that time I did not know what Mrs. L. was drawing. In some 10 seconds Mrs. B. began drawing, and was finished within 15 seconds of Mrs. L.

(No. 2) This was more like a foot at first, but while waiting for Mrs. L. to begin a fresh subject Mrs. B. began shading the boot—without thinking—and this accentuates the dissimilarity. This and the case mentioned on November 24th, are the only instances in which the drawing was touched after the original had been seen.

(No. 4) Mrs. L. said almost at once—after, say, 10 seconds: "Now I know what it is; I am sure; I can see it."

(No. 5) Mrs. L. began drawing within 10 to 15 seconds, and presently said, "I am drawing something I can see." The clock was in front of her on the mantelpiece.

(No. 6) Mrs. L. said, "I know what it is."

Afterwards Mrs. B. told me that she thought of putting a label on the champagne bottle she drew (No. 4).

A few experiments in "willing" the subject to perform various actions were tried at different times. No contact was used, but the subject was generally in sight of the agents, so that there might have been unconscious guidance through looks, &c.

Some short series of card-guesses were also carried out, the percipients on different occasions being Mr. Rawson, Mr. and Mrs. L. and Mrs. B., and the agents, Mrs. L., Mrs. B., and Miss B. The following is a summary of the results obtained:—

Total number of trials	.	.	.	.	.	.	59
Complete successes	.	.	.	.	.	.	22
Number of pips only right	.	.	.	.	.	.	5
Suit only right	.	.	.	.	.	.	27

Sometimes second guesses were allowed, but first guesses only are included in the above summary. In fourteen cases the card to be guessed was selected by the agent; in the other cases it was drawn from the pack at random.

630 D. Comparatively few cases have been recorded on good evidence of the experimental transference of impressions when the agent and percipient were in different places, and their value, of course, depends primarily on the total number of experiments tried in any one case, and the proportion of success obtained. Considering how seldom experiments seem to have been made under this condition, the amount of success is perhaps greater than might have been expected.¹

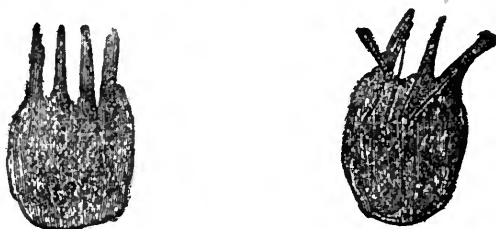
Mr. Joseph Kirk's Experiments.—The account is taken from Mr. F. Podmore's *Apparitions and Thought-transference*, pp. 131–136. (See also experiment by Mr. Kirk, in **668 B.**)

During the year 1890 and onwards, Mr. Joseph Kirk, of 2 Ripon Villas, Plumstead, has carried on with a friend, Miss G., a series of experiments in thought-transference at a distance varying from 400 yards to about 200 miles. Some account of these experiments will be found in the *Journal of the S.P.R.* for February and July 1891 and January 1892. There are 22 (excluding two in which the distance was only a few yards) trials in the transference of diagrams, &c., there recorded. The object looked at by Mr. Kirk was generally a square or oblong card, or a white disc with or without a picture, diagram, or letter on it. The object was always illuminated by a strong light. Notes of the experiments were in every case made independently in writing by agent and percipient. In each case, with the exception of two occasions (on which Mr. Kirk's notes record his anticipation of failure), the percipient saw luminous appearances, often taking the form of round or square patches of light, in correspondence with the shape of the surface looked at by the agent. When Miss G. was at Pembroke or Ilfracombe (Mr. Kirk remaining at Plumstead) the correspondence did not go beyond this; but in two or three cases, when Miss G. was also at Plumstead, at a distance of only 400 yards, the percipient appears to have seen some details of the diagram on the card, and in one instance a fairly accurate reproduction of the diagram was given. Mr. Kirk, on this occasion, 4th June 1891, was trying to impress three percipients—of whom Miss G. was one—and used three diagrams, viz., a Maltese cross, a white oval plate with the figure 3 on it, and a full-sized drawing of a man's hand in black on white. Miss G.'s report is as follows:—

"5/6/91. Sat last night from 11.15 to 11.45. After a few minutes wavy clouds appeared, [these are drawn as a group of roundish objects,] followed by a pale bluish light very bright in centre. [This is drawn of an indefinite oval shape with roundish white spot in centre.] Near the end of experiment saw a larger luminous form, lasting only a moment, but reappearing three or four times; it had lines or spikes about half an inch wide darting from it in varied positions."

¹ See Mr. F. Podmore's *Apparitions and Thought-transference*, chapter v., for other cases of the experimental production of telepathic effects at a distance, besides those given here.

Appended are reproductions of Miss G.'s original drawings of her impression, which bear, it will be seen, a marked likeness to a man's hand.



It should be added that Miss G. has not had any hallucinations of the kind except at times when Mr. Kirk was experimenting; and the amount of correspondence between her visions and the images which Mr. Kirk endeavoured to transfer would certainly seem beyond what chance could produce.

A further series of seven trials with the same percipient in April-June 1892 produced some interesting results. Full notes of the experiments were, as in the previous cases, made by Mr. Kirk and Miss G. independently. Mr. Kirk wrote his notes immediately after the conclusion of the experiments, which were made late in the evening, at a time previously agreed upon. Miss G., who was in the dark, and as a rule in bed, wrote her notes on the following morning before hearing from Mr. Kirk. No diagrams were used in this series, "the object being," in Mr. Kirk's words, "to test the possibility of influencing the imagination, and inducing the percipient to visualise hallucinatory figures of persons or animals thought of by the agent." Miss G. knew only that diagrams would not be used. The distance between agent and percipient was about 400 yards.

In the first three trials (April 10th, 17th, and 24th, 1892), Mr. Kirk pictured to himself some ducks in a room, a witch, and other figures. On the 17th, Miss G. saw at one time a sunlike light, but with this exception she had no impression at all on any of the three occasions.

At the fourth trial (1st May), Miss G. records the same night that she saw "a broken circle **O**, then only patches of faint light, not cloudlike, but flat, which alternated with vertical streaks of pale light." Afterwards, however, she had another vision, which she thus records on the following morning before meeting Mr. Kirk:—

"Soon after lying down last night, I had a rapid but most realistic glimpse of Mr. Kirk leaning against his dining-room mantelpiece; the room seemed brightly lighted, and he looked rather bothered, and just as I saw him he appeared to say 'Doctor' (a familiar name given to Miss G. by Mr. and Mrs. Kirk), 'I haven't got my pipe.' This seems very absurd, the more so as I do not know whether Mr. Kirk ever smokes a pipe. I see him occasionally with a cigar or cigarette, but cannot remember ever seeing him with a pipe: if I have, it must have been years ago. I do not know whether my eyes were open or closed, but the vividness of the impression quite startled me. This occurred just after the expiration of time appointed for experiment (10.45—11.15)."

Mr. Kirk reports in his account of the trial, written on the 1st May, that he tried to transfer an image of himself, sitting on a low chair, and also the part of the room facing him in the light of the lamp. But after seeing Miss G.'s report, he adds:—

"The fact that I had another experiment to make, *i.e.* after the trial with Miss G., enables me to trace minutely my actions before beginning it. Immediately the time had expired with Miss G., I got up and rapidly lit the gas and three pieces of candle, which I had ready in the cardboard box-cover, to illuminate the diagram. The room was therefore brilliantly lighted. I now rested my right shoulder against the mantelpiece, with my face towards Miss G., but with my eyes bent on the carpet. In this position I thought intensely of myself and the whole room, and feeling really anxious to make a success, for at least six minutes. By this time my shoulder was aching very much with the constrained attitude and the pressure on the mantelpiece, and I broke off, using words (talking to myself) very similar to those given by Miss G. What I muttered, as nearly as I can remember, was, '*Now, Doctor, I'll get my pipe.*' . . . Until within the last few weeks I have not smoked a pipe for many years, and I do not think it probable that Miss G. has ever seen me use one; but it is an absolute certainty that she was not aware I had taken to smoke one recently."

In the fifth experiment of the series, made on the 9th May, the impression which appears to have been transferred was fortunately recorded beforehand. Mr. Kirk's report of that date, after describing an attempt to transfer an image of the room, and of an imaginary witch, runs as follows:—

"Continued to influence her some minutes after limit of time for experiment (11.30 P.M.). During this time I was much bothered by a subcurrent of thought, which I in vain strove to cast off. In the morning, just before time to get up, I had a vivid dream of my lost dog ('Laddie').¹ I dreamt he had returned, and that my wife, Miss G., and myself made much of him. I thought of him all day, and tried to suppress the thought, fearing it would interfere with the success of experiments; feel worried and irritated at this, being really anxious to make an impression. Do not expect favourable result. Written same night. J. K."

Miss G.'s report is as follows:—

"Experiment last night (9-5-92) most unsatisfactory. Saw only a glow of light and once for a few seconds a figure (of a vase). Some minutes after 11.30 (time for conclusion of experiment) it seemed as if the door of my room were open, and on the landing I saw a very large dog moving as though it had just come upstairs. I cannot conceive what suggested this, nor can I understand why I thought of Laddie during time of experiment. I do not think we have mentioned him recently. My door was locked as usual. L. G."

The sixth experiment (15th May 1892) was, in the words of Mr. Kirk's contemporary report, "devoted to making hypnotic passes, done with great energy and concentration of mind. The passes were made, not only over Miss G.'s (imagined) face and arms, but specially over her hands," with the view of inducing hypnotic sleep.

Miss G. reports that she "fell asleep before the time arranged had expired. But it was only to awake again very soon, through dreaming I was in a basement room . . . making frantic efforts to strike a match, prevented doing so by some one behind clasping my wrists. The sensation was so unpleasantly real that it awoke me." The time fixed for the experiment had then passed. This was the

¹ Mr. Kirk explains later that this dog had been lost six years before. They had all been much attached to him, and his loss was still an occasional topic of conversation and of dreams by Mr. Kirk.

only occasion in this series on which Miss G. went to sleep during an experiment.

In the seventh experiment (5th June 1892) Mr. Kirk again made passes to send Miss G. to sleep. Miss G. on her side, saw only something "like the varied but regular movements one sees in turning a kaleidoscope, only without the colouring; it was simply luminous, and lasted more or less distinctly from 15 to 20 minutes." This impression may conceivably have been due, as Mr. Kirk suggests, to the regular movements of his hands in making the hypnotic passes.

In estimating the value of the coincidences between Mr. Kirk's thought and Miss G.'s impressions in the fourth and fifth trials, it should not be overlooked that the percipient's impressions were not vague images such as are wont to crowd through our minds on the near approach of sleep, but clear-cut visions, approximating to visual hallucinations.

630 E. *Mr. A. Glardon's Experiments.*—The following experiments in the transference of diagrams were carried out by the Rev. A. Glardon, of Tour-de-Peilz, Vaud, Switzerland, as agent, with a friend of his, Mrs. M., as percipient, both being Associates of the Society for Psychical Research.

An earlier and somewhat less successful series of the same kind was carried out by them in 1893, at a distance of at least 200 miles from one another. (See *Journal S.P.R.*, vol. vi. pp. 98–101.) This account is taken from the *Journal S.P.R.* vol. vii. pp. 325–329.

The original diagrams drawn by both agent and percipient, carefully dated and with the notes they made on them at the time, have been sent to us, and most of them are reproduced in the Plates. . . . It will be seen from the account what proportion of success was attained, though it is not easy to estimate this with exactitude, because the percipient several times made a number of little scribbles which might be counted either as parts of one drawing, or all as separate drawings. See *e.g.* Plate II., R. 3. Where we have given the number of drawings she made, without reproducing all of them (see *e.g.* Plate I., R. 1 b) we have, of course, counted as many as possible, in order not to over-estimate the argument against chance coincidence. Thus, such a case as R. 3 would have been counted as eight drawings.

The experiments will be best understood by a full description of the Plates, which we now proceed to give.

In all cases the letter O on the Plates denotes the drawings of the agent and the letter R those of the percipient; and the dotted lines mark off the drawings belonging to each experiment.

PLATE I.—In the experiments here illustrated, the agent was at Tour-de-Peilz, and the percipient at Florence, and the former notes "10 P.M." on his sheet of diagrams as the hour of the experiments, also that he used the diagram O. 1 on May 8th and 9th [1893], and O. 2 on May 10th and 11th.

The percipient made one drawing, reproduced as R. 1 a, on May 8th. On May 9th she made eight attempts, of which the one most nearly resembling O. 1 is given, as R. 1 b. On her paper is noted "1893, Tuesday, May 9th, 10.15." On May 10th, she attempted nothing. The whole of what she drew on May 11th is reproduced as "R. 2"; her paper being marked, "May 11, '93; 10 P.M."

PLATE II.—The diagrams O. 3 and O. 4 were used in experiments in which the agent was at Tour-de-Peilz and the percipient at Torre Pellice, Italy; O. 3 was used on May 19th and O. 4 on May 22nd and 23rd; in all cases at 10 P.M. R. 3 represents all the drawings made by the percipient on May 19th; her paper is marked "19 May 1893; 10 P.M.;" and also bears the note: "a small very bright design or object." On May 23rd, at 10.5 P.M., she made three drawings, two of which are reproduced as R. 4. It will be observed that the bracket in the agent's drawing seems to be reproduced in the second of these, but this may be a mere chance resemblance. O. 5 is the diagram used by the agent on June 2nd at 10 P.M., he being still at Tour-de-Peilz, and the percipient at Vevey. She made no drawing on this date, but notes: "June 2nd, 1893; 10 P.M. See nothing but a sort of frame and a *crown*; too sleepy to draw it."

The agent's drawing corresponding to R. 6 is shown as O. 6 on Plate III. In this experiment, the agent and percipient were both in the same house at Tour-de-Peilz, but in different rooms. It occurred on June 7th, 1893, and Mr. Glardon gives the following account of it:—

"GRYON-SUR-BEX, VAUD, *June 27th*, 1893.

"Mrs. M. was sitting alone in a room adjoining the one I was in. I drew the diagram and fixed my attention on it. After two or three minutes, Mrs. M. called aloud, saying, 'I am too much excited to-day, don't go on;' and on my entering the room, she said, 'I can see nothing but the design of the embroidery I have been working at this morning, and I will not draw it because I think it too silly.'

"She sent me afterwards that design; you can judge for yourself. The fact is that, unawares, I had drawn a diagram resembling closely that design." . . .

The rest of the diagrams on Plates III. and IV. belong to a later series of experiments, carried out between December 14th, 1893, and January 9th, 1894. They were sent to us in April 1894 by Mr. Glardon, who writes:—

TOUR-DE-PEILZ, *April 24th*, 1894.

". . . I have made a new series with the same correspondent, Mrs. M., she being in Ajaccio, Corsica, where she is still, and I here. The time was half-past nine P.M., French time; and the results have not been very satisfactory. During December 1893 and January 1894, we tried many times a week. Unfortunately, Mrs. M. did not always attend, and I myself was sometimes prevented by visits or committees from attending; so that, in all, we had only a dozen real experiments, both attending the same night and at the same moment. Of these, I send you four instances in which it seems to me that we achieved a fair amount of success. One is a striking example of delayed and persistent impression. Two nights running I tried to send a Maltese cross [see O. 10]. Mrs. M. sat on the same days, and the two days following—pencil in hand and eyes shut as usual—on the 5th, the 6th, the 8th, and the 9th of January; and the approximation was every time greater, till the cross came out distinctly.

"On December 28th, Mrs. M. seems to have seen the comet I had drawn pretty well [see O. 9]. On the 14th, she had an impression of something resembling a crown, and I had drawn a rose [see O. 7]. Finally, on the 21st, she reproduced at once and exactly my drawing, as you will see from her own

PLATE I

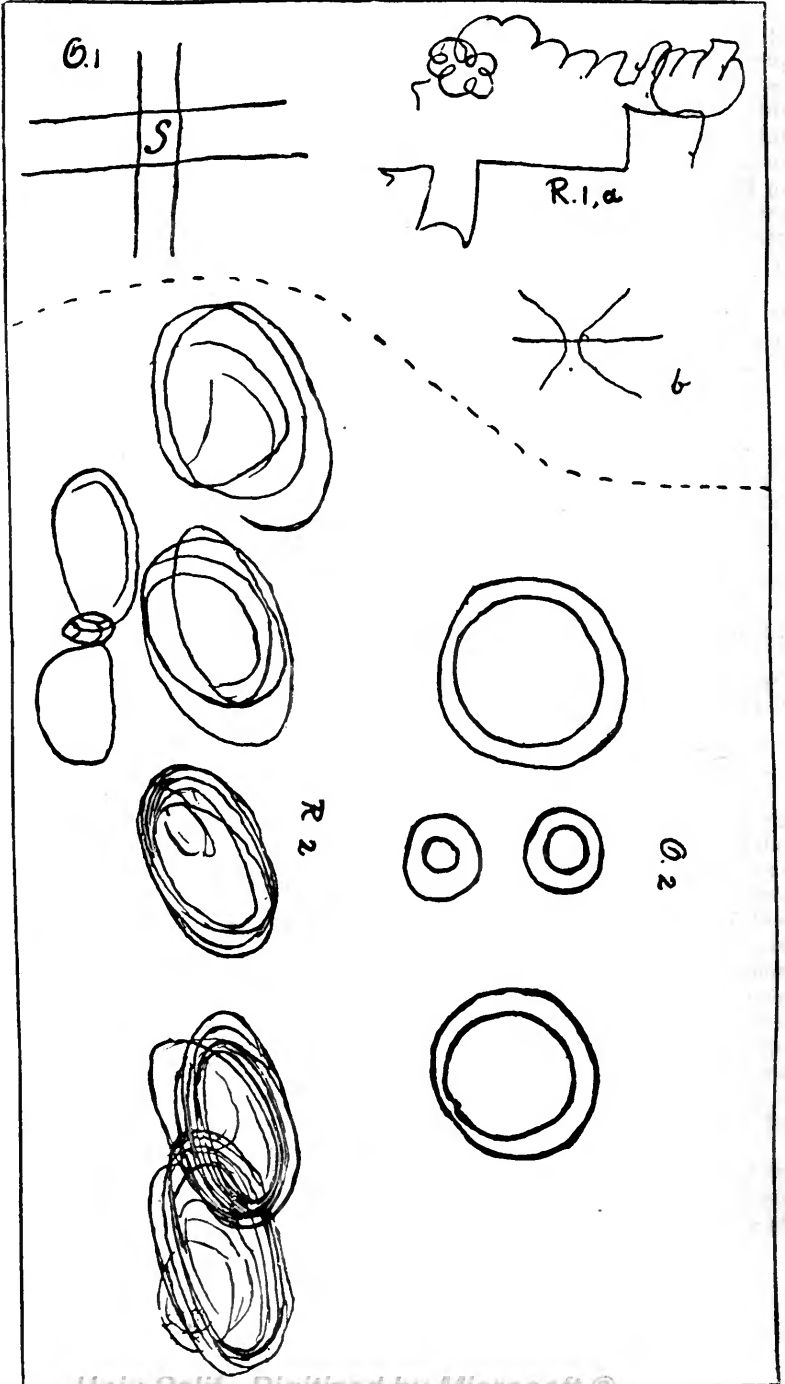


PLATE II

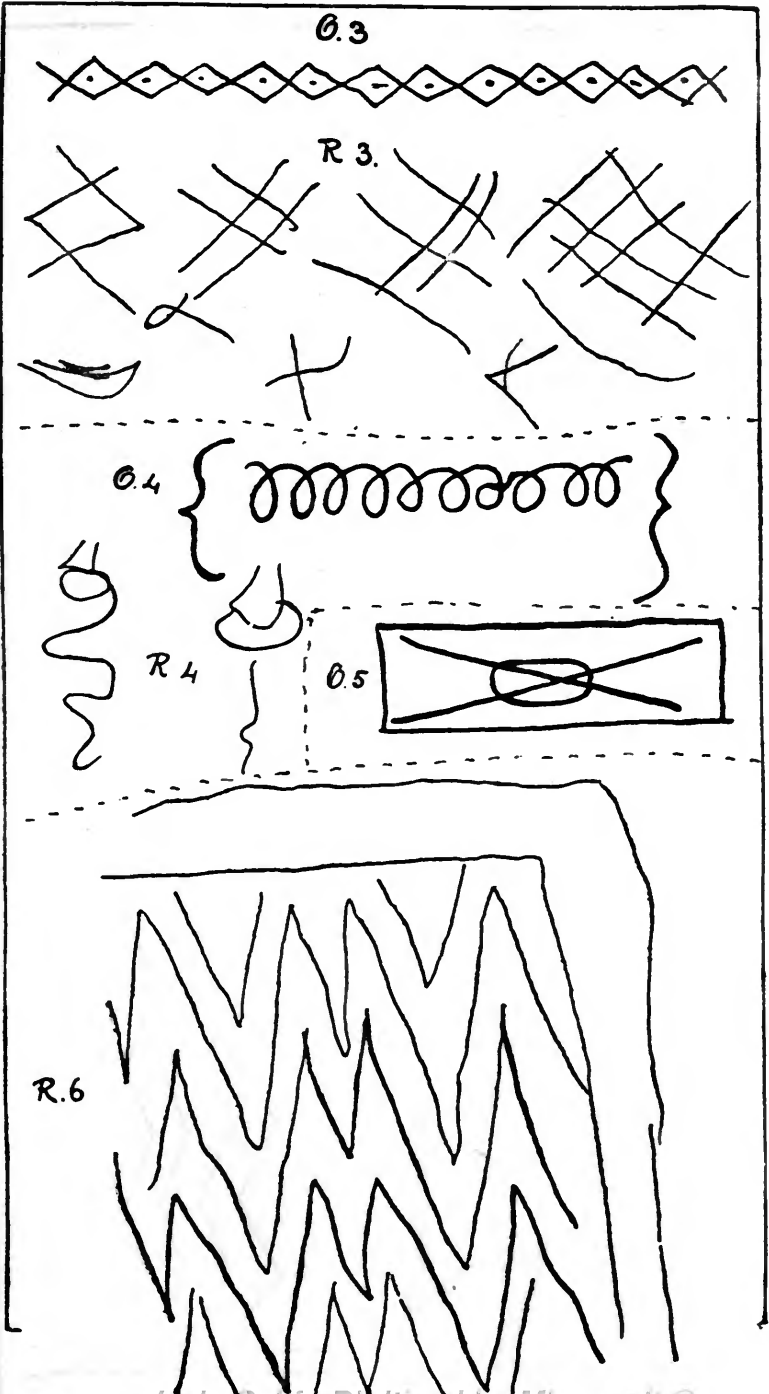


PLATE III

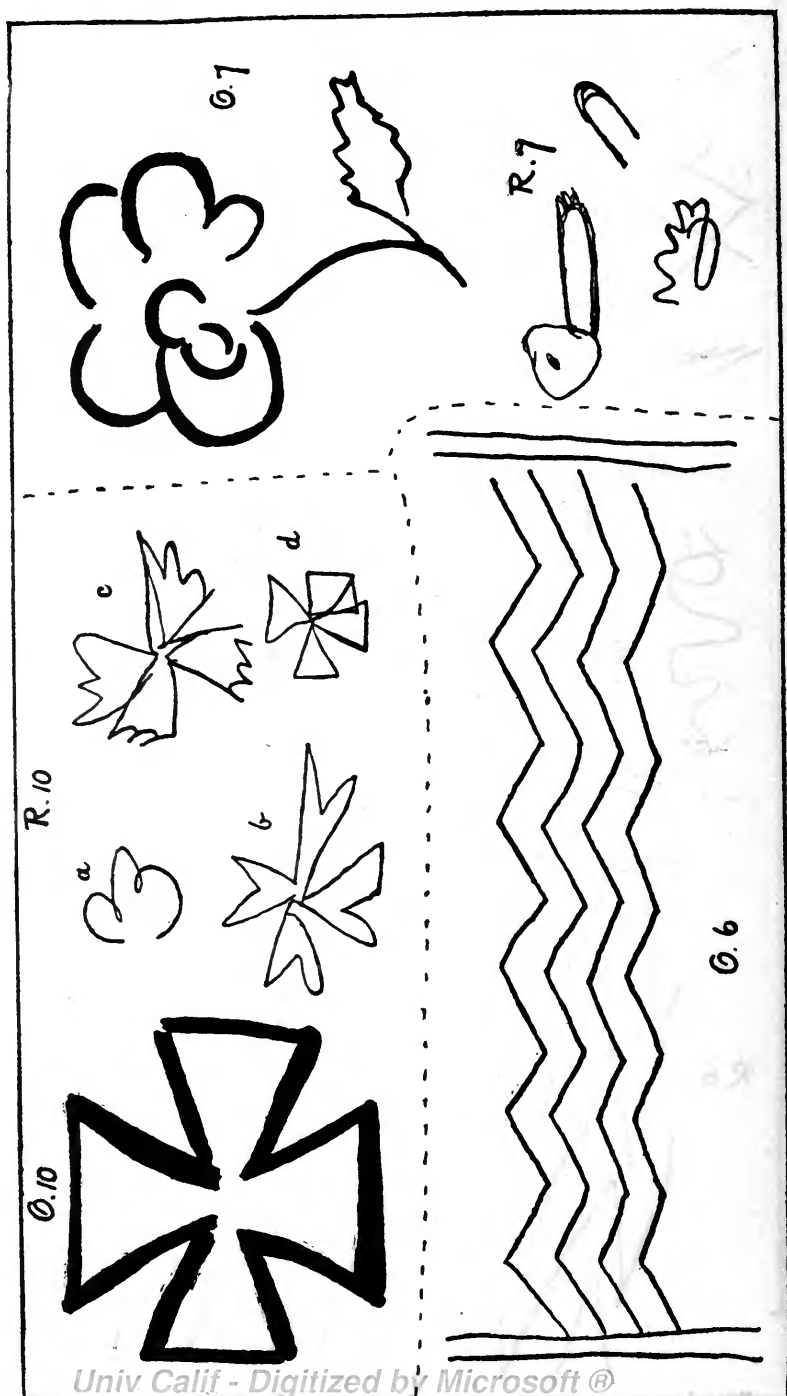
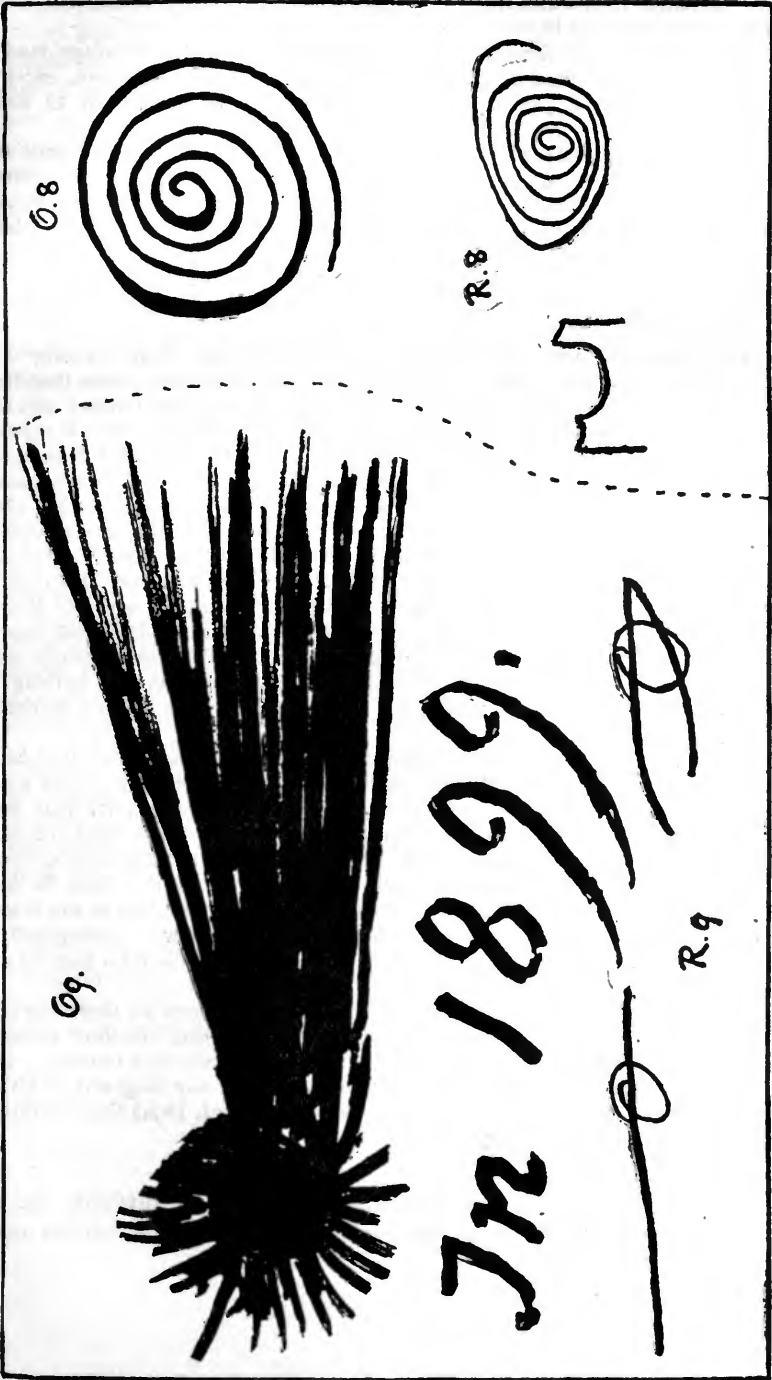


PLATE IV



bit of paper [see O. 8 and R. 8]. It is a pity she did not use for our sittings anything larger than a common note-book. However, I send you leaves torn from it, corresponding to my drawings."

In these four experiments, we have reproduced all the drawings made by the agent, and also all made by the percipient on each occasion, except in the experiment of January 5th-9th, 1894, which is marked O. 10 and R. 10.

In her drawings marked in the Plate R. 7, she notes the date and hour as December 14th, 10 P.M.; and writes: "Like a pair of tongs—a tooth with prongs—a crown" the three descriptions apparently referring to her three drawings. The agent's drawing, O. 7, is dated December 14th, 1893. Her drawings marked R. 8 are dated December 21st, 1893, 9.30 P.M., the agent's, O. 8, being dated December 21st, 1893; and those marked R. 9 are dated December 28th, 1893, 9.30 P.M., the agent's, O. 9, being also dated December 28th, 1893.

With regard to the experiment of January 5th-9th, 1894, the original diagram was a Maltese cross (Plate III., O. 10), which the agent notes that he used on January 5th and 6th, 1894. The percipient made on January 5th, at 9.30 P.M., four drawings, of which the one most like a Maltese cross is reproduced as R. 10 a. On January 6th, at the same hour, she made four drawings, none of which are at all like the cross. On January 8th, at 9.30 P.M., she made four drawings, the most successful of which is reproduced as R. 10 b. On January 9th, at 9.30 P.M., she made first two drawings, resembling each other pretty closely, and added the note, "same impression as last time." One of these is reproduced as R. 10 c. She seems then to have gone off on an altogether wrong tack, as nine diagrams of a different character, some of them resembling a flag or key, follow. Next she appears to have made a fresh start, drawing three diagrams, one of which is R. 10 d. To these she appends the note: "Always come back to the same thing. Probably he has sent nothing." Finally, on one corner of the sheet, she draws a Greek key pattern, marked "afterwards."

In this experiment, the large number of attempts made, and the fact that success was not attained until two or three days after the agent was trying to transfer the drawing, of course strengthen the probability that the success may have been merely due to chance. On the other hand, all the diagrams made on each day, except the last, resemble one another more or less closely, as if the percipient had had only one or two ideas of a form in her mind on each evening. On January 9th also, the drawings of each of the three sets just described show marked resemblances to one another. Consequently, the probability of a chance coincidence is not so great as the total number of drawings would make it appear to be.

We have also to remember that, as Mr. Glardon informs us, there was no written communication between agent and percipient during this time, so that she did not know that he was using the same diagram two days running. In answer to the question whether he attempted to transfer any diagrams to Mrs. M. on January 8th and 9th, Mr. Glardon says (May 2nd, 1894) that he does not remember, but he believes not.

630 F. We have as yet received very few cases of anything like a series of telepathic messages. One carefully reported case, carried out

by Miss Goodrich-Freer with a friend of hers, was given in her paper, "A Record of Telepathic and Other Experiences" (*Proceedings S.P.R.*, vol. vi. pp. 377-397). Another series, also carefully noted, of apparently telepathic impressions of a trivial kind—occurring between a doctor and one of his patients—was printed in the *Journal S.P.R.*, vol. vii. pp. 299-306, and 311-319. The following is a striking case of the same kind, obtained from a gentleman, Dr. J. S., who prefers his initials only to be published. The account is taken from *Proceedings S.P.R.*, vol. xi. p. 455.

We may observe in this case, as in others of the same kind, that some element of apparent prediction is included; though this is probably often a mere conversion of the agent's expectation and inference into what appears to the percipient an actual fact. It must, however, also be remembered that the occasional want of contemporaneity adds slightly to the probability of chance coincidence between the thoughts of the two experimenters.

From the *Pacific Theosophist*, San Francisco, August 1893.

The following experiments were conducted by a well-known physician of this city and his wife. Both were somewhat interested in the subject and, upon the latter leaving for a visit in the country, it was arranged that at a certain time of each day ten minutes should be devoted to an attempt to communicate telepathically, each alternating as transmitter and receiver.

The notes, carefully written down while separated nearly a hundred miles, speak for themselves. They also make it apparent that the physician accomplished something more than mere telepathy. In receiving supposed messages, he several times got accurate information of things which the wife had no idea she was imparting, and in one or two instances actually foresaw occurrences which could not possibly have been known to his transmitter. This shows how intimately our psychic senses blend one with the other, and how hard it is for an untrained person to distinguish just what psychic faculty is active. The phenomena recorded are commonplace in their character; the interest lies in their truthfulness and the scientific accuracy of their observation. The results are as follows:—

May 12th.—Transmitter, Mrs. S.

Arrived safely. Pleasant trip. B. feels fairly well. We have a nice place in an old-fashioned house.

May 12th.—Received.

Had a good trip. B. slept well. House squarely built and plain; porch surrounded by trees; not fronting the road; rooms very sunny. [All accurate. What follows was seen clairvoyantly, apparently.—ED.] Landlady wears sun-bonnet with jacket of same. Little boy three years old. [Boy expected, but did not arrive until next day. The description accurate.] Fire in north-east. [Fire occurred next night.]

May 13th.—Transmitter, Dr. S.

Theresa B. and her mother were here yesterday. Also Clara and Emma. Business somewhat dull. W.'s house burned yesterday.

May 14th.

Nothing sent.

May 15th.—Transmitter, Dr. S.

E. and R. went to park. Mrs. A. is angry. S. paid his bill.

May 16th.—Transmitter, Mrs. S.

Paid a visit to K.'s. B. feels quite well.

May 17th.—Transmitter, Dr. S.

Nothing sent; business prevented.

May 18th.—Transmitter, Mrs. S.

B. does not feel well at all. Went for medicine.

May 19th.—Transmitter, Dr. S.

Case of D. will come off in the courts 29th. Business still quiet. Played whist.

May 20th.—Transmitter, Mrs. S.

My clothes and shoes are all torn. I have poison oak on my arms. Hope it will not be bad.

May 13th.—Received.

I think Theresa B. was there or is coming. Something, I can't make out, about business. I think it is bad.

May 14th.

Forgot to keep the appointed time.

May 15th.—Received.

Could get nothing definite; think you collected some money.

May 16th.—Received.

You took a long walk. I see a young man with a revolver in his hand. [A young man shot a dog in the garden that day.]

May 17th.—Received.

Could get nothing at all. Think you were out.

May 18th.—Received.

See a lot of wine casks and demi-johns. Something about curtains. [Mrs. S. visited a large wine cellar on the 17th. The curtains in her room annoyed her very much. But nothing about either was consciously sent.]

May 19th.—Received.

Think you had rain. You seem dissatisfied. You are telling me something about D., I am sure. [It did rain, but the fact was not consciously sent.]

May 20th.—Received.

You went out riding. I see you holding a shoe in your hand. You have poison oak on your right arm. B. is better. You want me to mail you the *Bulletin* and *Chronicle*. [Mrs. S. did ride out to some sulphur springs. Poison oak was on right arm only. B. gained three pounds. She was hoping for the *Bulletin* supplement only.]

May 21st.

May 21st.

Appointment forgotten.

Not at home; did not sit to receive.

May 22nd.—Transmitter, Mrs. S.

May 22nd.—Received.

Visited springs. Very warm all day. I have a sick headache.

It must be warm; I see you fanning yourself; you were riding; on a donkey, I think. [She rode in a carriage, but saw a donkey on her trip which amused her very much.]

May 23rd.—Transmitter, Dr. S.

May 23rd.—Received.

Up all night. Very tired. Nothing new.

You are looking very cross and tired.

May 24th.—Transmitter, Mrs. S.

May 24th.—Received.

Sent nothing.

I see a big church-like building—brick. [Mrs. S. went the evening previous to a church entertainment. The description correct. Not sent consciously.]

May 25th.—Transmitter, Dr. S.

May 25th.—Received.

I have a bad sore throat. I am going to Drs. F. and S. (dentists) to give ether. It is a windy day.

You have unpleasant weather. You are trying to tell me something about Dr. F. and his partner, Dr. S., but I can't make it out.

Mrs. S. was somewhat doubtful about the success or even possibility of such experiments succeeding, and was fairly startled upon comparing memoranda on her return home. B. is a sister of Mrs. S., for whose benefit the trip was taken. The doctor had never been in that part of the country, and so could not have seen the house and church he so accurately described. The experiments throw much light on psychic faculties other than mere telepathy.

J. S., M.D., Physician and Surgeon.

SAN FRANCISCO, November 29th, 1893.

R. HODGSON, ESQ.,—DEAR SIR,—In reply to yours of November 15th, my statement is that my experiment with my wife in telepathy resulted precisely as you find it given in the *Pacific Theosophist*. [In a later letter Dr. S. states that he is not himself a Theosophist.]

I came to try the experiment this way: I read in the daily papers of a certain drummer who, when absent from his home, made it a practice to sit at ten o'clock P.M., for about half-an-hour, his wife the same, and mentally communicate the news of the day to each other, as exchanging letters was inconvenient, he being compelled to change his location every day.

As my wife was to go away from San Francisco last summer with a sick sister of hers, we decided to try the experiment, with the result given in the *Pacific Theosophist*. My wife has grown up in an atmosphere of scepticism, consequently she did not give the subject as much attention as I did, otherwise we might have had better results. Now, of course, her personal experience convinced her of something.

No third person was aware of our doing, excepting what I state here: I

met Dr. J. Anderson in consultation about a patient, when I told him I believed in the possibilities of telepathy, and that I was making experiments just then with my wife. He asked me to show him the result, good or bad, which I did. Dr. Anderson never met my wife, neither did he know where she went to. She was in St. Helena, Sonoma County, about sixty-three miles from the city.

We agreed to sit twenty minutes at ten o'clock P.M. In sending news, I fixed my mind strongly on the messages; in receiving, I made my mind as near blank as I could, excluding all thought. Everything I received came to me as a mental picture. Sometimes I would see things only partly, like half of a face. When I saw her arm, with the poison oak, it came very clearly. I almost thought I could speak to her, but I never heard anything like noise. . . .

(Signed) DR. J. S.

I corroborate the above statement in every detail.

MRS. E. S.

Mr. W. E. Coleman, well known to Dr. Hodgson, writes to him as follows :—

CHIEF Q.M. OFFICE, SAN FRANCISCO, CALIFORNIA,
December 21st, 1893.

Upon inquiry I find that Dr. J. S. is a reputable physician of character and standing. All speak well of him, and he is considered a man of veracity. I can find nothing against him as man or as doctor. W. E. COLEMAN.

630 G. Miss Despard's Experiments.—The following case comes from two ladies well known to me, Miss R. C. Despard and Miss C. M. Campbell. After successful experiments with both in the same room, they made two trials, both of which were successful, with agent and percipient in different parts of London. Some time later they carried out another short series of experiments at a distance, which I quote in full from the *Journal S.P.R.*, vol. vii. pp. 234–237. (For full details of all their experiments, see the *Journal S.P.R.*, vol. vi. pp. 4–9, and vol. vii. pp. 234–238.)

The descriptions of each witness were always written before comparing notes with the other. All the letters quoted, with the envelopes corresponding to the first two of them, were sent to the Editor of the *Journal S.P.R.*

[Miss Despard describes the general conditions of the experiments thus :—]

Agent in Surbiton, Percipient in London, W.C. district, distance about 14 miles.

Agreed upon : Agent to concentrate attention at 11 P.M.; percipient to then write down any impression received. Experiments to begin on December 27th, 1895; one experiment each night, alternately an object and a diagram. December 31st to be omitted.

[The first account is a letter written from Surbiton by the agent, Miss Despard, to Miss Campbell in London.]

STRATHMORE, SURBITON HILL PARK, SURBITON,
December 27th, 1895. 11.30 P.M.

DEAR K.,—As you know, we agreed a few days ago to try some experiments in thought-transference—to begin to-night at 11 P.M.—alternate nights to think

of an object and a diagram. So to-night I fixed my attention about 11.4 P.M. on a brass candlestick with a lighted candle in it. I feel the result will not be very satisfactory, for I found difficulty in concentrating my mind, and not having decided previously what object to think of, I looked over the mantelpiece first and rejected two or three things before fixing on the candlestick. A very noisy train was also distracting my attention, so I wonder if you will think of that.

December 28th, 11.45 P.M.—I thought of this diagram [a cross inscribed in a triangle], the [triangle] in thick black, and the cross inside in lighter.

December 29th, 11.40 P.M.—I hope this will be more successful. I found to-night I could bring up a much clearer mental picture of the object—a small *Bristol-ware jug* about six inches high, the lower part being brownish red, of a metallic coppery colour, the upper part having a band of reddish and light-purple flowers of a somewhat conventional rose pattern—handle greenish. I do not think you have seen this jug, as it has been put away in a cupboard and only lately brought out. I saw the jug chiefly by bright firelight.

December 30th, 12 midnight.—I am very tired and fear the result is vague; this is the diagram.

My mental image was not as correct, but tended to slope up to the right.

Let me know your impressions soon.—Yours, &c.,

R. C. DESPARD.

[The corresponding account of the percipient, Miss Campbell, is as follows:—]



77 CHESTERTON ROAD, W., *December 29th, 1895.*

DEAR R.,—I have nothing very satisfactory to report. I am sorry to say I quite forgot on the 27th about our projected experiments until I was just getting into bed, when I suddenly remembered, and just then I heard a train making a great noise, and as I have never noticed it like that before, I wondered if it was one of your trains. I could not fix my mind on any object, but clock, watch, bath, all flitted past, and the circle of firelight in the front room; the only word that came to me was "sand" and a sound like *k* or *q* at the beginning of a word (you know I as often hear the name of the object as see the thing itself). I stopped, for it seemed ridiculous, but *you* must have attracted my attention, for just after I stopped I heard the clock here strike the half-hour, and found next morning it was twenty minutes fast, so when I "suddenly remembered," it must have been just after eleven.

Last night I believe *you* forgot, for I had no strong impression, but you see the paper enclosed.¹ The scribbles in corner my pencil did without me; the rectangle I believe was a guess; as for the circle, my pencil would go round and round in the centre making that spot, the circle itself being a very shadowy impression.

11.15 P.M.—The first thing that came into my mind was a sponge, but I think that was suggested by the sound of water running in the bath-room, and next I had more distinctly an impression of a reddish metallic lustre, and I thought it must be the Moorish brass tray on May's mantelpiece; but at last I saw quite distinctly a small jug of a brownish metallic appearance below, with above that a white band with coloured flowers, lilac and crimson, on it. I can't be sure what it was like at the top, for that seemed to be in shadow and

¹ The diagram enclosed is not at all similar to the agent's figure.

seemed to be darkish,—perhaps like the bottom, but I saw no metallic gleam. I don't remember anything like this among May's things, but the impression was so vivid I describe it.

30th, 11.15 P.M.—Thought vaguely of a triangle and figure like this, but no vivid impression; if you were thinking of any figure at all, were also thinking of something else.



31st.—I send you this as far as it goes, and shall be glad to hear from you with your accounts.—Yours,

C. M. CAMPBELL.

15 Heathcote Street, W.C.

[The post-marks on the envelopes of these letters proved that Miss Campbell posted her letter before receiving Miss Despard's; and almost proved—but for an illegibility in a portion of one post-mark—that Miss Despard posted hers before receiving Miss Campbell's.

Five more experiments were made, of which I quote the first two, the last three being failures. The following is the agent's account:—]

STRATHMORE, SURBITON,

January 1st, 1896. 11.40 P.M.

DEAR K.—Have thought of a small dog's whip hung on M.'s wall, but did not see it clearly, kept thinking of it in use; was in E.'s room, looking at some dresses, and could not give whole attention to it.

January 2nd. 11.15 P.M.—Thought of small almanac with a picture of pink roses on it. . . .

R. C. DESPARD.

[The percipient, Miss Campbell, wrote as follows. Her envelope was addressed to Miss Despard at Surbiton, but apparently not posted for the reason given in her final sentence.]

15 HEATHCOTE STREET, W.C.

January 1st, 1896. 11.10 P.M.—[Sketch of a capital S, the upper part sloping to the right and the lower to the left.] First I had inclination to let my pen wriggle, then saw large capital S, and heard sound of letter, though this was most probably imagination.

January 2nd. 11.30 P.M.—Had a very vivid impression of your walking up to the chest of drawers in your room, opening the top drawer and touching those velvet and lace straps, as if you were meditating what you could think of, and looking in front of you at the little glass-fronted bookcase; then there was a small scrimmage between the cat and the dog from downstairs and I lost the thread; but next seemed to be touching a book—no, a single leaf, a sheet of writing-paper, and then it seemed to be pink and blotty; but it all seemed very aimless and I had a bad headache, so could not concentrate attention well. . . .

C. M. CAMPBELL.

634 A. We have on record a few cases suggestive of telepathic communication between human beings and animals. Since, from the nature of the case, only the witnesses on one side can be examined, any interpretation of such occurrences must remain dubious at best. Apart from the possibility of independent clairvoyance, the supposed telepathic impulse might come from some other human being acquainted with the condition of the animal,—not from the animal itself.

I quote an instance from the *Proceedings S.P.R.*, vol. xiv. p. 285. The account was received in December 1890,¹ from Mrs. Bagot, writing from The Palace, Hampton Court. Both Mrs. Bagot and her daughter, who confirms the account, are known to me.

In the year 1883 we were staying at the *Hôtel des Anglais*, at Mentone. I had left at home (in Norfolk), in the care of our gardener, a very favourite little dog, a black and tan terrier, named Judy. I was sitting at table d'hôte and suddenly saw my dog run across the room, and unthinkingly exclaimed, "Why, there's Judy!" There was no dog in the hotel, and when I went upstairs I told my daughter, who was ill, what I had seen. A few days after I got a letter saying that Judy had gone out with the gardener as usual in the morning quite well, but when he returned at breakfast-time she was suddenly taken ill, and died in half-an-hour. At this distance of time I cannot distinctly remember whether the dates agreed, but my impression is that she had died the day I saw her.

MARY BAGOT.

Mrs. Bagot's daughter, Mrs. Wodehouse, sent me on February 9th, 1896, the following corroboration, stating that the quotations were an exact copy of the references to the dog in her diary for March 24th and 28th, 1883. It will be observed that there is no proof that the dog was seen on the day of its death, but it is clear that Mrs. Bagot had not heard of its death till afterwards.

56 CHESTER SQUARE, S. W.

(*Copy of Diary.*) *March 24th, 1883. Easter Eve* (Mentone).—"Drove with A. and picked anemones. Lovely bright day. But my head ached too much to enjoy it. Went to bed after tea and read Hettner's 'Renaissance.' Mamma saw Judy's ghost at table d'hôte!"

March 28th, Wednesday (Monte Carlo).—"Mamma and A. came over for the day. Judy dead, poor old dear."

NOTE.—I distinctly remember my father and mother and sister (Mrs. Algernon Law) and my cousin (Miss Dawnay) coming into my bedroom all laughing and telling me how my mother had seen Judy (black and tan terrier) running across the room whilst they were at table d'hôte. My mother was so positive about it, that one of the others (I think my father) had asked the waiter if there were any dogs in the hotel, and he had answered in the negative. I can find no further mention of the time or day of the dog's death in my diary.

I may also be mistaken in the day on which my mother saw Judy, for although I usually write my diary every evening, I sometimes leave it for two or three days and then write it in as best I can remember. But I distinctly remember lying in my bed at Mentone when they told me the story, and equally clearly I remember receiving the news of Judy's death at Monte Carlo.

ADELA H. WODEHOUSE.

¹ In February 1896, Mrs. Bagot wrote a second account of the same incident, which was printed in the *Journal S.P.R.* for April 1896 (vol. vii. p. 243), with her daughter's confirmation, then obtained for the first time. The earlier account, here given, is practically identical with the later one, so that Mrs. Bagot's recollection of the circumstances does not seem to have varied.

For another somewhat similar case, see the *Journal S.P.R.*, vol. iv. p. 289.

642 A. *General Criticism of the Evidence for Telepathy.*—Various possible sources of error and the general canons of evidence in the case of spontaneous telepathy were discussed fully by Gurney in *Phantasms of the Living*, vol. i. chap. iv., of which the following is a brief abstract.

The most general objection to the evidence is that all manner of false beliefs have in their day been able to muster in their support a considerable amount of evidence,—even educated evidence,—much of which was certainly not consciously fraudulent; the belief in witchcraft is a favourite instance. But an enormous proportion of the witch evidence¹ consisted in confessions extracted by torture or intimidation; in many other cases, actual occurrences were attributed, on no grounds whatever, to any suspicious persons who happened to be in the neighbourhood. In the remaining cases (1) the testimony on which the alleged facts were believed came exclusively from the uneducated classes; and (2) the easy acceptance of this evidence by better-educated persons was due to the then almost universal ignorance of the phenomena of hallucination, hysteria, trance, and hypnotism. As a result of this ignorance, it was thought that there were only two alternative interpretations of the evidence: (a) that the facts happened as alleged, or (b) that the witnesses were practising deliberate fraud. There was, of course, some fraud, but the fact that many of them gained nothing but suffering for their statements showed that the testimony was on the whole honestly given. Fraud being thus excluded, the facts were believed genuine.

The phenomena of witchcraft which were then put down to "possession" can now be explained by hallucination, since we know that subjective hallucinations may appear absolutely real to the percipient, that they may easily be produced by hypnotic suggestion (which was probably often used by witches), and that they are also frequent in spontaneous trance and hysteria, both which conditions are contagious and no doubt were often present. With regard to such marvels as aerial rides and transformations into animals, there is absolutely no first-hand evidence—even from uneducated peasants—that these were actually witnessed. The evidence relied on for transformations was usually that the accused person proved to have some bodily hurt on the day the animal associated with her had been wounded.

There are, however, a few cases recorded on really good authority of the apparent possession of telepathic powers by the witches or their subjects. No stress can, of course, be laid on this, but it is noteworthy that the only cases of supposed magic with which persons of sense and education seem at the time to have come into close quarters were similar in

¹ See "Note on Witchcraft" in *Phantasms of the Living*, vol. i. p. 172, for an account, with numerous references, of the historical evidence for witchcraft.

character to cases for which persons of sense and education are still found to offer their personal testimony.

But in whatever light these residual cases are regarded, the general conclusion remains the same,—that the phenomena which were characteristic of witchcraft and which are an accepted type of exploded superstitions never rested on the first-hand testimony of educated and intelligent persons; and the sweeping assertion which is often made that such persons were, in their days, witnesses to the truth of these absurdities needs, therefore, to be carefully guarded. What the educated and intelligent believers did was to accept from others, as evidence of *objective* facts, statements which were really only evidence of *subjective* facts, the necessary means of correction not being within their reach. Those who were in any direct sense witnesses to the facts were invariably persons inclined to such beliefs to begin with,—who had been brought up in them and had accepted them as a matter of course.

When we come to compare the evidence for witchcraft with the modern evidence for telepathy, it will be seen that a very large number of our first-hand witnesses are educated and intelligent persons, by no means generally inclined beforehand to admit the reality of the phenomenon, nor even interested in it afterwards. The facts alleged are not connected with any special form of received belief; for while apparitions of the dead have been believed in widely from the earliest ages, the idea of apparitions at the time of death or of serious crises in life has no established vogue, though sporadic instances have often been reported.

There are, notwithstanding, several sources of error which may affect the testimony of honest and educated persons to events that are both unusual and of a sort unrecognised by contemporary science.

First, as to errors of *observation* these can only relate to real objects, seen and misinterpreted, *e.g.* a real figure seen out of doors and at some distance may be wrongly recognised, and the person supposed to have been seen may happen to have died on that day.

In most cases, however, the experience is clearly hallucinatory, and the next class of errors—those of *inference*—are therefore unimportant. The only question is,—not, how did the witness interpret his impression, but, what did he seem to himself at the time to perceive?

Errors of *narration* and of *memory* may be more serious. As to the former, there is the tendency to exaggerate,—to make the account graphic and picturesque; but this would vitiate oral rather than written accounts, and—as might be expected from general experience—affects especially second-hand accounts.

Errors of *memory* are much more difficult for a thoroughly honest person to avoid, since very few are aware of the untrustworthiness of their own memory. This ignorance aids unconscious tendencies to bring events into harmony with one's own beliefs and opinions—whether religious or scientific—and with each other; to exaggerate the clearness and precision

of recollections, and to simplify them, either by bringing any group of events into a connected whole or merely by dropping some of the details. The total effect may be an exaggeration of the marvellous elements in a story, or occasionally the reverse; e.g. a waking hallucination may be remembered as a dream.

Having reviewed these various possible sources of error, we may now pass on to consider the canons of evidence in the case of telepathy. In a typical instance of a telepathic phenomenon, there are three points on which indisputable evidence is required: (1) that the agent has had an unusual experience,—say, has died; (2) that the percipient has had an unusual experience, including a certain impression of the agent,—say, has, while awake, had a vision of the agent in the room; (3) that the two events coincided¹ in time, which implies that their respective dates can be accurately fixed.

(1) Of the agent's experience, evidence independent of the percipient's statements can generally be obtained, either from printed notices if he has died, or, if not, from the man himself. (2) The percipient's experience consists in an impression affecting himself alone, to which therefore no one else can bear direct witness. But if this impression is made known at once to some other person, so that the latter's confirmation may date from a time *before the condition of the agent was known*, such confirmation is valuable as being practically independent of the percipient. (3) Evidence is required that the experiences of the agent and percipient happened on the same day,² since the closeness of the coincidence may easily be exaggerated in memory, especially after the lapse of some time.

The worth of the evidence of course varies greatly in different cases, and the evidential conditions may be summarised according to their value as follows:—

A. Where the event which befell the agent, with its date, is recorded in printed notices, or in contemporary documents which we have examined; or is reported to us by the agent himself independently, or by some independent witness or witnesses; and where

(1) The percipient (α) made a written record of his experience, with its date, at the time of its occurrence, which record we have either seen or otherwise ascertained to be still in existence; or (β) before the arrival of the news³ mentioned his experience to one or more persons, by whom the

¹ Supposing the facts proved, we have still to meet the objection that the coincidence of events may have been due to chance and not to telepathy (see account of the *Report on the Census of Hallucinations*, 612 A, for discussion of this); but the first step obviously is to prove the facts.

² Since numerical data are required to estimate the argument for chance coincidence, an arbitrary limit of time for the coincidence must be fixed, and we include all cases in which the interval between the two events is not more than twelve hours, though it appears generally to be much less than this.

³ The words "the news" mean always in this connection the news of what has befallen the supposed agent.

fact that he so mentioned it is corroborated ; or (γ) immediately adopted a special course of action on the strength of his experience, as is proved by external evidence, documentary or personal.

(2) The documentary evidence mentioned in (1α) and (1γ) is alleged to have existed, but has not been accessible to our inspection ; or the experience is alleged to have been mentioned as in (1β), or the action taken on the strength of it to have been remarked as in (1γ), but owing to death or other causes, the person or persons to whom the experience was mentioned, or by whom the action was remarked, can no longer corroborate the fact.

This second class of cases is placed here for convenience, but should probably rank below the next class. At the same time the fact that the percipient's experience was noted in writing by him, or was communicated to another person, or was acted on, before the arrival of the news, is not one which is at all specially likely to be unconsciously invented by him afterwards.

(3) The percipient did not (α) make any written record, nor (β) make any verbal mention of his experience until after the arrival of the news, but then did one or both ; of which fact we have confirmation.

This class is, of course, as a rule, decidedly inferior to the first class. At the same time, cases occur under it in which the news was so immediate that the fact of the coincidence could only be impugned by representing the whole story as an invention.

(4) The immediate record or mention on the arrival of the news is alleged to have been made, but owing to loss of papers, death of friends, or other causes, cannot be confirmed.

(5) The percipient alleges that he remarked the coincidence when he heard the news ; but no record or mention of the circumstance was made until some time afterwards.

Such cases, of course, rapidly lose any value they may have as the time increases which separates the account from the incident. Still, sometimes we have been able to obtain the independent evidence of some one who heard an account previous to the present report to us ; or we have ourselves obtained two reports separated by a considerable interval. And where a comparison of accounts given at different times shows that they do not vary, this is to some extent an indication of accuracy.

B. Where the percipient is our sole authority for the nature and date of the event which he alleges to have befallen the agent.

In many of these cases, the percipient is also our sole authority for his own experience ; and the evidence under this head will then be weaker than in any of the above classes. But where we have independent testimony of the percipient's mention of the two events, and of their coincidence, soon after their occurrence—he having been at the time in such circumstances that he would naturally know the nature and date of what had befallen the agent—the case may rank as higher in value than some of those of Class A (5).

The analysis just given refers exclusively to first-hand evidence, that is, evidence in which the main account comes to us direct from the percipient. There is one, and only one, sort of second-hand evidence which can on the whole be placed on a par with first-hand; namely, the evidence of a person who has been informed of the experience of the percipient while the latter was still unaware of the corresponding event; and who has had equal opportunities with the percipient for learning the truth of that event, and confirming the coincidence. The second-hand witness's testimony in such a case is quite as likely to be accurate as the percipient's, for though his impression of the actual details will no doubt be less vivid, yet on the other hand he will not be under the same temptation to exaggerate the force or strangeness of the impression in subsequent retrospection. The risks of error in all other second-hand evidence have been so abundantly proved by experience (some illustrations of this are given in this section of chapter iv. of *Phantasms*, pp. 149 to 157) that it is better to leave it altogether out of consideration, and the great majority of the cases given in *Phantasms* are first-hand.¹

As regards the accuracy of the records, though it has been possible to draw up a sort of table of degrees, such a table affords, of course, no final criterion. Each case must be judged on its merits by reference to a considerable number of points. It is essential for judgment that the narrative should be given in the percipient's own words,—not converted into second-hand evidence by being paraphrased. This principle has been followed throughout, as well as that of obtaining, whenever possible, corroborative evidence of all sorts, whether from private sources, public notices, or official records.

Further, a very large proportion of the narratives in *Phantasms* have stood the test of cross-examination of the witnesses in personal interviews. This part of the investigation was carried out by the authors of the book and their colleagues, especially Professor and Mrs. Sidgwick, and it greatly added to their own confidence that the testimony they published came from trustworthy and intelligent witnesses. The practice of making the personal acquaintance of the witnesses has been continued as far as possible with all the best evidence received since by the Society for Psychical Research.

Another argument for the general trustworthiness of the evidence is the fact that amid all their differences, the cases present one general characteristic—an unusual affection of one person, having no apparent relation to anything outside him except the unusual condition, otherwise unknown to him, of another person. This characteristic gives them the

¹ Except in the Supplement, which includes a good many second-hand accounts, as well as first-hand accounts where the evidence, from lack of corroboration or other causes, falls short of the standard attained in the body of the work. The principle in selecting cases for the Supplement was to take only those which—supposing telepathy to be established as a fact in Nature—would reasonably be regarded as examples of it.

appearance of a true natural group, and involves the hypothesis that the facts, if truly stated, are probably due to a single cause. It involves further, a very strong argument that the facts *are* truly stated; since it is extremely unlikely—if all the accounts are erroneous—that the various supposed errors of inference, lapses of memory, and exaggerations and perversions of narration should issue in a consistent body of evidence, presenting one well-defined type of phenomenon, free in every case from excrescences or inconsistent features, and explicable and completely explicable by one equally well-defined hypothesis. What is the likelihood that a number of narratives, if we assume them to have diverged in various ways from the actual facts, should thus converge to a single result? We find that all of them stop short at or within a given line—the line being the exact one up to which a particular explanation, not of the witnesses but of ours, can be extended, and beyond which it could not be extended. Tempting marvels lie further on—marvels which in the popular view are quite as likely to be true as the facts actually reported, and which the general traditions of the subject would connect with those facts. But our reporters one and all eschew them. To take, for instance, the group of cases which the reader will probably find to be the most interesting, as it is also the largest, in our collection—apparitions at the time of death. Why should not such apparitions hold prolonged converse with the waking friend? Why should they not produce *physical* effects—shed tears on the pillow and make it wet, open the door and leave it open, or leave some tangible token of their presence? It is surely noteworthy that we have not had to reject, on grounds like these, a single narrative which on other grounds would have been admitted.

On the other hand, these details are found abundantly in second-hand cases, and they are precisely of the sort which the telepathic hypothesis could by no possibility be made to cover. The existence of such features in second-hand narratives shows how wide is the possible range of incidents in stories where ordinary human faculties are alleged to have been transcended. Of this wide field, the hypothesis of the action of mind on mind covers only a single well-defined portion. We can hardly suppose, then, that if error were widely at work in the case of our first-hand evidence, its results would always fall inside and not outside this very limited area—should all, that is, conform to the purely telepathic type.

Meanwhile, it is not, of course, claimed that the evidence is such as must convince every candid inquirer, and after setting forth the standard desired, and discussing the force of that actually attained, we may pass on to a consideration of some of the principal criticisms that have been directed against the latter.

642 B. *Contemporary Documentary Evidence.*—Some attacks were made on the ground of the scarcity of contemporary documentary evidence; for instance, one by Mr. A. Taylor Innes, in a paper entitled "The Psychical Society's Ghosts," in the *Nineteenth Century* for Nov-

ember 1891. He alleged that the natural thing to do after witnessing a "wraith or other intimation" would be at once to post a letter informing some one of it, and observed, "In all the most important of the Psychical Society stories of 1886 we have one such letter alleged—sometimes even two." The production of these letters would prove the stories, and with regard to some of them, "if such a letter exists, with contents and postmark undisputed, it is worth a thousand guineas in the market." But, he stated, there was not one case in which the editors of *Phantasms* had "seen or ascertained a letter or document issued at the time by the narrator, so as to prove his story to be true." Since, then, in a large proportion of the cases, contemporary documents had been alleged to have been written, the fact that none of them had been forthcoming showed, he maintained, that the evidence was worthless.

Mr. Innes's statements were misleading in two respects:—(1) they gave a very exaggerated impression of the proportion of cases in which documentary evidence was alleged to have existed; and (2) it was incorrect to say that such evidence was not forthcoming in any of them.

The following is a list of some of the cases authenticated by such evidence:—

(a) In *Phantasms of the Living*, vol. i. p. 93, Mr. S. H. B.; p. 108, Mr. S. H. B. (quoted in 668); p. 197, Mr. Keulemans (quoted in 662 A); p. 199, Mr. Wingfield (quoted in 429 C); p. 221, a lady, name not given; p. 324, Mr. Sladen; p. 407, Mr. Jukes; p. 425, Mrs. T. (quoted in 428); p. 527, Miss R. (quoted in 667 A).

Ibid. vol. ii. p. 31, Mr. Gottschalk (quoted in 662 B); p. 154, Mr. W. (quoted in 428 D); p. 693, Mr. Teale.

In all these cases, the written note of the percipient's experience, made before ascertaining whether it was veridical or not, was seen by one of the authors of *Phantasms*.

(b) In the *Proceedings* S.P.R., vol. vi. p. 31, Mr. Cameron Grant (also referred to in vol. viii. p. 212, and in *Phantasms of the Living*, vol. ii. p. 688); vol. xi. p. 431, Mr. Glardon; p. 438, Mrs. Chase; vol. xii pp. 268 and 270, Mrs. D.

(c) In the *Journal* S.P.R., vol. iii. p. 265, Mr. Boyle (quoted in 423); p. 267, Mr. Hamilton (quoted in 424); vol. vii. p. 239, Mr. Nascimento (quoted in 421 J); vol. ix. p. 134, Mrs. Verrall.

(d) In the *Proceedings of the American S.P.R.*, vol. i. p. 226, a lady, name not given; p. 227, Mrs. T.; p. 395, Mr. J. T.

In reply to Mr. Innes's suggestion of the commercial value of documentary evidence, Mr. Podmore (in the *National Review* for April 1892) observed that, "although a well-attested ghost story may be, to its possessor, of more value than gold, it is very doubtful whether an investigator can afford to give sixpence for it. The Society for Psychical Research, at any rate, early decided that it could offer no remuneration whatever to informants, holding it essential to avoid any inducement to the production of false or doctored evidence." (It is obvious, of course, that documentary

evidence could easily be forged, and rests therefore, generally speaking, on the *bona fides* of the witness. But supposing that the witness is not accused of practising deliberate fraud, but merely of remembering events inaccurately, the value of the documentary evidence simply lies in its independence of his memory.)

Mr. Podmore discusses various reasons why letters or other notes of the occurrences should seldom be made, and why only a small proportion of those made should be preserved, and goes on to give six cases received during the few years since the publication of *Phantasms*, in which the original documents had been preserved and seen.

The question is discussed more fully in the *Proceedings* S.P.R., vol. x. ("Report on the Census of Hallucinations," pp. 220-223), from which I quote a short extract, as follows :—

"The importance and value of contemporary documentary evidence for telepathy was first pointed out in *Phantasms of the Living* (vol. i. pp. 134-147), and has been constantly and emphatically reiterated by those who are working at psychical research, with the result that, in addition to what existed at the time *Phantasms of the Living* was written, the amount of it has since been steadily, though slowly accumulating. Some of the critics of the Society's work have assumed that in a large proportion, probably about one in seven, of the cases where a sensory hallucination is experienced, the percipient would at once write a letter on the subject to some friend, and that letters containing such accounts would, in general, be carefully preserved. They have accordingly maintained that the absence of documentary evidence in the great majority of cases constitutes a *positive* argument against the telepathic explanation. The force of this argument depends, of course, primarily on the frequency with which contemporary notes of possibly telepathic incidents are made. We have therefore endeavoured to obtain information as to the cases in which any notes were taken at the time of the hallucinatory experience. From the information received, it appears that in 49 out of the 1942 cases recorded—that is, in 2.5 per cent.—some note was made, or some letter mentioning the hallucination written, within 24 hours of the occurrence, and before knowing whether it was coincidental or not, either by the percipient himself, or by some person who was told of it at the time. We have included in the 49 some cases in which it is not quite certain from the expressions used whether our informant meant that he had made a *written* or a *mental* note of his experience, in order to obtain an outside estimate of the number of cases in which contemporary documentary evidence of any kind ever existed."

[Of these 49 cases, 8 were hallucinations coinciding with deaths (of which 6 were recognised apparitions), 9 were coincidental with other events, and 32 were non-coincidental. With regard to the kinds of hallucinations, 24 out of the 49 were recognised apparitions of living persons, 4 of dead persons, and 9 other visual hallucinations; 10 were auditory

hallucinations and 2 tactile. The writers proceed to give reasons why the amount of documentary evidence should be so small, and continue :—]

"Of the 17 coincidental cases which were noted at the time, the note has been seen by us in two cases;¹ in the third case a letter which was written in answer to one from the percipient describing her experience, and which establishes the coincidence, has been seen by us; in a fourth case we have received a copy of a similar letter; and in five other cases we have evidence—either from the persons who received the letters, or from those who witnessed the making of the notes—confirmatory of the percipient's statement that the letters or notes were written at the time."

642 C. *Hallucinations and Illusions of Memory.*—Another important objection was raised on the score of possible hallucinations of memory as to the incidents alleged. Now, *illusions of memory*—inaccurate recollections of actual events—are as familiar as illusions of the senses—perceptions based on misinterpretations of material objects. It is also possible that there may be *hallucinations of memory*—or recollections of events that have never really occurred at all—analogue to sensory hallucinations, or perceptions based on no material objects. In the case of memory, it is very difficult to draw the line in any concrete instance between illusion and hallucination; but it is important to recognise the theoretical distinction between the two types and not to assume without proof that what can be predicated of one type necessarily applies also to the other.

The hypothetical "pseudo-presentiments" by which Professor J. Royce attempted to explain a large number of impressions reported as veridical belong to the class of hallucinations of memory. To quote his own description (see *Proceedings of the American Society for Psychical Research*, vol. i. p. 366) : "This hypothesis is that in certain people, under certain exciting circumstances, there occur what I shall henceforth call *pseudo-presentiments*, i.e. more or less instantaneous and irresistible hallucinations of memory, which make it seem to one that something which now excites or astonishes him has been prefigured in a recent dream, or in the form of some other warning, although this seeming is wholly unfounded, and although the supposed prophecy really succeeds its own fulfilment." Thus, on hearing of a death, one might think that one had just dreamt or had a presentiment of it. "Members of the same family would," he suggests, "be especially apt to be similarly subject to this form of illusion, and then the same news would show them all the same mirage of memory, with startling results in the way of 'telepathic' evidence." He compares this with the familiar illusion of "double memory" or the *déjà vu*,—the feeling that an experience which is being passed through is an exact repetition of something that has happened before,—though he admits

¹ For exact references to all these cases, see *Report on the Census of Hallucinations*, p. 223.

that this latter illusion generally corrects itself at once.¹ The only positive evidence brought forward in support of the supposed new type of illusion is afforded by two cases quoted from Professor Emil Kræpelin (*Archiv für Psychiatrie*, vol. xviii. p. 397) of insane patients who, among other delusions, constantly fancied that whatever happened to them, or attracted their attention, had already been predicted to them.

In reply, Gurney pointed out (1) that in recent cases where we have evidence that the percipient's experience was related to some one else before the arrival of the news, the hypothesis of collective illusion fails to account for the difference in the recollections of the witnesses,—one remembering that he has had a certain impression, and the other that this impression has been related to him. (2) Professor Royce omitted altogether to consider the type of case most important evidentially, namely, veridical sensory hallucinations. Supposing that the news of an exciting event has some tendency to produce the impression that one had known of it before, this would not show that the receipt of news, say, of the death of a friend, had any tendency to produce the impression of having recently seen an apparition of the friend, which did not announce, or even suggest his death. Further, the assignment of the supposed recollection to a particular time constitutes an essential difference from the familiar illusions of "double memory," which are quite unlocalised in time.

Mr. Hodgson (see *Proceedings of the American Society for Psychological Research*, p. 542) points out further that the hypothesis can only—with any show of reason—be applied to cases of certain kinds, namely, remote cases, and those depending only on the evidence of the percipient, especially where the experience is merely a dream or mental impression, still more if it is supposed to foreshadow future events, or if the percipient has forgotten it and is only reminded of it by receiving the news.

The conception of "pseudo-presentiments" has been adopted, greatly extended, and applied in a wholesale manner to the telepathic evidence by E. Parish.² He fails altogether to grasp the distinction between illusions of memory, for which there is ample evidence, and hallucinations of memory, for which the evidence is exceedingly meagre—resting, in fact, almost entirely on the rare morbid cases quoted again from Kræpelin. By premising both positive and negative defects of memory, Parish disposes at one blow of the argument that apparitions at the time of death are proportionately too numerous to be attributed to chance; he simply supposes that non-coincidental apparitions are very frequent, but that almost all of them are *forgotten*; while coincidental ones hardly ever really occur, but are often *falsely remembered*.

¹ For a discussion of this phenomenon, to which I have given the name of *promnesia*, see *Proceedings S.P.R.*, vol. xi. pp. 340-347.

² See *Ueber die Trugwahrnehmung*, by E. Parish (Leipzig, 1894), and Reviews of it in *Proceedings S.P.R.*, vol. xi. p. 162, and in Mr. A. Lang's *The Making of Religion*, p. 337 (Appendix on "Oppositions of Science"). Also *Zur Kritik des telepathischen Beweis-Materials*, by E. Parish (Leipzig, 1897), and Review of it in *Proceedings S.P.R.*, vol. xiii. p. 589.

A priori speculations as to the working of memory will obviously lead to whatever conclusion it is desired to support. But positive evidence is more worthy of serious consideration, and it is possible to obtain this by comparing the recollections of the same person at different times, and also by comparing the recollections of different persons. The great mass of records collected by the S. P. R. have been examined by their investigators with this special end in view. In particular, the study of one important type of cases (see "The Possibilities of Mal-observation and Lapse of Memory from a Practical Point of View: Introduction," by R. Hodgson; "Experimental Investigation," by S. J. Davey; *Proceedings* S. P. R., vol. iv. pp. 381-495) has shown what kinds of error occur in actual experience. Many events are found to be absolutely forgotten; the blank in memory may be filled by conjectured details, or may close up, so that events really separated by an interval of time may be remembered as occurring close together; a detail afterwards remembered may be interpolated in a record; or an event occurring at one time may be remembered as occurring at another. All these are errors of omission, exaggeration, or distortion of a generally—though more or less vaguely—recognised kind; but few persons who have not made a special study of the subject realise the extent to which testimony is vitiated by them. Such false memories are illusions, which develop and consolidate gradually as time goes on. But investigation of the experiences of sane persons has not revealed any instances of Professor Royce's hypothetical hallucinations of memory which arise instantaneously in a complex and fully elaborated form.

Illusions of memory have also been studied from the point of view of their bearing on the subject of "hypnotic crimes" (see 555 A), stress having been laid especially on the facility with which hysterical or weak-minded persons may be made to imagine, or may spontaneously imagine, that they have witnessed fictitious occurrences, and may thus be brought to bear false witness. Bernheim also found that by hypnotic suggestion he could produce actual hallucinations of memory in a few specially susceptible subjects. But these cases, again, are obviously not comparable with Professor Royce's "pseudo-presentiments," which are supposed to arise suddenly and spontaneously in persons in a normal condition.

645 A. The following case of repeated apparitions is taken from *Phantasms of the Living*, vol. ii. p. 82, the account being given by the Rev. T. L. Williams, vicar of Porthleven, near Helston.

August 1st, 1884.

Some years ago (I cannot give you any date, but you may rely on the facts), on one occasion when I was absent from home, my wife awoke one morning, and to her surprise and alarm saw my *εἶδωλον* standing by the bedside looking at her. In her fright she covered her face with the bedclothes, and when she ventured to look again the appearance was gone. On another occasion, when I was not absent from home, my wife went one evening to week-day evensong, and on getting to the churchyard gate, which is about forty yards or so from the

church door, she saw me, as she supposed, coming from the church in surplice and stole. I came a little way, she says, and turned round the corner of the building, when she lost sight of me. The idea suggested to her mind was that I was coming out of the church to meet a funeral at the gate. I was at the time in church in my place in the choir, where she was much surprised to see me when she entered the building. I have often endeavoured to shake my wife's belief in the reality of her having seen what she thinks she saw. In the former case I have told her, "You were only half awake and perhaps dreaming." But she always confidently asserts that she was broad awake, and is quite certain that she saw me. In the latter case she is equally confident.

My daughter, also has often told me, and now repeats the story, that one day, when living at home before her marriage, she was passing my study door, which was ajar, and looked in to see if I was there. She saw me sitting in my chair, and as she caught sight of me I stretched out my arms, and drew my hands across my eyes, a familiar gesture of mine, it appears. I was not in the house at the time, but out in the village. This happened many years ago, but my wife remembers that my daughter mentioned the circumstance to her at the time.

Now nothing whatever occurred at or about the times of these appearances to give any meaning to them. I was not ill, nor had anything unusual happened to me. I cannot pretend to offer any explanation, but simply state the facts as told me by persons on whose words I can depend.

There is one other thing which I may as well mention. A good many years ago there was a very devout young woman living in my parish, who used to spend much of her spare time in church in meditation and prayer. She used to assert that she frequently saw me standing at the altar, when I was certainly not there in the body. At first she was alarmed, but after seeing the appearance again and again she ceased to feel anything of terror. She is now a Sister of Mercy at Honolulu.

THOMAS LOCKYER WILLIAMS.

[The circumstances, and the frequency, of this third percipient's experiences decidedly favour the view that they were merely subjective.]

Mrs. Williams writes:—

June 20th, 1885.

As requested, I write to tell you what I saw on two occasions. I am sorry that I am unable to give you the dates, even approximately, as many years have passed since I had the experiences referred to. On one occasion my husband was absent in Somersetshire, and on waking one morning I distinctly saw him standing by my bedside. I was much alarmed, and instinctively covered my face with the bedclothes. My friends have often tried to persuade me that I was not broad awake, but I am quite certain that I was, and that I really saw my husband's appearance.

The other occasion was on a certain evening I was going to church, and on getting to the churchyard gate, which is about twenty yards from the door of the church, I saw my husband come out of the church in his surplice, walk a little way towards me, and then turn off round the church. I thought nothing of it until on entering the church I was startled at seeing him in his place in the choir, about to conduct the service. It was then broad daylight, and I am quite sure that I saw the appearance. Nothing whatever occurred after either of these appearances, and, of course, I can in no way account for them.

EMMA WILLIAMS.

[In reply to the question whether his wife or daughter had ever experienced any other hallucination of the senses, Mr. Williams replies confidently in the negative.]

See also a case given in *Phantasms of the Living*, vol. ii. p. 83.

645 B. The next account (quoted from *Phantasms of the Living*, vol. ii. p. 85) is from Mrs. Stone, of Shute Haye, Walditch, Bridport, and was written in 1883.

On three occasions, each time by different persons, I have been seen when not present in the body. The first instance that I was thus seen was by my sister-in-law, who was sitting up with me, the night after the birth of my first child. She looked towards the bed where I was sleeping, and distinctly saw me and my double; the first my natural body, the second spiritualised and fainter; several times she shut her eyes, but on opening them there was still the same appearance, and the vision only faded away after some little time. She thought it a sign of my death. I did not hear of it for many months.

The second instance was by my niece; she was staying with us at Dorchester. It was rather early on a spring morning; she opened her bedroom door, and saw me ascending the flight of steps opposite her room, fully dressed in the mourning black gown, white collar, and cap, which I was then wearing for my mother-in-law. She did not speak, but saw me, as she thought, go into the nursery. At breakfast she said to her uncle, "My aunt was up early this morning; I saw her go into the nursery." "Oh no, Jane," my husband answered, "she was not very well, and is going to have her breakfast before coming down."

The third instance was the most remarkable. We had a small house at Weymouth, where we occasionally went for the sea. A Mrs. Samways waited on us when there, and took care of the house in our absence; she was a nice quiet woman, thoroughly trustworthy, the aunt of my dear old servant Kitty Balston, then living with us at Dorchester. She had written to her aunt the day before the vision occurred, telling her of the birth of my youngest child, and that I was going on well. The next night Mrs. Samways went to a meeting-house, near Clarence Buildings; she was a Baptist. Before leaving, she locked an inner door leading into a small courtyard behind the house, and the street-door after her, carrying both keys in her pocket. On her return, unlocking the street-door, she perceived a light at the end of the passage, and on going nearer saw, as she thought, the yard-door open. The light showed the yard and everything in it, but in the midst she clearly recognised me, in white garments, looking very pale and worn. She was terribly frightened, rushed into a neighbour's house (Captain Court's), and dropped in the passage. After recovering, Captain Court went with her into the house, which was exactly as she had left it, and the yard-door securely locked. I was taken very faint about the same time, and lingered for many weeks, hovering between life and death.¹

¹ Taken in connection with these instances, the following experience of Mrs. Stone's own is of considerable interest:—

"When about nine or ten years old I was sent to a school in Dorchester as a day boarder; it was here my first curious experience occurred that I can clearly remember. I was in an upper room in the school, standing with some others, in a class opposite our

Professor Sidgwick visited Mrs. Stone, and after thoroughly questioning her on her narrative, he wrote (September 23, 1884) :—

She certainly understands thoroughly the importance of accuracy. She said she had heard of her apparition direct from the seers, in the first two cases mentioned. She had never heard of her sister-in-law having had any other hallucination before this time (1833) or afterwards, until very lately, when she has had an apparition of a dead person. She is old, and Mrs. Stone is unwilling to trouble her on the matter. Nor does she think that her niece, Jane Studley (who is dead), ever had any other hallucination. As regards the third instance, Mrs. Stone only heard it after her recovery, from Kitty Balston, whose account—as repeated by Mrs. Stone—was that Mrs. Stone was taken ill in the evening, or rather just before the evening, and was quite unconscious at the time when she was seen by Mrs. Samways.

645 C. Taken from *Phantasms of the Living*, vol. ii. p. 91. The account comes from Captain A. S. Beaumont, of 1 Crescent Road, South Norwood Park :—

February 24th, 1885.

About September 1873, when my father was living at 57 Inverness Terrace, I was sitting one evening, about 8.30 P.M., in the large dining-room. At the table, facing me, with their backs to the door, were seated my mother, sister, and a friend, Mrs. W. Suddenly I seemed to see my wife bustling in through the door of the back dining-room, which was in view from my position. She was in a *mauve* dress. I got up to meet her, though much astonished, as I believed her to be at Tenby. As I rose, my mother said, "Who is that?" not (I think) seeing any one herself, but seeing that I did. I exclaimed, "Why, it's Carry," and advanced to meet her. As I advanced the figure disappeared. On inquiry, I found that my wife was spending that evening at a friend's house, in a *mauve* dress, which I had most certainly never seen. I had never seen her dressed in that colour. My wife recollected that at that time she was talking with some friends about me, much regretting my absence, as there was going to be dancing, and I had promised to play for them. I had been unexpectedly detained in London.

ALEX. S. BEAUMONT.

The following corroboration is from the friend who was present :—

11 GROSVENOR STREET, W.,
March 5th, 1885.

As far as I can recollect, Captain Beaumont was sitting talking, when he looked up, and gave a start. His mother asked him what was the matter. He replied, "I saw my wife walk across the end of the room, but that is nothing; she often appears to people; her servants have seen her several times." The room we were in was a double dining-room, one end was lit with gas, and the

teacher, Miss Mary Lock; suddenly I found myself by her side, and looking towards the class saw myself distinctly—a slim, pale girl, in a white frock and pinafore. I felt a strong anxiety to get back, as it were, but it seemed a violent and painful effort, almost struggle, when accomplished. I was much frightened, but did not mention it till many years after."

I may mention that Mrs. Stone's daughter has had a similar experience; so that here is perhaps another example of hereditary tendency.

other, where Mrs. Beaumont appeared, was comparatively dark. No one else saw her except her husband. Mrs. Beaumont was at the time in Wales, and this happened in Inverness Terrace, Bayswater. FLORENCE WHIPHAM.

Mrs. Beaumont says :—

I distinctly remember hearing from my husband, either the next day or the second day after his experience; and in his letter he asked, "What were you doing at such an hour on such a night?" I was able to recall that I was standing in a group of friends, and that we were regretting his absence. I was in a mauve dress, which I am confident that he could never have seen.

C. BEAUMONT.

Captain Beaumont adds that he has never had any other hallucination of the senses except on the occasion next described. This other case, in which the same agent and percipient were concerned, and a third case appended to it, would be quite without evidential value if they stood alone; but they are of interest in connection with the foregoing stronger example.

February 24th, 1885.

In 1871 I was staying at Norton House, Tenby, for the first time, and had just gone to bed, and was wide awake. I had the candle on my right side, and was reading. At the foot of the bed and to the right was a door, which was locked, and, as I learnt afterwards, pasted up on the other side.

Through this I saw the figure of my future wife (the lady of the house) enter, draped in white from head to foot. Oddly enough, I was not specially startled. My idea was that some one was ill, and that she had come to get something out of the room. I averted my head, and when I looked up again the apparition was gone. I suppose that I saw it for two or three seconds.

ALEX. S. BEAUMONT.

Mrs. Beaumont says :—

February 24th, 1885.

In 1872, two or three months after my marriage, Captain Beaumont and I returned from London to Tenby. I went up into my dressing-room and gave the keys of my luggage to my servant, Ellen Bassett. I was standing before the looking-glass with my back turned to her, and I heard her utter a little sharp cry. I turned round, saying, "What's the matter?" and saw her with my nightcap in her hand. She said, "Oh, nothing, nothing," and I went downstairs. The day after, my husband saw her taking off the paper which pasted up the door between my bedroom and the dressing-room. He said, "What are you doing?" She said she was opening that door. He said, "Why, the first night that I slept in this house, I saw your mistress walk through that door." (I must explain that Captain Beaumont had been a guest in this house on a good many occasions before our marriage. On the occasion mentioned, he had imagined that perhaps some one was ill in the house, and that I had entered his room to get something, thinking him sure to be asleep.) Then the maid told him that she had seen me the night before we came home—she did not know exactly what day we were coming, and had been sleeping in the same bed as he had been in when he saw me. She was just going to step into bed when she saw me enter "through the door," with a nightcap on, and a candle

in my hand. She was so terrified that she rushed out of the room by the other door, and told the other servants she was sure I was dead. They comforted her as well as they could, but she would not return to the room. The cause of her crying out, when I heard her do so, was that, in unpacking, she recognised the identical nightcap that the apparition had worn. The curious point is that the nightcap was one that I had bought in London, and had not mentioned to her, and was perfectly unlike any that I had ever worn before. It had three frills. I had been accustomed to wear nightcaps of coloured muslin without frills.

The same servant, some months after the nightcap incident, went into the kitchen and said to the other servants, "We shall have news of missus to-day; I've just seen her standing in the dining-room door; she had on a black velvet bonnet and black cloak." (We had been in London some weeks.) This occurred about 9 o'clock A.M. About 10.30 she received a telegram from us to say we should be home that evening; the telegram was sent from Paddington Station as we waited for our train. The bonnet and cloak had been bought in town without her knowledge.

The maid was with me for years, and was certainly not nervous or hysterical. I have now parted with her for some years.

C. BEAUMONT.

645 D. From the *Journal S.P.R.*, vol. vi. p. 129. The case is recorded by the Misses H. M. and L. Bourne.

Additional evidence of the hallucinatory character of the figure seen is afforded by the details having been more clearly discernable than those of a real figure at the same distance would have been, and also by the second appearance, where the percipient had the impression of being transported to a different scene.

Miss L. Bourne writes:—

On February 5th, 1887, my father, sister, and I went out hunting. About the middle of the day my sister and I decided to return home with the coachman, while my father went on. Somebody came and spoke to us, and delayed us for a few moments. As we were turning to go home, we distinctly saw my father, waving his hat to us and signing us to follow him. He was on the side of a small hill, and there was a dip between him and us. My sister, the coachman, and myself all recognised my father, and also the horse. The horse looked so dirty and shaken that the coachman remarked he thought there had been a nasty accident. As my father waved his hat I clearly saw the Lincoln and Bennett mark inside, though from the distance we were apart it ought to have been utterly impossible for me to have seen it. At the time I mentioned seeing the mark in the hat, though the strangeness of seeing it did not strike me till afterwards.

Fearing an accident, we hurried down the hill. From the nature of the ground we had to lose sight of my father, but it took us very few seconds to reach the place where we had seen him. When we got there, there was no sign of him anywhere, nor could we see any one in sight at all. We rode about for some time looking for him, but could not see or hear anything of him. We all reached home within a quarter of an hour of each other. My father then told us he had never been in the field, nor near the field, in which

we thought we saw him, the whole of that day. He had never waved to us, and had met with no accident.

My father was riding the only white horse that was out that day.

LOUISA BOURNE.

H. M. BOURNE.

The second signature was added later, with the words: "This was written by my sister and me together."

Miss H. M. Bourne enclosed the above in the following letter to Mrs. Dent, to whom we are indebted for the case:—

WESTON SUBEDGE, BROADWAY, WORCESTERSHIRE,

May 21st, 1891.

MY DEAR MRS. DENT,—Louisa has asked me to send you the enclosed account of the impression she, the coachman, and I had of seeing papa on Paddy in the hunting-field. It was on the 5th February 1887 it happened, and in March the same year, when I was out walking alone, I thought I saw papa and Paddy stop at a little plantation of his close to, and look at the wall, which had fallen in [in] one part. He then appeared to ride a few yards towards me, but afterwards turned round and went back past the plantation and out of sight. When I went in I asked him if he had not seen me, and why he turned back, when it transpired he had not been past that plantation all day, but had ridden home another way. He said it must have been some one else on a white horse, and asked where I was when I saw him, and then, not before, it dawned on me that it was utterly impossible to see either plantation or wall from where I was. Since then I have often been along the same road, and stood, and looked, and wondered how it was I so distinctly saw the broken wall and papa on the white horse; a turn in the road makes my having really done so quite impossible. I am sorry I cannot give you the exact date of this: I know it was in March 1887, but cannot remember the day, except that it was *not* on the 5th. The other "experience" is, I always think, far more interesting, as having been seen by three, and also from the fact that Paddy was the only white or grey horse in the hunting-field that day; so that unbelievers could not say it was some one else on a white horse that we had mistaken. . . .

NINA M. BOURNE.

Mrs. Sidgwick writes:—

February 25th, 1892.

I saw Miss H. Bourne and her father this afternoon. Miss Bourne told me the stories of her seeing her father, first with her sister, and later by herself, and signed the account which she and her sister had, she says, made out together about it. The groom who saw the figure at the same time has since been dismissed, and cannot be asked for his evidence. Canon Bourne remembers hearing of the matter the day it happened. The groom rode up to the ladies as they were looking, and said: "The Canon is beckoning, Miss, and I think you had better go to him; his horse looks as if he had had a fall" (that is, muddly). The figure was beckoning to them with their father's usual (and peculiar) gesture. He is a heavy man, and his white horse, adapted to carry weight, was quite unlike any other horse in the neighbourhood. Every one agrees as to the impossibility of mistaking the horse. The horses of the neighbourhood were well known to the neighbourhood in general and to the

Miss Bournes in particular, as they were at that time constantly out with the hounds. The incident seems quite unaccountable.

645 E. From the "Report on the Census of Hallucinations," *Proceedings S.P.R.*, vol. x. p. 275. This case is particularly interesting because the agent, Miss Maughan (now Mrs. G. Rayleigh Vicars), has been successful in producing an experimental apparition of herself (see **668 D**), while one of her sisters was the agent in another case of spontaneous telepathy (see "Report on the Census of Hallucinations," p. 291).

[Extract from letter received by Miss Maughan on March 12th from Miss Gatty. The original letter is in our possession.]

HOLBEIN HOUSE, SLOANE SQUARE, S.W.

Wednesday, March 11th, 1891.

I wonder whether you have been experimenting psychically, or if it be a mere curious coincidence that I should have had a distinct vision of you last night.

The facts are these. Being very seedy yesterday—writing to you probably tired me a good deal, and feeling very helpless where you were concerned distressed me more than a little—I went off to [bed] at about 8 o'clock. I read for an hour or thereabouts, and then fell asleep. I woke again when mother passed through to go to her own room, and several times in the night after dreaming in an unexciting fashion. Then I lay awake for some time, and thought about a Roman Catholic I know, &c.

A little while after, I don't know what it was that made me turn my head towards one special corner of the room, where I saw you standing (in a night-dress trimmed with Swiss embroidery), in a most ill-balanced posture. So much did this strike me that I got out of bed (the cold of the floor was excessive), and went to catch you, so that you might not fall over on your face. You remained there until I had made the motion of touching, when I found nothing there any longer. This is all, except that you looked as if you had candlelight or some faintly perceptible yellowishness behind you. I went back to bed, and, not liking to disturb mother by asking her the time, I listened for the chimes, and shortly after heard four strike. Of course I didn't go to sleep again, but lighted my candle and read until day dawned. At breakfast I told mother, who accounts for everything by the word "somnambulism," but says she heard me moving about. I am perfectly convinced of my wakefulness, but in any case, as I am unused to sleep-walking, that would be strange enough in itself to make me wonder if there should be any cause for it beyond my subjective reason of anxiety about you. The time is the most curious part, is it not?

E. K. G.

Miss Maughan writes:—

EAST KIRKBY VICARAGE, SPILSBY, LINCOLNSHIRE,

May 21st, 1891.

I left W——, in Derbyshire, on March 10th, and arrived at Collingham, in Nottinghamshire, about 3 P.M. I was not alone, or able in any way to give my attention to any one subject until nearly midnight, when I went to bed. During the whole evening, though I had been busy hearing and giving news of

mutual interest, I had experienced a sort of "undertone" of thought about my friend E. G. [Miss Gatty]. I had only once spoken of her incidentally during the evening, but I felt my mind revert to her in a general way for a few moments several times. When I got to bed I lay awake and thought of her again. Why, I did not really know. I had heard from her the day before, saying she was not well, but that was not specially in my mind, as I did not suppose she was more than temporarily indisposed. I remember wondering at the time why she was so present to my mind, as I had a great many things to think of that day totally apart from any connection with her.

I fell asleep at last, to wake up suddenly. It must have been after 3 A.M., as the fire had burnt very low—almost out.

During the short time I lay awake I remember clearly that the thought of E. G. returned strongly to my mind. I felt an instinctive turning towards her for the mental sympathy certain circumstances might render me in need of, and I felt with a sort of flash that she would be better able to understand what I wanted than any friend I had. I know I dwelt on this with strengthening confidence until I fell asleep.

I had not been dreaming consciously of anything: I merely woke up, thought of E. G., and mentally claimed her sympathy, but *with no intention whatever* of trying to influence her in any possible way. The whole attitude of my mind was unconscious and involuntary, and, but for the letter I received from her on the 12th, I should have attached no importance to the matter.

EDITH MAUGHAN.

Mrs. Sidgwick writes:—

June 26th, 1891.

I saw Miss Edith Maughan . . . this afternoon. . . . As to the appearance to Miss Gatty, Miss Maughan is quite sure that she did think of her in a special way, as the person who would be able to help her in an anticipated difficulty. This suddenly occurred to her in the middle of the night. It appears that Miss Gatty was troubled about Miss Maughan, wishing she could help her in her difficulty. Miss Maughan told me that she had written to Miss Gatty about this difficulty, and begged her to write to her often while it lasted. Miss Maughan is not sure whether the embroidery seen on the apparition by Miss Gatty was of the kind that she was wearing then.

Another case of the apparition of a person being seen twice is given in *Proceedings S.P.R.*, vol. x. p. 356.

651 A. From *Phantasms of the Living*, vol. ii. p. 144.

The following statement (which was first published in the *Spiritualist*) was drawn up sixteen days after the incident occurred, through the prompt energy of Mr. W. H. Harrison, and on the suggestion of the late Mr. Cromwell F. Varley, F.R.S., who had questioned Captain Blacklock on the subject.

The steamship *Robert Lowe* returned to the Thames on Tuesday, October 11th, 1870, from St. Pierre, Newfoundland, where she had been repairing one of the French Atlantic Telegraph Company's cables. An engineer on board, Mr. W. H. Pearce, of 37 Augusta Street, East India Road, Poplar, was taken ill with the typhus fever, and on the 4th of October last he died. One of his mates, Mr. D. Brown, of 1 Edward Street, Hudson's Road, Canning Town,

Plaistow, a strong, healthy man, a stoker, not likely to be led astray by imagination, attended him till the day before he died. [Brown, it appears, bore the best of characters, and had a strong friendship for Pearce.] On the afternoon before his death, at three o'clock, in broad daylight, Brown was attending the sick man, who wanted to get out of bed, but his companion prevented him. And this is what the witness says he saw:—

"I was standing on one side of the bunk, and while trying to prevent Pearce from rising, I saw on the other side of the bunk, the wife, two children, and the mother of the dying man, all of whom I knew very well, and they are all still living. They appeared to be very sorrowful, but in all other respects were the same as ordinary human beings. I could not see through them; they were not at all transparent. They had on their ordinary clothes, and, perhaps, looked rather paler than usual. The mother said to me in a clearly audible voice, 'He will be buried on Thursday, at 12 o'clock, in about fourteen hundred fathoms of water.' They all then vanished instantly, and I saw them no more. Pearce did not see them, as he was delirious, and had been so for two days previously. I ran out of the berth in a state of great excitement, and did not enter it again while he was alive. He died on Tuesday, not Thursday, and was buried at four o'clock, not twelve. It was a sudden surprise to me to see the apparitions. I expected nothing of the kind, and when I saw them I was perfectly cool and collected. I had never before seen anything of the kind in my life, and my health is, and always has been, good. About five minutes afterwards I told Captain Blacklock I would stop with the sick man no longer, but would not tell him why, thinking that if I did, nobody else would take my place. About an hour later, I told Captain Blacklock and Mr. Dunbar, the chief engineer, whose address is Old Mill, near Port William, Wigtownshire, Scotland."

The other sailors on board say that they saw that Mr. Brown was greatly agitated from some cause, and they gradually drew this narrative out of him. Captain Blacklock says:—

"Brown came down into the cabin, looking very pale and frightened, and declared in a strong and decided way that he would not attend the sick man any more on any conditions—not for a thousand pounds. I told him that he ought to attend a sick and dying comrade, especially as a storm was raging, and he needed kind and considerate help, such as any of us might need one day. I pressed him all the more, as I wanted a strong, steady man to attend the delirious invalid; besides, it being bad weather, the other men were fagged and over-worked. Brown would not go back, and he left the cabin, as I think, crying, so I sent him out a glass of brandy. Shortly after that, I heard he was very ill, and that his mates had some trouble in soothing and calming him.

"We the undersigned, officials on board the *Robert Lowe*, declare the above statements to be true, so far as each of the circumstances came under our personal notice, but we none of us commit ourselves to any opinion as to the cause of the phenomenon. We give the statement simply because we have been requested to do so, rumours of the occurrence having gone abroad and caused inquiries to be made.

(Signed) "J. BLACKLOCK, Commander.

"ANDREW DUNBAR, First Engineer.

(Signatures of six other members of the crew.)

"Witness, W. H. HARRISON.

"October 20th, 1870."

[Captain Blacklock is dead. The *Robert Lowe* was lost in 1872, and only one or two of the crew escaped. The account included a description of some distressing experiences of Mrs. Pearce's, which had occurred in London during the few days before her husband's death, and filled her with anxiety on his account; but this anxiety cannot be confidently assumed to have been a condition of Brown's experience.]

654 A. From *Phantasms of the Living*, vol. ii. p. 97. The narrator is the late Rev. W. Mountford, of Boston, U.S.A., a minister and author of repute.

One day, some fifteen years ago, I went from the place of my abode to see some friends who resided in the fen districts of Norfolk. They were persons whom I knew, not merely well, but intimately. They were two brothers who had married two sisters. Their houses were a mile and a quarter apart, but standing on the same road, and with only two or three other habitations intervening. The road was a straight, bare, open road, like what is so often to be seen in the fens, and used chiefly and almost exclusively by the occupants of the few farms alongside of it. The house at which I was visiting stood about ten yards from the edge of the road. The day was fine and clear—a day in March. About four o'clock in the afternoon I stood at the window, and looking up the road I said, "Here is your brother coming." My host advanced to the window and said, "Oh yes, here he is; and see, Robert has got Dobbin out at last." Dobbin was a horse which, on account of some accident, had not been used for some weeks. The lady also looked out of the window, and said to me, "And I am so glad, too, that my sister is with him. They will be delighted to find you here." I recognised distinctly the vehicle in which they rode as being an open one, also the lady and the gentleman, and both their dress and their attitudes. Our friends passed at a gentle pace along the front of the window, and then turning with the road round the corner of the house, they could not longer be seen. After a minute my host went to the door and exclaimed, "Why, what can be the matter? They have gone on without calling, a thing they never did in their lives before. What can be the matter?"

Five minutes afterwards, while we were seated by the fireside, the parlour door opened, and there entered a lady of about twenty-five years of age; she was in robust health and in full possession of all her senses, and she was possessed, besides, of a strong common-sense. She was pale and much excited, and the moment she opened the door she exclaimed, "Oh, aunt, I have had such a fright! Father and mother have passed me on the road without speaking. I looked up at them as they passed by, but they looked straight on and never stopped nor said a word. A quarter of an hour before, when I started to walk here, they were sitting by the fire; and now, what can be the matter? They never turned nor spoke, and yet I am certain that they must have seen me."

Ten minutes after the arrival of this lady, I, looking through the window up the road, said, "But see, here they are, coming down the road again." My host said, "No, that is impossible, because there is no path by which they could get on to this road, so as to be coming down it again. But sure enough, here they are, and with the same horse! How in the world have they got here?" We all stood at the window, and saw pass before us precisely the same appearance which we had seen before—lady and gentleman, and horse and carriage. My

host ran to the door and exclaimed, "How did you get here? How did you get on to the road to be coming down here again now?" "I get on the road? What do you mean? I have just come straight from home." "And did you not come down the road, and pass the house, less than a quarter of an hour ago?" "No," said the lady and gentleman both. "This is the first time that we have come down the road to-day." "Certainly," we all said, "you passed these windows less than a quarter of an hour ago. And, besides, here is Mary, who was on the road and saw you." "Nonsense!" was the answer. "We are straight from home, as you may be very sure. For how could you have seen us pass by before, when you did see us coming down now?" "Then you mean to say that really you did not pass by here ten or fifteen minutes ago?" "Certainly; for at that time, probably, we were just coming out of the yard and starting to come here."

We all of us remained much amazed at this incident. There were four of us who had seen this appearance, and seen it under such circumstances as apparently precluded any possibility of our having mistaken some casual passengsers for our intimate friends. We were quite satisfied that we had really not seen our bodily friends pass down the road that first time when we thought that we saw them. As for myself, I was sure that it was not they; and yet hardly could I help feeling that it could have been no persons else.

There is an old saying about keeping a thing ten years, and then finding a use for it. This curious experience of mine is as vivid in my mind as though it were of yesterday. Is it of use as illustrating mistakes as to identity, or is it rather a singular instance of what is called second-sight? M.

This account was first published in the *Spiritual Magazine* for August 1860. On our writing to Mr. Mountford on the subject, he replied:—

BEACON STREET, BOSTON, U.S.A.,
8th August 1884.

The narrative of which you have sent me a copy was written by myself, as you had rightly supposed. It was carefully prepared, and I believe it to be as exactly true as any report ever made by phonograph or photograph. At the time when the occurrence happened, I was simply amazed at it, and I felt but just simply as some untaught ploughman might have felt in the open field, if an aerolite had fallen at his feet, hot from the skies.

The persons besides myself, of whom I wrote in that account, were all of the family name of Coe, and were all of Islington, near King's Lynn; and they were all living at the time when I wrote about them, but they have all been carried away. I have only to add that Mrs. Robert Coe said that she and her husband knew of their daughter's having started to see her aunt, but that they had had no intention of following her till Mr. Robert Coe, suddenly starting from his chair by the fireside, exclaimed "Let us go to Clement's."

654 B. From *Phantasms of the Living*, vol. ii. p. 194. Major W., resident near Canon Bridge, Ross-shire, writes:—

February 9th, 1882.

It was the month of August; rather a dark night and very still; the hour, midnight; when before retiring for the night I went, as is often my custom, to the front door to look at the weather. When standing for a moment on the

step, I saw, coming round a turn in the drive, a large close carriage and pair of horses, with two men on the box. It passed the front of the house, and was going at a rapid rate towards a path which leads to a stream, running, at that point, between rather steep banks. There is no carriage-road on that side of the house, and I shouted to the driver to stop, as, if he went on, he must undoubtedly come to grief. The carriage stopped abruptly when it came to the running water, turned, and, in doing so, drove over the lawn. I got up to it; and by this time my son had joined me with a lantern. Neither of the men on the box had spoken, and there was no sound from the inside of the carriage. My son looked in, and all he could discern was a stiff-looking figure sitting up in a corner, and draped, apparently, from head to foot in white. The absolute silence of the men outside was mysterious, and the white figure inside, apparently of a female, not being alarmed or showing any signs of life, was strange. Men, carriage, and horses were unknown to me, although I know the country so well. The carriage continued its way across the lawn, turning up a road which led past the stables, and so into the drive again and away. We could see no traces of it the next morning—no marks of wheels or horses' feet on the soft grass or gravel road; and we never again heard of the carriage or its occupant, though I caused careful inquiries to be made the following day. I may mention that my wife and daughter also saw the carriage, being attracted to the window by my shout. This happened on the 23rd of August 1878.

After a visit to the house in September 1884, Mr. Podmore wrote:—

Major W., on whom I called to-day, is practically satisfied that what he and his family saw was not a real carriage. He showed me the whole scene of its appearance. The spot where the carriage appeared to turn barely leaves sufficient room for the passage of an ordinary carriage, and that a carriage should turn round there seems almost impossible. The carriage went for some distance across the lawn—a mossy and rather damp piece of grass—and stopped in front of the house for more than a minute, while Major W. spoke to the man, but without receiving any reply. His wife, whom I also saw, was attracted to the window by the sound of the wheels, in the first instance, on the gravel. Major W. made many inquiries among his neighbours, but could not find that any one had seen the carriage at all. The house is situated on a peninsula stretching between the Cromarty and Moray Firths, and some three miles from the neck of the peninsula. The locality is very lonely, there being no villages or hamlets, and but few private residences of any kind; and it is difficult to imagine the errand which could bring a strange carriage into such a country at the dead of night. Major W. has had one other purely subjective hallucination.

655 A. From *Phantasms of the Living*, vol. ii. p. 103. In the following auditory case the actual word used by the agent was distinguished by the percipient. The account is from Mr. R. Fryer, of Bath, brother of our colleague, the Rev. A. T. Fryer, now of 13 Dumfries Place, Cardiff, who tells us that he "distinctly remembers being told of the occurrence within a few weeks of its happening." He explains that "Rod" was the name by which his brother, the percipient, was called in the family.

January 1883.

A strange experience occurred in the autumn of the year 1879. A brother of mine had been from home for three or four days, when, one afternoon, at half-past five (as nearly as possible), I was astonished to hear my name called out very distinctly. I so clearly recognised my brother's voice that I looked all over the house for him; but not finding him, and indeed knowing that he must be distant some forty miles, I ended by attributing the incident to a fancied delusion, and thought no more about the matter. On my brother's arrival home, however, on the sixth day, he remarked amongst other things that he had narrowly escaped an ugly accident. It appeared that, whilst getting out from a railway carriage, he missed his footing, and fell along the platform; by putting out his hands quickly he broke the fall, and only suffered a severe shaking. "Curiously enough," he said, "when I found myself falling I called out your name." This did not strike me for a moment, but on my asking him during what part of the day this happened, he gave me the time, which I found corresponded exactly with the moment I heard myself called.

In answer to an inquiry, Mr. R. Fryer adds:—

I do not remember ever having a similar experience to the one narrated to you; nor should I care to, as the sensation, together with the suspense as to the why and wherefore of the event, is the reverse of pleasant.

In conversation, he explained that he had frequently expostulated with his brother on the latter's habit of alighting from trains in motion; and the automatic utterance of his name, on this occasion, might thus be accounted for by association. The agent's account of the matter is as follows:—

NEWBRIDGE ROAD, BATH,
November 16th, 1885.

In the year 1879 I was travelling, and in the course of my journey I had to stop at Gloucester. In getting out of the train I fell, and was assisted to rise by one of the railway officials. He asked if I was hurt, and asked if I had any one travelling with me. I replied "No" to both questions, and inquired why he asked. He replied, "Because you called out Rod." I distinctly recollect making use of the word Rod.

On arriving home, a day or two afterwards, I related the circumstance, and my brother inquired the time and date. He then told me he had heard me call at that particular time. He was so sure of its being my voice that he made inquiries as to whether I was about or not.

JOHN T. FRYER.

656 A. This case is taken from the "Report on the Census of Hallucinations" in *Proceedings* S.P.R., vol. x. p. 308. The account was written in 1890 by one of the two percipients concerned, Miss A. E. R.

When out in camp in an Indian jungle, my sister and I were anxiously awaiting the return of her husband, who had left in the morning on a surveying expedition, promising to return early in the afternoon. Between six and seven P.M. we were very uneasy, and were watching the line of road, I should say, 200 yards distant from where we stood. Simultaneously we exclaimed, "There he is," and I distinctly saw him, sitting in his dog-cart driving his grey horse

the syce occupying the seat behind. We at once returned to the tents—my sister ordering the bearer to get the Sahib's bath-water ready, and the butler to prepare dinner—I running to set my brother-in-law's mother's mind at rest as to the safety of her son. However, as time passed on, and he did not appear, our alarm returned, and was not allayed until he arrived in safety at eight o'clock. On interrogating him, we found he was just starting from the surveying ground, about eight miles distant, at the very time we had the above related experience. I should add, we were both in good health and certainly wide awake at the time, and I have never before or since had any experience of the kind.

Miss R. was about ten years old at the time of this incident. Her sister, Mrs. H., writes :—

December 17th, 1890.

In answer to your request, I write to say that I fully endorse the statement made by my sister with reference to our experience in India. I was present at the time. Also I may state that there was no possibility of our mistaking any other person for my husband, as the road ended at our tents, and the figure we saw must necessarily have driven straight to us. I should also say we were in an isolated part of the country.

I called on Mrs. H. in December 1891, and she informed me that the incident took place "about 18 years ago," when her son, who was then twenty, was about two years old. She explained to me in conversation that a mistake of identity was impossible, both from the lonely nature of the country and from the great height of her husband, who is about 6 ft. 4 in. tall.

Mrs. H. added a further note to her sister's account, to the following effect :—

December 5th, 1891.

I fully endorse all the details of this account. I may add that the time I saw my husband was about the hour I expected him home. He had been detained later than he expected, and I know would be concerned as to my anxiety about him. I have never had any other similar experience.

In this case the proof that the figure was not real depends not so much on the recognition—for the distance was probably too great for certain recognition—as on the combination of that with the very great improbability that any human being whatever was driving a dog-cart in the place at that moment.

656 B. The following case is quoted from *Over the Teacups*, by Oliver Wendell Holmes (3rd ed. 1891, p. 12). We are told in the Introduction that the part of the book containing these cases was written in March 1888.

I relate a singular coincidence which very lately occurred in my experience. . . . I will first copy the memorandum made at the time :—

"Remarkable coincidence. On Monday, April 18th, being at table from 6.30 P.M. to 7.30, with — and — [the two ladies of my household], I

told them of the case of 'trial by battel' offered by Abraham Thornton in 1817. I mentioned his throwing down his glove, which was not taken up by the brother of his victim, and so he had to be let off, for the old law was still in force. I mentioned that Abraham Thornton was said to have come to this country, 'and [I added] he may be living near us for aught that I know.' I rose from the table and found an English letter waiting for me, left while I sat at dinner. I copy the first portion of this letter :—

'20 ALFRED PLACE WEST (NEAR MUSEUM), SOUTH KENSINGTON,
LONDON, S.W., April 7th, 1887.

'DR. O. W. HOLMES,—DEAR SIR,—In travelling the other day I met with a reprint of the very interesting case of Thornton for murder, 1817. The prisoner pleaded successfully the old Wager of Battel. I thought you would like to read the account, and send it with this . . .—Yours faithfully,
'FRED. RATHBONE.'

Mr. Rathbone is a well-known dealer in old Wedgwood and eighteenth-century art. As a friend of my hospitable entertainer, M. Willett, he had shown me many attentions in England, but I was not expecting any communication from him; and when, fresh from my conversation, I found this letter just arrived by mail and left while I was at table, and on breaking the seal read what I had a few moments before been telling, I was greatly surprised, and immediately made a note of the occurrence, as given above.

I had long been familiar with all the details of this celebrated case, but had not referred to it, so far as I can remember, for months or years. I know of no train of thought which led me to speak of it on that particular day. I had never alluded to it before in that company, nor had I ever spoken of it with Mr. Rathbone. . . .

The case I have given is, I am confident, absolutely free from every source of error. I do not remember that Mr. Rathbone had communicated with me since he sent me a plentiful supply of mistletoe a year ago last Christmas. The account I received from him was cut out of *The Sporting Times* of March 5th, 1887. My own knowledge of the case came from *Kirby's Wonderful Museum*, a work presented to me at least thirty years ago. I had not looked at the account, spoken of it, nor thought of it for a long time, when it came to me by a kind of spontaneous generation, as it seemed, having no connection with any previous train of thought that I was aware of. I consider the evidence of entire independence, apart from possible "telepathic" causation, completely waterproof, airtight, incombustible, and unassailable.

662 A. From *Phantasms of the Living*, vol. i. p. 196. In the following case, the percipient, Mr. J. G. Keulemans, acquires information of what is happening at a distance through a mere mental impression, completely unexternalised, but yet conveying both the abstract idea of an event and the concrete picture of a scene. Mr. Keulemans' account, which I quote, is prefaced by some remarks of Gurney's on the evidential aspect of the case, as follows :—

It occasionally happens that a number of occurrences, perhaps trivial in character, and each of them likely enough to be dismissed as merely a very odd coincidence, fall to the experience of one person; and if he is observant of his

impressions, he may gradually become conscious of a certain similarity between them, which leads him to regard them as telepathic, or at any rate as something more than accidental. Before it can be worth while to consider such evidence, we must have reason to believe that the witness is a good observer, and alive to the very general mistake of noting hits and not misses in these matters. Such an observer we believe that we have found in Mr. Keulemans, of 34 Matilda Street, Barnsbury, N., a well-known scientific draughtsman, of whose care and accuracy we have had several examples. He has experienced so many of these coincidences that, even before our inquiries quickened his interest in the matter, he had been accustomed to keep a record of his impressions—which, according to his own account, were invariably justified by fact. Some more of his cases will be given in the sequel. The one here quoted is trivial enough (except perhaps to the baby who fell out of bed), and of little force if it were a single experience. Yet it will be seen that the impression was precise in character, was at once written down, and proved to be completely correct. We may perhaps assume Mrs. Keulemans to have been the agent.

Mr. Keulemans writes :—

October 16th, 1883.

My wife went to reside at the seaside on September 30th last, taking with her our youngest child, a little boy thirteen months old.

On Wednesday, October 3rd, I felt a strong impression that the little fellow was worse (he was in weak health on his departure). The idea then prevailed on my mind that he had met with a slight accident; and immediately the picture of the bedroom, in which he sleeps, appeared in my mind's eye. It was *not* the strong sensation of awe or sorrow, as I had often experienced before on such occasions; but, anyhow, I fancied he had fallen *out of the bed*, upon chairs, and then rolled down upon the floor. This was about 11 A.M., and I at once wrote to my wife, asking her to let me know how the little fellow was getting on. I thought it rather bold to tell my wife that the baby had, to my conviction, really met with an accident, without being able to produce any confirmatory evidence. Also I considered that she would take it as an insinuation of carelessness on her part; therefore I purposely wrote it as a *post scriptum*.

I heard no more about it, and even fancied that this time my impression was merely the consequence of anxiety. But on Saturday last I went to see my wife and child, and asked whether she had taken notice of my advice to protect the baby against such an accident. She smiled at first, and then informed me that he had tumbled out of the bed upon the chairs placed at the side, and then found his way upon the floor, without being hurt. She further remarked, "You must have been thinking of that when it was just too late, because it happened the same day your letter came, some hours previously." I asked her what time of the day it happened. Answer: "About 11 A.M." She told me that she heard the baby fall, and at once ran upstairs to pick him up.

I am certain, without the shadow of a doubt, that I wrote immediately after the impression; and that this was between 11 and 11.30 in the morning.

The following note was made by Gurney:—

I have seen the letter which Mr. Keulemans wrote to his wife. The envelope bears the post-mark of Worthing, October 3rd; and the postscript contained the following words: "Mind little Gaston does not fall out of bed."

Put chairs in front of it. You know accidents soon happen. The fact is, I am almost certain he has met with such a mishap this very morning."

Mrs. Keulemans' aunt supplied the following testimony, a day or two after Mr. Keulemans' letter of October 16th:—

36 TEVILLE STREET, WORTHING.

Mrs. Keulemans (my niece) and her baby are staying at my house. The baby had fallen out of bed the morning of the day the letter [*i.e.* Mr. Keulemans' letter] was received.
C. GRAY.

662 B. From *Phantasms of the Living*, vol. ii. p. 31. The following case, though undoubtedly sensory, seems still to belong to a somewhat indescribable stage of visualisation. If interpreted as telepathic, it is further of interest as illustrating that rarer type where the phantasm is not merely representative of the agent, but visibly reproduces some actual percept or idea which is prominently present at the time to the agent's consciousness. The account is from Mr. F. Gottschalk, of 20 Adamson Road, Belsize Park, N.W., and is dated February 12, 1886.

[Mr. Gottschalk begins by describing a friendship which he formed with Mr. Courtenay Thorpe, at the rooms of Dr. Sylvain Mayer, on the evening of February 20th, 1885. On February 24th, being anxious to hear a particular recitation which Mr. Thorpe was shortly going to give, Mr. Gottschalk wrote to him, at the Prince's Theatre, to ask what the hour of the recitation was to be.] In the evening I was going out to see some friends, when on the road there seemed suddenly to develop itself before me a disc of light, which appeared to be on a different plane to everything else in view. It was not possible for me to fix the distance at which it seemed to be from me.¹ Examining the illumined space, I found that two hands were visible. They were engaged in drawing a letter from an envelope which I instinctively felt to be mine and, in consequence, thought immediately that the hands were those of Mr. Thorpe. I had not previously been thinking of him, but at the moment the conviction came to me with such intensity that it was irresistible. Not being in any way awe-struck by the extraordinary nature and novelty of this incident, but in a perfectly calm frame of mind, I examined the picture, and found that the hands were very white, and bared up to some distance above the wrist. Each forearm terminated in a ruffle; beyond that nothing was to be seen. The vision lasted about a minute. After its disappearance I determined to find out what connection it may have had with Mr. Thorpe's actual pursuit at the moment, and went to the nearest lamp-post and noted the time.

By the first post the next morning, I received an answer from Mr. Thorpe, which began in the following way: "Tell me, pray tell me, why did I, when I saw your letter in the rack at the Prince's Theatre, know that it was from you?"

¹ Cf. a remark in M. Marillier's account of his interesting subjective experiences, referred to in [*Phantasms of the Living*] vol. i. p. 521: "Je ne pourrais indiquer ni la place de l'image que j'ai objectivée, ni la distance à laquelle elle se trouve." The *indiscribability* of a certain sort of externalisation is well brought out in the same writer's description of his vision of parts of his body which could never actually be seen by him—*e.g.* the back of his head.

[We have seen this letter, which is dated "Tuesday night"; and February 24th, 1885, fell on a Tuesday.] Mr. Thorpe had no expectation of receiving a letter from me, nor had he ever seen my writing. Even had he seen it, his knowledge of it would not affect the issue of the question, as he assured me that the impression arrived the moment he saw there was a letter under the "T clip," before any writing was visible. [Mr. Gottschalk explains that from the construction of the rack, which he has examined, the address on the envelope would be invisible.]

On the evening of February 27th, by arrangement, I again met him at the rooms of Dr. Mayer, and there put questions to him with a view to eliciting some explanation. As near as possible, I give them as they were put at the time, and add the answers. It is necessary for me here to state that he and the Doctor were in complete ignorance of what had happened to me. Having first impressed upon him the necessity of answering in a categorical manner and with the greatest possible accuracy, I commenced:—

"When did you get my Tuesday's letter?" "At 7 in the evening, when I arrived at the theatre." "Then what happened?" "I read it, but, being very late, in such a hurry that when I had finished I was as ignorant of its contents as if I had never seen it." "Then?" "I dressed, went on the stage, played my part, and came off." "What was the time then?" "About 20 minutes past 8." "What happened then?" "I talked for a time with some of the company in my dressing-room." "For how long?" "Twenty minutes." "What did you then do?" "They having left me, my first thought was to find your letter. I looked everywhere for it, in vain. I turned out the pockets of my ordinary clothes, and searched among the many things that encumbered my dressing-table. I was annoyed at not finding it immediately, especially as I was anxious to know what it was about. Strangely enough I discovered it eventually in the coat which I had just worn in the piece 'School for Scandal.' I immediately read it again, was delighted to receive it, and decided to answer at once." "Now be very exact. What was the time when you read it on the second occasion?" "As nearly as I can say, 10 minutes to 9."

Thereupon I drew from my pocket a little pocket-diary in which I had noted the time of my vision, and asked Dr. Mayer to read what was written under the date 24th February.

"Eight minutes to 9."

[Mr. Gottschalk has kindly allowed us to inspect his diary, which confirms all the dates given.]

Having established in this way, without any assistance, the coincidence of time between his actually opening the envelope and my seeing him do so, I was satisfied as to the principal part, and proceeded to analyse the incident in detail. The whiteness of the hands was accounted for by the fact that actors invariably whiten their hands when playing a part like the one Mr. Thorpe was engaged in—"Snake" in the "School for Scandal." The ruffles also formed part of the dress in this piece. They were attached to the short sleeves of the shirt which Mr. Thorpe was actually wearing when he opened my letter.

This is the first hallucination I ever had. I have had one since of a similar nature, which I will recount separately.

FERDINAND GOTTSCHALK.

Dr. Mayer, of 42 Somerset Street, Portman Square, W., corroborates as follows:—

March 1st, 1886.

I well remember having read something [*i.e.* in Mr. Gottschalk's diary]—the exact words memory will not allow me to give—which tallied almost exactly with the story told by Courtenay Thorpe ; and can bear positive testimony of the above conversation having taken place.

SYLVAIN MAYER.

We cannot lay any stress on Mr. Thorpe's impression as to the letter and its writer, since that may easily have been accidental. But it is a point to be noticed that he read the letter with very decided pleasure, after a considerable hunt for it—in other words, that the reading of the letter stood out rather distinctly from the general run of such experiences. Though the incident is trivial, the close correspondence of time and detail is strongly suggestive of telepathic clairvoyance. In the second case mentioned, an illuminated disc was again seen, which “seemed not to belong to the surroundings” ; but the details were not quite as distinctive as in the above instance.

662 C. From *Phantasms of the Living*, vol. ii. p. 35. In the case just quoted, the vision hardly suggested a real external object, and further stages remain, on the path to the final one of natural solid-looking externality. In the following case the image appeared with a sort of apparent relief, but certainly not yet as co-ordinate in any natural fashion with the real objects in view. The account is from Mr. Richard Searle, barrister, of Home Lodge, Herne Hill, who tells us that he has had no other experience of a hallucination.

November 2nd, 1883.

One afternoon, a few years ago, I was sitting in my chambers in the Temple, working at some papers. My desk is between the fireplace and one of the windows, the window being two or three yards on the left side of my chair, and looking out into the Temple. Suddenly I became aware that I was looking at the bottom window-pane, which was about on a level with my eyes, and there I saw the figure of the head and face of my wife, in a reclining position, with the eyes closed and the face quite white and bloodless, as if she were dead.

I pulled myself together, and got up and looked out of the window, where I saw nothing but the houses opposite, and I came to the conclusion that I had been drowsy and had fallen asleep, and, after taking a few turns about the room to rouse myself, I sat down again to my work and thought no more of the matter.

I went home at my usual time that evening, and whilst my wife and I were at dinner, she told me that she had lunched with a friend who lived in Gloucester Gardens, and that she had taken with her a little child, one of her nieces, who was staying with us ; but during lunch, or just after it, the child had a fall and slightly cut her face so that the blood came. After telling the story, my wife added that she was so alarmed when she saw the blood on the child's face that she had fainted. What I had seen in the window then occurred to my mind, and I asked her what time it was when this happened. She said, as far as she remembered, it must have been a few minutes after 2 o'clock. This was the time, as nearly as I could calculate, not having looked at my watch, when I saw the figure in the window-pane.

I have only to add that this is the only occasion on which I have known my wife to have had a fainting-fit. She was in bad health at the time, and I did not mention to her what I had seen until a few days afterwards, when she had become stronger. I mentioned the occurrence to several of my friends at the time.

R. S.

Mr. Paul Pierrard, of 27 Gloucester Gardens, W., writes as follows:—

4th December 1883.

It may be interesting for special observers to have a record of an extraordinary occurrence which happened about four years ago at my residence, 27 Gloucester Gardens, W.

At an afternoon party of ladies and children, among whom were Mrs. Searle, of Home Lodge, Herne Hill, and her little niece, Louise, there was a rather noisy, bustling, and amusing game round a table, when little Louise fell from her chair and hurt herself slightly. The fear of a grave accident caused Mrs. Searle to be very excited, and she fainted.

The day after, we met Mr. Searle, who stated that in the afternoon of the preceding day he had been reading important cases in his chambers, No. 6 Pump Court, Temple, when a peculiar feeling overcame him, and he distinctly saw, as it were in a looking-glass, the very image of his wife leaning back in a swoon, which seemed very strange at the moment.

By comparing the time, it was found that this extraordinary vision was produced at the very same instant as the related incident.

We often spoke of the case together, and could not find any explanation to completely satisfy our minds; but we registered this rare fact for which a name is wanted.

PAUL PIERRARD.

Here there was more than the mere representation of the agent; she was represented apparently in the aspect which she actually wore, but in which the percipient had never seen her, and in which she would hardly be consciously picturing herself. We are scarcely driven, however, in this case, to the difficult conception of "telepathic clairvoyance"; for it is possible to suppose that the *idea* of fainting, impressed on Mr. Searle's mind, worked itself out into perception in an appropriate fashion.

662 D. From *Phantasms of the Living*, vol. ii. p. 37. The stage of visualisation in the next case is particularly interesting. The narrator is Mrs. Taunton, of Brook Vale, Witton, Birmingham.

January 15th, 1884.

On Thursday evening, 14th November 1867, I was sitting in the Birmingham Town Hall with my husband at a concert, when there came over me the icy chill which usually accompanies these occurrences.¹ Almost immediately, I saw with perfect distinctness, between myself and the orchestra, my uncle, Mr. W., lying in bed with an appealing look on his face, like one dying. I had not heard anything of him for several months, and had no reason to think he was ill. The appearance was not transparent or filmy, but perfectly solid-

¹ This refers to a few other experiences of a different character, one of which, however, involved a hallucination of sight.

looking; and yet I could somehow see the orchestra, not through, but behind it. I did not try turning my eyes to see whether the figure moved with them, but looked at it with a fascinated expression that made my husband ask if I was ill. I asked him not to speak to me for a minute or two; the vision gradually disappeared, and I told my husband, after the concert was over, what I had seen. A letter came shortly after telling of my uncle's death. He died at exactly the time when I saw the vision.

E. F. TAUNTON.

[The signature of Mrs. Taunton's husband is also appended.]

RICH. H. TAUNTON.

[We find from an obituary notice in the *Belfast News-Letter* that Mr. W. died on November 14th, 1867.]

The phantasm here was perfectly external, and is described as "perfectly solid-looking"; yet it certainly did not hold to the real objects around the same relation as a figure of flesh and blood would have held; it was in a peculiar way transparent. This feature is noticeable, as it is one which occasionally occurs also in hallucinations of the purely subjective class.¹ It may thus be taken as one of the numerous minor indications of the hallucinatory character of telepathic phantasms (see *Phantasms*, chap. xii. § 10).

The "Report on the Census of Hallucinations" (*Proceedings S.P.R.*, vol. x.) gives further examples of what are there called "incompletely developed hallucinations," and discusses in chapter iv. the distinction between mental images, including what Kandinsky² calls "pseudo-hallucinations,"

¹ Of many subjective hallucinations, it has been specially noticed that they hid whatever was behind the place which they appeared to occupy; and the rule seems to be that when the percept is completely externalised, it is solid-looking. But exceptions are not infrequent. Whitish transparent figures were a feature in a pathological case first published in the *Phrenological Journal and Miscellany* (Edinburgh), No. vi. p. 290, &c., and described in the well-known article on "Spectral Illusions" in *Chambers's Miscellany*. Wundt (*Grundzüge der physiologischen Psychologie*, vol. ii. p. 357), records the experience of an overseer of forests, who saw heaps of wood all round him in his house, but also saw the furniture and carpet just as usual. (Cf. case 193.) Miss Morse, of Vermont, a careful observer, who has had hallucinations at rare intervals during a good many years, tells me that at first "they seemed to be pictured just *within* instead of before my eyes." Lately, however, "they have usually been projected into space; but however real the apparitions at first appear, a close inspection reveals that they have no solidity—that objects can be seen through them." Another of my informants, who on waking had a hallucination of a tall female figure, noticed that he could see a towel through her; and similarly in one of my cases of persistent dream-images. Professor Goodwin reports that with him they "retain an appearance of solidity for some seconds after waking, the furniture of the room being distinctly recognised through these figures, like a dissolving view." Another correspondent describes such images as seen "as it were with one eye asleep, the other awake." In one of Paterson's cases (*Edinburgh Medical and Surgical Journal* for Jan. 1843), the phantasm appeared as though seen through gauze. I may also refer to the telepathic phantasms which gave the impression of being formed from mist (*Phantasms*, chap. xii. § 3, cases 315, 518, and Mrs. Deane's experience, p. 237). I have mentioned that the *disappearance* is occasionally through a stage of increased tenuity and transparency.—E. G.

² *Kritische und klinische Betrachtungen im Gebiete der Sinnesstäuschungen*, Berlin, 1885.

and fully externalised sensory hallucinations. Examples of figures gradually developed out of a mist or glow of light are given on pp. 117, 120, and 293, and examples of transparent figures on pp. 117, 119, and 143 of the "Report."

663 A. In the Appendices to section **425** I have given some cases of premonitions occurring in dreams. Other precognitive cases are given in my article on "The Subliminal Self: the Relation of Supernormal Phenomena to Time" (*Proceedings* S.P.R., vol. xi. pp. 334-593), and I quote here one of them (from p. 573). The narrative comes from Dr. A. S. Wiltse, of Skiddy, Kansas, personally known to Dr. Hodgson and myself as a careful and conscientious witness, who writes:—

This incident occurred in Morgan Co., Tennessee, I think in the spring of 1878. Mrs. Wiltse and myself had spent the day with her mother and step-father, Mr. and Mrs. Todd. I had passed most of the day with Mr. Todd in the field where he was planting corn. We retired early, and Mrs. Wiltse almost immediately fell asleep.

Mr. Todd and myself being wakeful, lay and talked. There was but one room, in which there was an open fireplace containing fire mostly buried up with ashes, a large pine knot having been laid on top of these embers, and so nearly buried in ashes as to give about a one candle power of light. . . .

While we were talking, I saw a picture slide on to the wall at my feet, at such a height as to rest easily in the line of my vision. I called to Mr. and Mrs. Todd to cease talking, and told them what I saw. The picture was some feet in size each way, and remained before me long enough for me to describe [it] in detail to them. It was a landscape, the main features in which were a river with a large creek emptying into it very nearly at right angles. When I had given a full description, the picture disappeared with a quick movement like that with which it had appeared, but in the opposite direction from which it came. Mr. Todd said, "You have described Emerald River and Rock Creek where it empties into it,"—which I thought correct, as I was familiar with the two streams.

While we were talking, another picture slid on to the wall in the same manner as the first one. It was the same picture as the first, with the addition of several open fields and wooded lands along the banks. In one of the fields was a log-house with its surroundings which I did not recognise. The picture remained stationary until I had described it thoroughly, when it disappeared similarly to the first.

Both Todd and his wife said I had described the "Cass Davis House," which was about a mile distant, across the river. At this another picture slid on to the wall, the very counterpart of the second one, except that a good portion of the landscape was left out, but the house was there, the door of which was closed, and as I announced its appearance, I heard the muffled report of a gun on the inside of the house, and immediately afterwards the door flew open and a man rushed out seemingly in a great fright.

At this point Todd said, "See here, Doc., are you seeing these things, or just playing off a drive on us?" I assured him that I actually saw, or seemed to see the things I described, although they did not seem possessed of solidity, but were more as if one should breathe over a looking-glass, then stand at some distance from it and observe his image; it would look shadowy and dim.

In the meantime the door of the house in the picture had been left open so that I could see into the house, where I saw a man staggering toward the door with blood running from his mouth. He reached the door, where he supported himself by leaning against the door-facing, and steadied himself off the doorstep on to the ground. In so doing he left the print of his hand in blood upon the door-facing.

At this point the picture again disappeared and was immediately replaced by another much the same as the other, but in it the dead body of the man was lying on the ground some few feet from the door, while from the field advanced several people, with hoes and mattocks in their hands, who gathered round the body in apparent excitement and consternation, when the picture vanished and I saw nothing more.

I asked Todd if he was sure of the house; he assured me that it bore the exact description I had given. I asked if there was any rumour, or ever had been to his knowledge, of a tragedy having occurred there. "Not that he had ever heard of." I believe I said that "something of the kind has occurred there or else will. If it is past we may never know it; if it is to come, we may see."

When the corn which Todd had planted that day was ready for hoeing, I was with him again in the field a portion of a day, and together we left the field and started to go to Wartburg, the county seat about two miles distant. On the way we met *Cass Davis*, a quadroon, who asked us if we had heard of Henderson Whittaker killing himself. We had not, and he told us that during the (forenoon, I think) Whittaker went into the house, where Mr. Haun was sitting alone, and asked Haun to loan him his rifle to go hunting. Haun pointed to the corner where the rifle stood, saying, "I don't know whether it is loaded or not." Whittaker put his mouth over the muzzle to blow into the gun, pushing back the hammer with his foot. The foot slipped off and the gun was discharged into his mouth. Haun ran out into the field for help. The hands came up and I think found the young man dead in the yard. I have also been told that the hand-print of blood was left upon the door-facing, but these lesser points can be learned best from parties who lived in the neighbourhood at the time. The main points are absolutely certain. The tragedy occurred in the house I had described, and was of substantially the nature I had described from the picture-writing on the wall.

We obtained the following answers to questions sent to Mr. William Todd, January 15th, 1891, *re* Dr. Wiltse's Vision.

Q. 1. "Did Dr. Wiltse describe to you picture appearances which he said he was seeing at the time?"

A. 1. "Yes."

Q. 2. "Did he describe particulars of what he was seeing, such as the print of a bloody hand upon the door-facing of the Cass Davis House; the sound of a gun inside; one man running out in apparent fright and the other staggering out of the doorway and dying upon the ground near the door?"

A. 2. "He did describe the place and asked me if I knew of such a place; I told him that it was the Cass Davis House."

Q. 3. "Do you recollect if he told you he believed something of such nature had happened in the Cass Davis House, or else would in the future?"

A. 3. "He told me that something had happened at that place, or would in the future."

Q. 4. "Did the future events in that house, in the matter of the death of H. Whittaker, lead you to conclude that Dr. Wiltse really saw that night what he told you he was seeing?"

A. 4. "It did as to H. Whittaker, and I do believe he saw what he said he saw."

WM. TODD, *January 26th*, 1891.

Mr. M. Haun writes as follows to Dr. Hodgson :—

KISMET, TENN., *March 2nd*, 1891.

Your request received, and will say in reply, 1st, that I remember Dr. A. S. Wiltse having told me of his "prophetic vision," but whether it was before or after the fulfilment I can't say. However, the facts were about as follows: The young man shot himself in the mouth while attempting to blow in the gun; ball passed out through the back of his neck just in the edge of his hair, rupturing some large vein or artery. He fell instantly and was unable to utter a word intelligibly. He raised himself up on his hands with his head drooping over, and from his mouth the blood ran profusely, making a large pool of blood upon the floor. I ran about forty rods from the house to call the nearest help, and on returning found the young man lying full length, flat on his face, dead, his hat lying on the doorstep; the print of his hand made on door-casing; it seemed that he had crawled out upon his hands and knees.

Now the hand-print on the door; the blood-stained hat on the doorsteps; the kind of house and its location; the season of the year when the accident occurred, correspond with the Dr.'s vision, if I remember correctly.

The tragedy occurred, I think, in the month of July, not far from the 18th. As to when the Dr. had this vision or dream I don't remember.

No. I don't remember thinking of his vision at the time, for, as before stated, I don't remember having heard it before, although I might have heard it.

MANIPHEE HAUN.

Mr. J. Bales writes to Dr. Hodgson :—

WARTBURG, TENN., *March 14th*, 1891.

In reply to yours of 2/27, will say that I remember hearing Dr. Wiltse talk of the occurrence you mentioned in regard to the tragedy which happened at the Cass Davis Place. He told me of it before it happened, and when it did occur he came and asked me if I remembered what he had told me about it before. As to the dates, I can't remember exactly, but it must have been twelve or fourteen years ago. There was no newspaper published here at that time, and there was never any publication of it, so far as I am aware.

I do not remember the appearance of a bloody hand on the door or anywhere else, but there was blood on the house in different places.

Would have answered you sooner, but I wanted to remember correctly before writing. Dr. A. S. Wiltse considered a truthful and honest man here.

JAMES BALES.

Mr. Howard writes to Dr. Hodgson :—

KISMET, TENN., *March 23rd, 189[1].*

Your inquiry of recent date just received, and will say in reply that Dr. Wiltse told his vision to Mr. William Todd and his wife, my stepfather and my mother, a short time before the occurrence. I was informed by Mr. Todd that the details in the case were exactly similar to the Dr.'s vision. My mother stated the same fact in my hearing, but she is now dead. I understand from different parties that the blood-print, &c., were exactly as seen in the vision. Dr. Wiltse was stopping at our house (Mr. Todd's) at the time, and, after relating his vision, my stepfather recognised the place described as the "Cass Davis House," where the tragedy afterwards occurred. I would refer you to Mr. William Todd for further particulars, as he probably remembers the date; I do not.

W. T. HOWARD.

I may refer also to a small group of predictions of numbers to be drawn in the conscription for the Belgian army; the report of which was sent in 1894 by Professor G. Hulin, of the University of Ghent, to Professor Sidgwick, and given by me at length in the paper already mentioned (*Proceedings S.P.R.*, vol. xi. p. 545). Five cases of the right numbers being predicted during the eight years, 1886-94, are given on good authority; the numbers in the first four cases being respectively, 90, 112, 216, 111. The first case was an especially striking one; a clearly externalised vision of the number 90 appeared to the percipient, and produced a strong impression on his mind, convincing him that he would draw that number. In the fifth case the man who was to draw first announced that his number would be 116, and on being told that that was already drawn, said it would be 115, which turned out correct. The report only professes to give correct predictions, and we have no means of knowing how often predictions of these numbers are made which turn out wrong. Neither are we told how many numbers there were to draw from, except in one case, where it appears that there were at least 150, the lowest of them being 46 and the highest 223. In this case the number 216 was the one rightly guessed. We must assume, I think, that these facts were known to the man who was to draw—the narrative certainly does not exclude this supposition, and, in fact, rather suggests it—and, if so, the chance of his making a correct guess was, of course, about 1 in 150, and the cases are hardly numerous enough to exclude the explanation of chance coincidence.

Dr. G. B. Ermacora, in an article published in 1898 in the *Rivista di Studi Psicici* (of which a translation, with the title "Sur la possibilité des théories rationnelles de la prémonition," appeared in the *Annales des Sciences Psychiques*, January-February, 1899, p. 46), suggests that the fulfilment of premonitions about the results of drawing by lot—when the drawing is done by the person who experiences the premonition—might be explained by telæsthesia, as we might suppose that in such a case the drawing of the number is not accomplished blindly, but is guided by a supernormal perception which leads the subject to *select* automatically, and probably unconsciously, the particular number.

665 A. From the *Journal S.P.R.*, vol. vii. p. 25. The following case is interesting on account of the different stages through which the impression passed. It will be noticed that it began with a vivid sense of presence, then took the form of an externalised visual hallucination, but transparent,—thus being what was called in the *Report on the Census of Hallucinations* (as just mentioned) an incompletely developed hallucination,—and finally assumed a “pseudo-hallucinatory” form. The account was received by me from Mr. Kearne, of 37 Avonmore Gardens, West Kensington, on December 24th, 1894, and the signatures of the two other witnesses were added later.

On the evening of February 10th, 1894, I was sitting in my room expecting the return of two friends from a concert in the provinces where they had been performing. The friends in question had lived with me for some years, and we were more than usually attached to one another. I had no knowledge by what particular train they intended returning to town, but knew when the last train they could catch was due to arrive in London (9.5 P.M.) and how long to a few minutes they would take from the terminus to get home (about 10 P.M.). Our profession entails a great deal of travelling; my friends have had plenty of experience in this direction, and there was no question of their being well able to look after themselves. I may just add that one of these friends has made this same journey weekly for the last eight or nine years, so that I knew quite well his usual time of arrival at Liverpool Street.

On the day mentioned they were performing at an afternoon concert, and I had every reason to believe they would be tired and get home as soon as possible. I allowed half-an-hour beyond the usual time (10.30 P.M.) of arrival to elapse before I got at all uneasy, speculating as people will under such circumstances as to what was keeping them, although arguing to myself all the time that there was not the slightest occasion for alarm. I then took up a book in which I was much interested, sitting in an easy chair before the fire with a reading-lamp close to my right side, and in such a position that only by deliberately turning round could I see the window on my left, before which heavy chenille curtains were drawn. I had read some twenty minutes or so, was thoroughly absorbed in the book, my mind was perfectly quiet, and for the time being my friends were quite forgotten, when suddenly without a moment's warning my whole being seemed roused to the highest state of tension or aliveness, and I was aware, with an intenseness not easily imagined by those who have never experienced it, that another being or presence was not only in the room but close to me. I put my book down, and although my excitement was great, I felt quite collected and not conscious of any sense of fear. Without changing my position, and looking straight at the fire, I knew somehow that my friend A. H. was standing at my left elbow, but so far behind me as to be hidden by the arm-chair in which I was leaning back. Moving my eyes round slightly without otherwise changing my position, the lower portion of one leg became visible, and I instantly recognised the grey-blue material of trousers he often wore, but the stuff appeared semi-transparent, reminding me of tobacco smoke in consistency.¹ I could have touched it with my hand without moving

¹ The trousers of grey-blue stuff proved to be what A. H. wore the evening the vision was seen.

more than my left arm. With that curious instinctive wish not to see more of such a "figure," I did no more than glance once or twice at the apparition and then directed my gaze steadily at the fire in front of me. An appreciable space of time passed,—probably several seconds in all, but seeming in reality much longer,—when the most curious thing happened. Standing upright between me and the window on my left, and at a distance of about four feet from me and almost immediately behind my chair, I saw perfectly distinctly the figure of my friend,—the face very pale, the head slightly thrown back, the eyes shut, and on one side of the throat, just under the jaw, a wound with blood on it. The figure remained motionless with the arms close to the sides, and for some time, how long I can't say, I looked steadily at it; then all at once roused myself, turned deliberately round, the figure vanished, and I realised instantly that I had seen the figure behind me without moving from my first position,—an impossible feat physically. I am perfectly certain I never moved my position from the first appearance of the figure as seen physically, until it disappeared on my turning round.

I should like to state that for the last fifteen years I have been the witness of psychic phenomena of almost every kind, that in consequence I am not flurried or afraid at their appearance as one strange to them would be; but in all that time never once has anything of a psychical nature happened to me alone and unsought for; it was in fact a unique experience to me. I was now of course thoroughly alarmed, and as rapidly as possible considered what was to be done. My first thought was to go to the railway terminus and see if anything had happened. I, however, carefully noted the time (10.50 P.M.) by the clock in front of me, and reflected that if the apparition meant an accident to my friend at anything like the time of its appearance, the last train had been due in London at least $1\frac{1}{2}$ hours, so that it could not have happened on the journey home. How I got through the next 40 minutes, with our housekeeper worrying about our missing friends, I don't know. At the end of this time I heard a hansom stop before the door (11.35 P.M.). My friends came in and apparently [did] not hurry themselves to come up and see me, from which fact I felt reassured that nothing very serious could have happened, or I should have been informed of it at once. My friend B. then came up, saying, "Come and see A. H., what a state he is in." I found him in the bathroom with his collar and shirt torn open, the front of the latter with blood upon it, and bathing a wound under his jaw which was bleeding. His face was very pale, and he was evidently suffering from a shock of some kind. As soon as I could, I got an account of what had happened.

They had arrived in London punctually, and feeling tired, although in good spirits, drove with a third gentleman, who had been performing with them, to a restaurant opposite King's Cross Station to have some supper. Before leaving the restaurant, my friend, A. H. (whose apparition I saw), complained of feeling faint from the heat of the place, went out into the street to get some fresh air, and had hardly got into the open when he felt his senses leave him, and he fell heavily forward, striking his jaw on the edge of the kerb, then rolling over on his back. On recovering consciousness, two policemen were standing over him, one of whom,—failing to unfasten his collar to give him air,—had cut both that and his tie. After informing the rest of the party of what had happened, a cab was called, and my two friends were driven home as quickly as possible. The exact time that my friend, A. H., fainted was not of course noted by them; but judging by the average time a cab takes to do the distance,

cut rather short on this occasion in the effort to get A. H. home quickly, it would correspond within three minutes to the time when the apparition appeared to me.

In conclusion it may be of interest to state that a curious mental sympathy seems to exist between A. H. and myself. In addition to the phenomenon of saying the same thing at the same time, and being aware on special occasions of one another's thoughts, I have on many occasions distinctly felt his approach before seeing him, and generally when I have been walking in the street and he has overtaken me on the top of the 'bus. On one occasion I was making a purchase in a shop, and the man took his time wrapping up the article I wanted. Without any apparent reason, I began to get uneasy, and felt that unless he quickly handed me my parcel and let me go, I must leave it and go into the street. To his astonishment, I suddenly rushed out of the shop, saw my friend riding past on a 'bus, signed to him to come down, and we returned to the shop together. I don't know which of the three was most surprised.

Signed { PERCY KEARNE, *January 9th, 1895.*
 { ALFRED HOBDAV, *January 9th, 1895.*
 { ARTHUR BENT, *January 9th, 1895.*

[I had an interview with Mr. Kearne and Mr. Bent on December 29th, 1894, when we went carefully over the *times* of the various incidents of the evening in question, and were satisfied that the accident and the apparition were probably simultaneous. Mr. A. H., I understand, had no conscious thought or impression of Mr. Kearne at the time of the accident.]

665 B. From the *Journal S.P.R.*, vol. v. p. 68. The following is an instance of a visual impression of a communication which the agent was at the moment anxious to make to the percipient. It was sent to us by Mr. Robert Lodge, an Associate of the Society. The letters were addressed to him by a relative.

50 ADELAIDE SQUARE, BEDFORD,
February 17th, 1891.

In answer to your request I send you account about the telegram.

On the 27th of April 1889, we were expecting my sister-in-law and her daughter from South America. My wife, being away from home, was unable to meet them at Southampton, so an intimate friend of the family, a Mr. P., offered to do so. It was between Derby and Leicester about 3.30 P.M. My wife was travelling in the train. She closed her eyes to rest, and at the same moment a telegram paper appeared before her with the words, "Come at once, your sister is dangerously ill." During the afternoon I received a telegram from Mr. P. to my wife, worded exactly the same and sent from Southampton 3.30 P.M. to Bedford. On my wife's arrival home about 9 P.M., I deferred communicating it until she had some refreshment, being very tired. I afterwards made the remark, "I have some news for you," and she answered, "Yes, I thought so, you have received a telegram from Mr. P.!" I said, "How do you know?" She then told me the contents and her strange experiences in the train, and that it impressed her so much that she felt quite anxious all the rest of the journey.

With regard to the above, my wife had no idea of her sister being ill, and was not even at the time thinking about them, but was thinking about her own child she had just left at a boarding school. Also the handwriting my wife

saw, she recognised at once to be Mr. P.'s. But then, again, he would have been writing on a white paper form, and the one she saw was the usual brown coloured paper.

FREDK. L. LODGE.

In reply to inquiries, Mr. F. Lodge wrote as follows :—

The letter I sent you, with account of vision, I wrote from my wife's dictation. After it occurred in the train she took notice of the hour, and from the time marked on the telegram of its despatch from Southampton, we at once remarked it must have occurred as Mr. P. was filling in a form at Southampton. Mr. P. is now in South America constructing a railway line, and will not return to England for about a year. The occurrence was mentioned to him.

Two years having elapsed, my wife could not say the exact time now, but it was between 3 and 4 P.M., although when it happened, we did notice from the telegram that the time corresponded.

FREDK. L. LODGE.

665 C. From the *Journal S.P.R.*, vol. v. p. 147. The following account of a very curious experience of Mr. Dickinson, a photographer, of 43 Grainger Street, Newcastle-on-Tyne, was obtained for us by Mr. E. T. Nisbet, of Newcastle-on-Tyne.

February 25th, 1891.

On Saturday, the 3rd of January this year, I arrived at my place of business a few minutes before 8 A.M. The outer door is protected by an iron gate, in which is a smaller lock-up gate, through which I passed into the premises. Having opened the office and turned the gas on at meter, and lit the gas-fire, I stood at the office counter for a few minutes waiting for the lad who takes down the iron gate at the front door. Before the lad came, however, a gentleman called to inquire if his photographs were finished; I asked him if he had the receipt (which usually accompanies any inquiry), and he replied that he had no receipt, but his photograph was taken on — (giving the date), and that the prints were promised to be sent to him before this call. Having got the date and his name, I referred to my book and found the order as he stated. I read out to him the name and address, to which he replied, "That is right." In my book I found a date given on which the negative was ready to be put into the printer's hands, and the date being seventeen days previous I had no hesitation in saying, "Well, if you call later on you will get some," and I called his attention to the fact that it was very early, and explained to him that the employées would not be at work until nine o'clock, and if he could call after that time he would be certain to get some of his photographs. He said, "I have been travelling all night, and cannot call again." With that he turned abruptly, and went out. Anxious to retain his good will, I shouted after him, "Can I post what may be done?" but I got no answer. I turned once more to the book, looked at the number, and on a slip of paper wrote, "No. 7976, *Thompson, post.*" (This I wrote with pen and ink, and have the paper yet.) At nine o'clock, when Miss S. (clerk and reception-room attendant) came, I handed the slip of paper to her and asked her to have it attended to, telling her that the man had called for them, and seemed much disappointed that he had not received them before. Miss S., with considerable surprise, exclaimed: "Why, an old man called about these photographs yesterday (Friday), and I told him they could not be ready this week owing to the bad weather, and that we were nearly three weeks behind with our work." I suggested that it was quite time

Mr. Thompson's were ready, and inquired who was printing the order. I was told it was not in print, and pointing to a pile of negatives Miss S. said, "Thompson's is amongst that lot, and they have been waiting quite a fortnight." I asked to be shown the negative, and about half-an-hour later Miss S. called me, saying, "This is Thompson's negative." I took it in my hands and looked at it carefully, remarking, "Yes, that is it; that is the chap who called this morning." Miss S. again referred to the fact that she had told the man who had called on the previous day that none were done, or could be done that week. "Well," I said, "put this to one side and I will see to it myself on Monday, and endeavour to hurry it forward." On the Monday (January 5th), I was in one of the printing rooms, and, about 10.30 A.M., having one or two printing frames empty, I thought of Thompson's negative, and accordingly went down to the office and asked Miss S. for it. "Oh yes," she replied, "and here are a few more equally urgent; you may take them as well." I said, "That cannot be, as I have only two or three frames at liberty" (she had about twenty negatives in her hand, holding them out to me); "give me Thompson's first and let me get my mind at rest about it." To which she answered, "His is amongst this lot; I will have to pick it out." (Each negative was in a paper bag.) I offered to help her, and she commenced at one end of the batch and I at the other, and before we got half-way through I came across one which I knew was very urgent, and turned away to look up the date of taking it, when crash! went part of the negatives on the floor. This accident seemed so serious that I was almost afraid to pick up the fallen negatives, but on doing so, one by one, I was greatly relieved to find *only one* was broken, but judge of my horror to find that that *one* was Thompson's! I muttered something (not loud, but deep), and would fain have relieved my feelings, but the presence of ladies restrained me (this accident being witnessed also by my head-printer, Miss L.). I could not honestly blame Miss S. for this—each thought the other was holding the lot, and between us we let them drop. The negative was broken in two, right across the forehead of figure. I put the pieces carefully away, and, taking out a memo. form, wrote to Mr. Thompson, asking him to kindly give another sitting, and offering to recoup him for his trouble and loss of time; this letter was posted five minutes after the negative was broken, and the affair was forgotten by me for the time. However, on Friday, the 9th of January, I was in the printing-room upstairs when I was signalled by the whistle which communicates with the office, and Miss S. asked if I could go down, as the gentleman had called about the negative. I asked "What negative?" "Well," she replied, "the one we broke, Mr. Thompson's." I answered, "I am very busy, and cannot come down, but you know the terms I offered him; send him up to be taken at once." "But he is *dead*!" said Miss S. "Dead!" I exclaimed, and without another word I hastened down the stairs to my office. Here I saw an elderly gentleman, who seemed in great trouble. "Surely," said I to him, "you don't mean to say that this man is dead?" "It is only too true," he replied. "Well, it must have been dreadfully sudden," I said sympathetically, "because I saw him only last Saturday." The old gentleman shook his head sadly, and said, "You are mistaken, for he died last Saturday."

"Nay," I returned, "I am not mistaken, for I recognised the negative by him." However, the father (for such was his relationship to my sitter) persisted in saying I was mistaken, and that it was he who called on the Friday and not his son, and, he said, "I saw that young lady (pointing to Miss S.), and she told me the photographs would not be ready that week." "That is quite right,"

said Miss S., but Mr. D. also saw a gentleman on Saturday morning, and when I showed Mr. D. the negative he said, 'Yes, that's the man who called.' I told Mr. D. *then* of your having called on the Friday." Still Mr. Thompson sen. seemed to think that we were wrong, and the many questions and cross-questions I put to him only served to confirm him in his opinion that I had got mixed; but this he said: No one was authorised to call, nor had they any friend or relative who would know of portraits being ordered, neither was there any one likely to impersonate the man who had sat for his portrait. I had no further interview with the old gentleman until a week later, when he was much calmer in his appearance and conversation, and at this interview he told me that his son died on Saturday, January 3rd, at about 2.30 P.M.; he also stated that at the time I saw him (the sitter) he was unconscious, and remained so up to the time of his death. I have not had any explanation of this mysterious visit up to present date, February 26th, 1891.

It is curious to me that I have no recollection of hearing the man come upstairs, or of him going down. In appearance he was pale and careworn, and looked as though he had been very ill. This thought occurred to me when he said he had been travelling all night. (Signed) JAMES DICKINSON.

43 GRAINGER STREET, NEWCASTLE-ON-TYNE.

Miss S. signs the following statement:—

I am the Miss S. referred to in the foregoing narrative. I have read Mr. Dickinson's statement carefully, and I can testify that everything in it referring to me has been correctly stated. ETHEL MAUD SIMMON.

66 MALCOLM STREET, HEATON, April 1st, 1891.

The next statement was written by Mr. Nisbet from Mr. Thompson sen.'s information, and with a little alteration and addition signed by him.

March 22nd, 1891.

At the beginning of December 1890, my son, John Thompson, got photographed by Mr. Dickinson, of Grainger Street, Newcastle-on-Tyne. He was wishful to present a photograph of himself to each of his chief comrades on New Year's Day. During the Christmas week he took typhoid fever and was very ill.

On Friday, January 2nd, 1891, I went to Newcastle to purchase certain articles for him, and being in Newcastle I thought I would kill two birds with one stone, so I called at Dickinson's to see if his photos were ready. I called chiefly because he seemed anxious about them—he spoke of them when he was delirious. I saw a young woman at Dickinson's who told me that the photos were not ready.

On Saturday, January 3rd, my son died at 2.5 P.M.

On Monday, January 5th, 1891, I received a letter addressed to my son asking him to call and sit again for his photograph as the negative had been broken. I still possess this letter and envelope¹ (dated January 5th, 1891).

On Friday, January 9th, I called at Mr. Dickinson's, when he explained that he had seen my son in his place on the previous Saturday. I told him he must be mistaken, as my son was then ill in bed, but I told him that I had called on the Friday about the photographs. Mr. Dickinson persisted in saying

¹ Mr. Nisbet has seen it.

he had seen my son on the Saturday, so I showed him the "burial lines" to convince him.

I know of no one who could have called about the photos on the Saturday, nor do I know of any of my son's friends who could be mistaken for him. My son was 21 years of age, and was studying for the Primitive Methodist ministry. There was always strong sympathy between me and my son. I had the power of influencing him at a distance. My son was calm and steady, not easily excited; the joy of the household, and a general favourite with the public.—
Yours truly, THOMPSON.

Mr. Dickinson informed Mr. Nisbet that he was perfectly well at the time of this occurrence. He has never had any other experience at all resembling this, but he is subject to nightmare and walking in his sleep.

Mr. Nisbet learned that Mr. Dickinson was not quite sure whether he was present when Mr. Thompson was photographed; his assistant said he was, but Mr. Dickinson could not remember. They photographed about 40 people on the day Mr. Thompson sat. Mr. Dickinson was quite sure that Miss S. had said nothing to him on the Friday about Mr. Thompson, senior, calling, and Miss S. confirmed this.

Professor Sidgwick was introduced to Mr. Dickinson in September 1891, and heard his story vividly and fully told by himself. Extracts only from his notes need be given here.

D. did not hear T. come in, but being busy writing was not surprised at this, though he was surprised that he had come so early. . . .

T. said that "He could not call later, he had been travelling all night." He had an overcoat on, and a careworn look—looked ill. The thought passed through D.'s mind, "Yes, poor man, you have been travelling all night, and you are going home to die." Meanwhile T. turned and went out: he had not sat down, but stood all the time. D. ran round the counter towards the door and called after him, "Can I post them?" but got no answer, and did not *hear* the visitor go down or out; this he would ordinarily have done, but the not hearing did not surprise him. He thought the visitor was "huffed," and turned to copy out the number of the order and the name on a piece of paper, on which he wrote the word "post." (This paper Mr. Nisbet saw, and remembers reading the number and name, but the paper seems to be lost.) All this, according to his recollection, with perfect wakefulness, and without the least idea or feeling of anything abnormal.

Careful inquiries (described fully in the account in the *Journal*) were made by Mr. Nisbet to ascertain whether it could have been possible for Mr. Thompson, junior, to have actually called at the photographer's, unknown to his family, or whether any one else had called on his behalf; with the result that both these hypothetical explanations of the case seemed to be excluded.

666 A. The following example of a "reciprocal" case (quoted from *Phantasms of the Living*, vol. ii. p. 162) is from the Hon. Mrs. Parker, of 60 Elm Park Gardens, S.W., who wrote to us on May 24th, 1883:—

The following experience happened in the month of November 1877, in Regency Square, Brighton. My husband [since deceased] was undergoing a course of magnetism from Mr. L., an American. The treatment consisted of rubbing by mesmeric passes down the back and arms and legs, but in all this there was no intention of putting my husband to sleep. The passes were intended to give strength. Mr. L. called himself, I believe, a professional mesmerist, but at the time we employed him he was not practising as such. He had come to Brighton for rest.

After the treatment my husband was in the habit of sitting, for some hours, in his wheel-chair, at the top of the Square garden, and on the day of which I am writing he had expressed a wish to stay out rather later than usual. I went into the house for luncheon, leaving him alone, but on looking out of the window a little later, at two o'clock, I saw a man standing in front of his chair, and apparently talking to him. I wondered who it was, and concluded it must be a stranger, as I did not recognise the figure, or the wide-awake hat and rather oddly-cut Inverness cape which he wore. However, as it very often happened that strangers did stop and speak to him, I was not surprised. I turned away my eyes for a moment, and when I again looked up the garden, the man had disappeared. I could not see him leaving the garden by any of the numerous gates, and remarked to myself how very quickly he must have walked to be so soon out of sight. Regency Square does not possess a tree and scarcely a shrub, so that there was nothing to impede my view.

When my husband came in a little later, I said to him, carelessly, "Oh, who was that talking to you in the square just now?"

He replied, "No one has spoken to me since you left. No one has even passed near me."

"But I saw a man standing in front of you and—as I thought—talking to you about a quarter of an hour ago. His dress was so odd, I could n't at all tell who it could be."

At this my husband laughed, saying, "I should think not, for there was no one to recognise. I assure you not a soul has been near me since you left."

"Have you been asleep?" I asked, though I did not think it very likely. He assured me he had not. So the subject dropped; still in my own mind I knew I had seen the mysterious figure.

Two days afterwards, Mr. L., after giving my husband his treatment, came, as was his usual habit, to speak to me before leaving the house. After a few words and directions, he said, "It is a very odd thing, but the same experience has happened to me twice since I have attended your husband, that, when in quite another place, I have suddenly felt as if I were standing by his side, either in your drawing-room or out there in the garden."

I looked at him, and for the first time noticed his overcoat which he had put on before coming into the room, and the wide-awake in his hand. It struck me that these articles were very similar to those worn by the figure I had seen, and that in every way Mr. L. resembled this same figure. I asked him when, and at what time, he had had the last experience spoken of? "The day before yesterday," was the reply. "I had just finished an early dinner, and was sitting in front of the fire with a newspaper. It was about two o'clock; I remember the time perfectly. Suddenly I felt I was no longer there, but standing near your husband in the Square garden."

I then told him of the figure I had seen at the same time and place, and how I now recognised it to be his. Afterwards I asked my husband if he had

mentioned the circumstance to Mr. L., but he had not done so, and had indeed forgotten all about it. My husband was the *only* person to whom I had mentioned the fact of my vision. It could not by any possibility have got round to Mr. L.

AUGUSTA PARKER.

In answer to the inquiry whether she had ever had any other hallucination of the senses, Mrs. Parker replied that she had had one other. It seems likely, however, that this was merely a case of mistaken identity, the figure being seen at the end of a long hotel passage; and this was her own impression at the time.

666 B. The next case (from *Phantasms of the Living*, vol. ii. p. 164) was one of *collective* percipience. The full names of the persons concerned were given to us, but not allowed to be printed. Mrs. S., one of the percipients, writes:—

April 1883.

A and B¹ are two villages in Norfolk, distant about five miles from each other. At the time of the occurrence about to be related, the clergymen of these parishes both bore the same name, though there was no relationship between them; at the same time there was a great friendship between the two families. On the 20th February 1870 a daughter, Constance, about fourteen years old, of the clergyman of A, was staying with the other family—a daughter, Margaret, in that family, being her great friend. Edward W., the eldest son of the Rector of A, was at that time lying dangerously ill at home with inflammation of the lungs, and was frequently delirious. On the day mentioned, at about noon, Margaret and Constance were in the garden of B Rectory, running down a path which was separated by a hedge from an orchard adjoining; they distinctly heard themselves called twice, apparently from the orchard, thus: “Connie, Margaret—Connie, Margaret.” They stopped, but could see no one, and so went to the house, a distance of about forty yards, concluding that one of Margaret’s brothers had called them from there. But to their surprise they found that this was not the case; and Mrs. W., Margaret’s mother, assured the girls no one had called them from the house, and they therefore concluded they must have been mistaken in supposing they had heard their names repeated. This appeared to be the only explanation of the matter, and nothing more was thought of it.

That evening Constance returned to her home at A. On the following day Mrs. W. drove over to inquire for the sick boy Edward. In the course of conversation, his mother said that the day before he had been delirious, and had spoken of Constance and Margaret, that he called to them in his delirium, and had then said, “Now I see them running along the hedge, but directly I call them they run towards the house.” Mrs. W., of B, at once called to mind the mystery of the previous day, and asked, “Do you know at what time that happened?” Edward’s mother replied that it was at a few minutes past twelve, for she had just given the invalid his medicine, twelve being his hour for taking it. So these words were spoken by Edward at the same time at which the two

¹ The letters are substituted for those actually given, for the sake of clearness. The names of the villages were not suppressed in the accounts that follow; but as they were suppressed in this first one, it has been thought right to suppress them throughout.

girls had heard themselves called, and thus only could the voice from the orchard be accounted for.

M. K. S.

(The "Margaret" of the narrative.)

The following statement is from Mrs. R., the "Constance" of the narrative.

Sept. 1884.

Margaret and I were walking in some fields at B., away from the road, but not very far from the house. Here I heard a voice call "Connie and Margaret" clearly and distinctly. I should not have identified it with Ted's voice (*i.e.* her brother's at A), for we thought it was one of the B brothers at the time, till we found no one had called us. I remember that it was before early dinner, and that I was expecting to be fetched home that same morning, because of Ted's illness; and that Mrs. W. thought of asking mother if Ted had mentioned our names in any way, *before* she told her of what had passed at B. I ought to add that an explanation of the story might be found in the conduct of some B plough-boy, playing a trick upon us. The situation was such that he might easily have kept out of sight behind a hedge.

C. E. R.

Mr. Podmore says:—

November 26th, 1883.

I saw Mrs. R. yesterday. She told me that they recognised the voice vaguely as a well-known one at the time. She thinks that the coincidence in time was quite exact, because Mrs. W. of B made a note of the circumstance immediately. Her brother—an old school-fellow of mine—cannot recollect the incident at all.

If a written note was made, the girls' experience must have seemed odder than the "nothing more was thought of it" in Mrs. S.'s account would imply. Mrs. W. of A says:—

My son was about seventeen years old. He had had fever and inflammation, and was weakened by illness. It was about twelve o'clock. I was sitting with him, after his washing and dressing, and he seemed quiet and sleepy, but not asleep. He suddenly sprang forward, pointed his finger, with arms outstretched, and called out in a voice the loudness of which astonished me, "Connie and Margaret!" with a stress on each name, "near the hedge," looked wildly at them, and then sank down, tired. I thought it odd at the time, but, considering it a sort of dream, did not allude to it. The next day, Mrs. W. called with Connie and Margaret, and said the girls had heard their names called; had run home; were walking by a hedge in their field, had found no one had called them from B Rectory. The voice sounded familiar, but as far as I can remember—my daughter will say—it was not distinctly thought to be Edward's. I at once told my story, as it was too striking not to be named.

They said it was about twelve o'clock. Though he was constantly delirious in the evening, when the pulse rose, he was never so in the middle of the day, and there was no appearance of his being so at the time this occurred.

M. A. W.

Mrs. W. of B says:—

August 1884.

Connie was staying with us on account of the illness of her brother Edward, and had—with Margaret—been reading with me one morning. At about 11.30

they went into the garden to play (they were girls of about thirteen and fourteen), and in half-an-hour came up to the window to know what I wanted. I said "Nothing," and that I had not called them, though they had heard both their names called repeatedly. I asked them where they were when they heard it, and they said in the next walk—which, you will remember, is formed on one side by the orchard hedge. Margaret said directly, "There, Connie; I said it was not mother's, but a boy's voice." Then I turned to look at the clock—for we had some boys as pupils then—and I said, "It would not be one of the boys, for they are not out of the study; it is now twelve o'clock, and I hear them coming out."

I was to take Connie home that afternoon,¹ and, on arriving, of course my first question was "How was Edward?" Mrs. W. told me that he had not been so well, and had been very delirious. She said that morning he had been calling, "*Margaret! Connie! Margaret! Connie! Oh, they are running by a hedge, and won't listen to me.*" I did not say what had happened at home, but asked if she knew at what time this had so distressed him. She said "Yes;" for she had looked at the clock, hoping it was nearly time to give him his medicine, which always quieted him, and was thankful to find it was just twelve o'clock.

666 C. The following case is taken from Mrs. Sidgwick's paper, "On the Evidence for Clairvoyance," in *Proceedings S.P.R.*, vol. vii. p. 41. The case was sent to us by Mr. W. B. H., who writes:—

BRIDGEPORT, CT., December 18th, 1889.

. . . The incidents were related to me by Mr. S. R. Wilmot, a manufacturer of this city, several years ago, and I wrote them down from memory, and he afterwards revised the manuscript. Mr. Wilmot and his wife and sister are still living here, and would, no doubt, be happy to answer any questions about the matter. He does not know that I have had his narrative compared with a file of the *New York Herald*, as per memorandum appended. It seems to stand the test pretty well, however.

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

The manuscript account, in which Mr. Wilmot's corrections are embodied, was as follows:—

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

Upon the night following the eighth day of the storm the tempest moderated a little, and for the first time since leaving port I enjoyed refreshing sleep. Toward morning I dreamed that I saw my wife, whom I had left in the United States, come to the door of my state-room, clad in her night-dress.

¹ The other accounts make it probable that it was not till next day that Mrs. W. of B went to A.

At the door she seemed to discover that I was not the only occupant of the room, hesitated a little, then advanced to my side, stooped down and kissed me, and after gently caressing me for a few moments, quietly withdrew.

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

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

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

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

My wife then told me that on account of the severity of the weather and the reported loss of the *Africa*, which sailed for Boston on the same day that we left Liverpool for New York, and had gone ashore at Cape Race, she had been extremely anxious about me. On the night previous, the same night when, as mentioned above, the storm had just begun to abate, she had lain awake for a long time thinking of me, and about four o'clock in the morning it seemed to her that she went out to seek me. Crossing the wide and stormy sea, she came at length to a low, black steamship, whose side she went up, and then descending into the cabin, passed through it to the stern until she came to my state-room. "Tell me," said she, "do they ever have state-rooms like the one I saw, where the upper berth extends further back than the under one? A man was in the upper berth, looking right at me, and for a moment I was afraid to go in, but soon I went up to the side of your berth, bent down and kissed you, and embraced you, and then went away."

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

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

S. R. WILMOT.

Mr. W. B. H. adds:—

The files of the *Herald* show that the *City of Limerick* left Liverpool October 3rd, 1863, Queenstown October 5th, and arrived at New York early on the morning of the 22nd of October, 1863. *Herald*, October 14th, 1863, says:—

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

Found no report of severe storm.

A. H.

July 1889.

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

BRIDGEPORT, February 25th, 1890.

As to whether I and my wife have ever had any analogous experiences, will say for myself, Yes, dreams revealing subsequent events, but nothing of such a *joint nature*.

I only spoke of my dream and Mr. Tait's experience to my sister (who was with me *then*, and is *now*), as I could not quite divest myself of the thought that Mr. T. might have invented his part from witnessing something unusual in me while asleep, therefore my questions to him when about to disembark at N.Y. I do not think it likely that Mr. Tait mentioned to others on board ship, or if he had, that it could now be ascertained. I did not mention these things to any but my sister till after reaching home and learning what I did from my wife. That astonished me; it almost took my breath away.

S. R. WILMOT.

Miss Wilmot writes:—

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

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

ELIZA E. WILMOT.

Mrs. Wilmot says :—

BRIDGEPORT, CONN., *February 27th, 1890.*

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

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

[Signed] Mrs. S. R. WILMOT.

In commenting on this case, Mrs. Sidgwick observes :—

This case differs from those that precede it. In them the clairvoyant person was apparently a passive recipient of the telepathic impulse from the agent which led to the clairvoyant perception. But here Mrs. Wilmot seems, as it were, to have actively sought communication with her husband. I should still hold with Mr. Gurney that this is no reason for regarding the incident as other than telepathic, for there is as little ground for supposing that Mrs. Wilmot could have perceived psychically *any* cabin as there is for thinking that Mrs. Paquet [see 663] could have had a vision of *any* death scene. In other words, it is probable that the presence of the husband and brother respectively were essential conditions of the percipience, which, therefore, depended on some unknown process of communication from mind to mind. The fact that Mr. Wilmot at the same time dreamt of his wife seems to me, if anything, to strengthen the telepathic hypothesis, because it shows that there was actually a community of mental impressions.

But it may be said that it is more difficult thus to account for Mr. Tait's seeing a figure at the same time as Mr. Wilmot, and that this at least tends to show that Mrs. Wilmot was actually there in some sense other than a purely mental one. The question here raised is the difficult one of the significance of collective psychical experiences. . . . Briefly, . . . besides the possibility of a direct telepathic communication between the primary agent and both percipients, there are two hypotheses to account for collective hallucinations,—*assuming* of course that they are not due to suggestion by word or gesture. One is that there is some kind of objective presence, some centre of "phantasmogenetic efficacy," located in space and within range of the operation of the percipient's senses. The other is that the primary percipient, B, whether his own impression is due to telepathy or is purely subjective, becomes an agent as regards the secondary percipient C, who receives his impression by thought-transference from or through B.

It is this second view which I agree with Mr. Gurney in thinking the most probable. . . .

667 A. From *Phantasms of the Living*, vol. i. p. 527. The next account was from a lady known to Mr. Gurney, whose only reason for withholding her name and address was her fear that a near relation might object to their publication.

December 17th, 1883.

Years ago, a friend and myself made the time-worn arrangement that whichever died first would endeavour to return to visit the other. Some years after, I asked this man's sister to remember me to him and say, did he remember his promise, and having received for answer "Perfectly, and I hope I shall appear to —, and not she to me," the whole matter passed out of my mind. My friend was in New Zealand, his sister I don't know where. One night I awoke with a feeling some one was in the room. I must tell you that I always have a bright light burning on a table, not far from my bed. I looked about, and presently saw something behind the little table; felt myself grow perfectly cold; was not in the least frightened, rubbed my eyes to be sure I was quite awake, and looked at it steadfastly. Gradually a man's head and shoulders were perfectly formed, but in a sort of misty material, if I may use such a word. The head and features were distinct, but the whole appearance was not substantial and plain; in fact it was like a cloud, formed as a man's head and shoulders. At first I gazed and thought, who is it, some one must be here, but who? Then the formation of the head and forehead (which are most marked in my friend) made me exclaim to myself "Captain W——." The appearance faded away.

I got up and put the date down; and waited until news from New Zealand was possible. I made inquiries about my friend, never doubting but that he was dead. The answer always came "No news." At last this also, "We are so anxious, it is so long since we have heard. We shall again wait another mail, and write to so-and-so." And then came the news, a mere scrap, "Have had a severe fall off the coach; can't write; head all wrong still." That was all, and pretty much the exact words as far as I can remember. In due time we heard more. He had fallen off the coach, and was insensible for some time, and then, as he had said, his head was not clear for a while. I have never had the slightest doubt but that, while insensible, his spirit came here. The appearance to me was coincident with the time of his insensibility. I have never had but this one experience of an apparition.

E. W. R.

In a subsequent letter, Miss R. adds:—

January 1st, 1884.

I put the date down in a book I use daily: there is a page for every day in the month. I mentioned it to several people—quite three or four. One was extremely amused because my friend had not died; which she always used to assure me was—she was sure—a cause of sincere regret to me.

"The present writer (says Gurney) has seen the book, which is one containing reading for every day of the month. The words written in pencil, on the page of the 15th day, are: 'Night of this day, March, '74.'"

The following corroborative note was obtained from Miss R.'s sister:—

DITCHINGHAM, May 1st, 1884.

As far as I can remember, my sister told me of her vision soon after it occurred, and before the news of her friend's accident arrived. It is so many years ago that I cannot speak more positively.

MOTHER C.

In conversation, Miss R. especially, and unasked, confirmed the fact that the feeling of a presence in the room preceded the vision. She described the formation of the figure as like a cloud taking a definite shape.

She further said that the hair of the head which appeared was distinctly grey, and that this was the chief reason why she did not sooner recognise the face. Her friend had *black* hair when she last saw him, and she had never thought of him otherwise; but she found out afterwards that he had become grey, and was so at the time of his accident. She also stated that she had ascertained beyond a doubt that her vision fell during the period of her friend's insensibility.

See also another "compact" case in *Phantasms of the Living*, vol. ii. p. 253.

667 B. From *Phantasms of the Living*, vol. ii. p. 227. The next account is from Commander T. W. Aylesbury (late of the Indian Navy), of Sutton, Surrey. The case, at first sight, (says Gurney) may seem as if it belonged to the *reciprocal* class; but Commander Aylesbury's vision did not include enough detail to justify us in regarding it as other than subjective, the scene being apparently such as he might naturally have conjured up.

December 1882.

The writer, when thirteen years of age, was capsized in a boat, when landing on the island of Bally, east of Java, and was nearly drowned. On coming to the surface, after being repeatedly submerged, the boy called his mother. This amused the boat's crew, who spoke of it afterwards, and jeered him a good deal about it. Months after, on arrival in England, the boy went to his home, and while telling his mother of his narrow escape, he said, "While I was under water, I saw you all sitting in this room; you were working something white. I saw you all—mother, Emily, Eliza, and Ellen." His mother at once said, "Why, yes, and I heard you cry out for me, and I sent Emily to look out of the window, for I remarked that something had happened to that poor boy." The time, owing to the difference of E. longitude, corresponded with the time when the voice was heard.

Commander Aylesbury adds:—

I saw their features (my mother's and sisters'), the room and the furniture, particularly the old-fashioned Venetian blinds. My eldest sister was seated next to my mother.

I think the time must have been very early in the morning. I remember a boat capsized the day before, and washed up. The mate said we would go and bring her off in the morning, but the exact time I cannot remember. It was a terrible position, and the surf was awful. We were knocked end over end, and it was the most narrow escape I ever had—and I have had many; but this one was so impressed on my mind with the circumstances—the remarks and jeers of the men,—“Boy, what was you calling for your mother for? Do you think she could pull you out of Davy Jones's locker,” &c., with other language I cannot use.

The following is an extract from a letter written to Commander Aylesbury by one of his sisters, and forwarded to us, in 1883:—

I distinctly remember the incident you mention in your letter (the voice calling “Mother”); it made such an impression on my mind, I shall never

forget it. We were sitting quietly at work one evening; it was about nine o'clock. I think it must have been late in the summer as we had left the street door open. We first heard a faint cry of "Mother"; we all looked up, and said to one another, "Did you hear that? Some one cried out 'Mother.'" We had scarcely finished speaking, when the voice again called, "Mother," twice in quick succession, the last cry a frightened, agonising cry. We all started up, and mother said to me, "Go to the door and see what is the matter." I ran directly into the street and stood some few minutes, but all was silent and not a person to be seen; it was a lovely evening, not a breath of air. Mother was sadly upset about it. I remember she paced the room, and feared that something had happened to you. She wrote down the date the next day, and when you came home and told us how near you had been drowned, and the time of day, father said it would be about the time nine o'clock would be with us. I know the date and the time corresponded.

The difference of time at the two places is a little more than seven hours; consequently nine in the evening in England would correspond with "very early in the morning" of the next day at the scene of the accident. But the incident happened too long ago for memory to be trusted as to the exactitude of the coincidence.

668 A. From the Rev. Clarence Godfrey. This case first appeared in the second edition of *Phantasms of the Living*, vol. i. p. lxxxi., having been sent to Mr. Podmore by the experimenter, a friend of his. I quote the somewhat briefer account given in Mr. Podmore's *Apparitions and Thought-transference*, pp. 228-230. Mr. Godfrey wrote to Mr. Podmore on November 16th, 1886, as follows:—

I was so impressed by the account on p. 105 [of *Phantasms of the Living*], that I determined to put the matter to an experiment.

Retiring at 10.45 (on the 15th November 1886), I determined to appear, if possible, to a friend, and accordingly I set myself to work with all the volitional and determinative energy which I possess, to stand at the foot of her bed. I need not say that I never dropped the slightest hint beforehand as to my intention, such as could mar the experiment, nor had I mentioned the subject to her. As the "agent" I may describe my own experiences.

Undoubtedly the imaginative faculty was brought extensively into play, as well as the volitional, for I endeavoured to *translate myself*, spiritually, into her room, and to attract her attention, as it were, while standing there. My effort was sustained for perhaps eight minutes, after which I felt tired and was soon asleep.

The next thing I was conscious of was meeting the lady next morning (*i.e.* in a dream, I suppose?) and asking her at once if she had seen me last night. The reply came, "Yes." "How?" I inquired. Then in words strangely clear and low, like a well-audible whisper, came the answer, "I was sitting beside you." These words, so clear, awoke me instantly, and I felt I must have been dreaming; but on reflection I remembered what I had been "willing" before I fell asleep, and it struck me, "This must be a *reflex* action from the percipient." My watch showed 3.40 A.M. The following is what I wrote immediately in pencil, standing in my night-dress: "As I reflected upon those clear words, they struck me as being quite *intuitive* I mean *subjective*, and to

have proceeded *from within, as my own conviction*, rather than a communication from any one else. And yet I can't remember her face at all, as one can after a vivid dream."

But the words were uttered in a clear, quick tone, which was most remarkable, and awoke me at once.

My friend, in the note with which she sent me the enclosed account of *her own* experience, says: "I remember the man put all the lamps out soon after I came upstairs, and that is only done about a quarter to four."

Mr. Godfrey received from the percipient on the 16th November an account of her side of the experience, and at his request she wrote it down as follows:—

Yesterday—viz., the morning of November 16th, 1886—about half-past three o'clock, I woke up with a start and an idea that some one had come into the room. I heard a curious sound, but fancied it might be the birds in the ivy outside. Next I experienced a strange, restless longing to leave the room and go downstairs. This feeling became so overpowering that at last I rose and lit a candle, and went down, thinking if I could get some soda-water it might have a quieting effect. On returning to my room I saw Mr. Godfrey standing under the large window on the staircase. He was dressed in his usual style, and with an expression on his face that I have noticed when he has been looking very earnestly at anything. He stood there, and I held up the candle and gazed at him for three or four seconds in utter amazement, and then, as I passed up the staircase, he disappeared. The impression left on my mind was so vivid that I fully intended waking a friend who occupied the same room as myself, but remembering that I should only be laughed at as romantic and imaginative, refrained from doing so.

I was not frightened at the appearance of Mr. Godfrey, but felt much excited, and could not sleep afterwards.

On the 21st of the same month (says Mr. Podmore) I heard a full account of the incident given above from Mr. Godfrey, and on the day following from Mrs. —. Mrs. — told me that the figure appeared quite distinct and life-like at first, though she could not remember to have noticed more than the upper part of the body. As she looked it grew more and more shadowy, and finally faded away. Mrs. —, it should be added, told me that she had previously seen two phantasmal figures, representing a parent whom she had recently lost.¹

Mr. Godfrey at our request made two other trials, without, of course, letting Mrs. — know his intention. The first of these attempts was without result, owing perhaps to the date chosen, as he was aware at the time, being unsuitable. But a trial made on the 7th December 1886 succeeded completely. Mrs. —, writing on December 8th, states that she was awakened by hearing a voice cry, "Wake," and by feeling a hand rest on the left side of her head. She then saw stooping over her a figure which she recognised as Mr. Godfrey's.

In this last case the dress of the figure does not seem to have been seen distinctly. But in the apparition of the 16th November, it will be observed that the dress was that ordinarily worn in the day-time by Mr. Godfrey, and

¹ These details are taken from notes made by the writer immediately after the interview.

that in which the percipient would be accustomed to see him, *not* the dress which he was actually wearing at the time. If the apparition is in truth nothing more than an expression of the percipient's thoughts, this is what we should expect to find, and as a matter of fact in the majority of well-evidenced narratives of telepathic hallucination this is what we actually do find. The dress and surroundings of the phantasm represent, not the dress and surroundings of the agent at the moment, but those with which the percipient is familiar.

668 B. The next case is taken from the "Report on the Census of Hallucinations," *Proceedings S.P.R.*, vol. x. p. 270. It is to be observed that the agent in this case—Mr. Kirk—seems to possess an unusual capacity for impressing other minds telepathically, as shown by his experiments in thought-transference, some of which are given in **630 D**. His own account is as follows:—

2 RIPON VILLAS, UPPER RIPON ROAD, PLUMSTEAD, *July 7th, 1890.*

I have to inform you that from the 10th to 20th June I tried a telepathic experiment each night upon Miss G. I did so, as suggested by you in your letter of June 3rd, without her knowledge, as a preliminary to entering upon experiments with her under conditions of expectancy and the recording of dates and hours. Each trial had for its object the rendering myself visible to her—simply visible. With the exception of one—which was made one afternoon from my office in the Arsenal—each trial took place at my house between the hours of 11 P.M. and 1 A.M.

Up to June 23rd I heard nothing *direct* from my "subject." Indirectly, however, I learnt that my influence was acting rather strongly. Each time Miss G. came to my house, while the experiments were in progress, she complained of being kept sleepless and restless from an uneasy feeling which she was unable to describe or account for. On one night so strong was this uneasy feeling, she was compelled to get up, dress herself, and take to some needlework, and was unable to throw off the sensation and return to bed until two o'clock. I made no comments on these complaints—never dropped a hint, even, as to what I was doing. Under these circumstances it seemed probable to me that, although my influence was telling upon her, to her discomfort, I had not succeeded in the object of my experiments. Supposing this to be the case, and that I was only depriving her of rest, I thought it best to discontinue the trials for a time.

I felt disappointed at this apparently barren result. But, on June 23rd, an agreeable surprise was sprung upon me, in that I learnt I had most effectually succeeded on one occasion—the very occasion on which I had considered success as being highly improbable—in presenting myself to Miss G. As you will find in her statement, herewith enclosed, the vision was most complete and realistic. The trial which had this fortunate result was that I had made from my office and on the spur of the moment. I had been rather closely engaged on some auditing work, which had tired me, and as near as I can remember the time was between 3.30 and 4 P.M., that I laid down my pencil, stretched myself, and in the act of doing the latter I was seized with the impulse to make a trial on Miss G. I did not, of course, know where she was at the moment, but, with a flash, as it were, I transferred myself to her bedroom. I cannot say why I thought of that spot, unless it was that I did so because my first experi-

ment had been made there.¹ As it happened, it was what I must call a "lucky shot" for I caught her at the moment she was lightly sleeping in her chair—a condition which seems to be peculiarly favourable to receiving and externalising telepathic messages.

The figure seen by Miss G. was clothed in a suit I was at the moment wearing, and was *bareheaded*, the latter as would be the case, of course, in an office. This suit is of a dark reddish-brown *check* stuff, and it was an unusual circumstance for me to have had on the *coat* at the time, as I wear, as a rule, an office coat of *light* material. But this office coat I had, a day or so before, sent to a tailor to be repaired, and I had, therefore, to keep on that belonging to the dark suit.

I tested the reality of the vision by this dark suit. I asked, "How was I dressed?" (not at all a leading question). The reply of Miss G. was, touching the sleeve of the coat I was then wearing (of a *light* suit), "Not this coat, but that dark suit you wear sometimes. I even saw clearly the *small check* pattern of it; and I saw your features as plainly as though you had been bodily present. I *could not* have seen you more distinctly."

Miss G.'s account is:—

June 28th, 1890.

A peculiar occurrence happened to me on the Wednesday of the week before last. In the afternoon (being tired by a morning walk), while sitting in an easy-chair near the window of my own room, I fell asleep. At any time I happen to sleep during the day (which is but seldom) I invariably awake with tired uncomfortable sensations, which take some little time to pass off; but that afternoon, on the contrary, I was suddenly quite wide awake, seeing Mr. Kirk standing near my chair, dressed in a dark-brown coat, which I had frequently seen him wear. His back was towards the window, his right hand towards me; he passed across the room towards the door, which is opposite the window, the space between being 15 feet, the furniture so arranged as to leave just that centre clear; but when he got about 4 feet from the door, which was closed, he disappeared.

My first thought was, "had this happened a few hours later I should have believed it telepathic," for I knew Mr. Kirk had tried experimenting at different times, but had no idea he was doing so recently. Although I have been much interested by his conversation about psychical phenomena at various times during the past year, I must confess the element of doubt *would* very forcibly present itself as to whether telepathic communication could be really a fact; and I then thought, knowing he must be at the office at the time I saw him (which was quite as distinctly as if he had been really in the room), that in this instance, at least, it must be purely imaginary, and feeling so sure it was only fancy, resolved not to mention it, and did not do so until this week, when, almost involuntarily, I told him all about it. Much to my astonishment,

¹ The first experiment of this series was on the night of the 10th, the successful experiment on the afternoon of June 11th (Wednesday). Mr. Kirk tells us that he made a note at the time on his blotting-paper of day and hour. Mr. Kirk had on four occasions during the previous four years tried from a distance to produce an impression of presence on Miss G. with considerable success, but had not tried to appear to her. These experiments and others are described in the *Journal S.P.R.*, vol. v. pp. 21-30, and briefly summarised in 630 D.

Mr. Kirk was very pleased with the account, and asked me to write it, telling me that on that afternoon, feeling rather tired, he put down his pen for a few moments, and, to use his own words, "threw himself into this room." He also told me he had purposely avoided this subject in my presence lately, that he might not influence me but was anxiously hoping I would introduce it.

I feel sure I had not been dreaming of him, and cannot remember that anything had happened to cause me even to think of him that afternoon before falling asleep.

Mr. Kirk writes later :—

I have only succeeded once in making myself visible to Miss G. since the occasion I have already reported, and that had the singularity of being only my features—my face in *miniature*, that is, about *three inches* in diameter.

In a letter dated January 19th, 1891, Mr. Kirk says as to this last appearance :—

Miss G. did not record this at the time, as she attached no importance to it, but I noted the date (July 23rd) on my office blotting-pad, as it was at the office I was thinking of her. I say "thinking," because I was doing so in connection with another subject, and with no purpose of making an experiment. I had a headache, and was resting my head on my left hand. Suddenly it occurred to me that my thinking about her might probably influence her in some way, and I made the note I have mentioned.¹

Mrs. Sidgwick had a talk with Mr. Kirk and with Miss G. on April 8th, 1892, about the above incidents and other experiments in thought-transference between them, and writes :—

Mr. Kirk's appearance to Miss G. evidently impressed her very much. It was extremely realistic. She is quite sure she was awake. It was as if she had waked up to see it, but she had not been dreaming of Mr. Kirk. The figure did not look towards her or appear to take any interest in her. The other time she saw his face it was like a miniature. She did not think so much of that experience.

668 C. The following case is quoted from an article by Dr. R. Hodgson in the *Forum* for March 1900. He writes :—

Dr. G., a cultured lady, an M.D., some of whose experiences as percipient have been recorded in the *Proceedings* of the American S.P.R., drew my attention some time ago to an account which she had given in *The Herald of Health*, of an experience where she herself was the agent, and a friend of hers, whom I shall call Mrs. C., the percipient. According to the account, which I abridge, Dr. G. arranged, early in October of 1885, to try voluntarily to appear or cause a vision of herself to appear to Mrs. C. at a distance. Soon afterwards Dr. G. went to a city 500 miles from where Mrs. C. was living, and at intervals endeavoured (vainly) to go to her friend mentally; but no written communication took place between them, nor had any hour been fixed for the experiment.

¹ Mr. Kirk enclosed the piece of blotting-paper with the note.

"... One night I went to bed in a high fever consequent upon a sudden but slight indisposition. My mind was idly but nervously occupied by a great number of topics. Among other things I thought of a certain reception which I had to attend in a few days, of having no dress suitable for the occasion, but of one which I had at home and wished for. And then I wandered, by association of ideas, to think of a certain evening company which I had attended with the friend with whom I wished to try my experiment in telepathy. I thought of this idly, without volition, but as in fever the mind seems to cling to idle thoughts with great persistence, so these thoughts kept repeating themselves. I became weary of their persistence, yet could not escape them. I finally began to wonder why I could not appear to my friend, but did not try—only kept thinking of it.

"Suddenly my body became slightly numb, my head felt light, my breathing became slow and loud, as when one goes to sleep. I had often been in a similar state. When I came out of it I lit the candle and looked at my watch. The next day I thought of the experience of the night as meaningless, and was ashamed of having considered a change of breathing as anything more than a premonition of going to sleep.

"A few days after this experience I received a letter from my friend, forwarded from where she supposed I was, in which she stated that I had appeared to her on a certain evening, giving the time; that I wore a dress she had never seen before, but which she perfectly described; that I stood with my back to her and remained but a moment or two.

"As I had not written to her of my efforts to appear to her, and as the opportunities of two months for guess-work or deception had elapsed, I felt that my proof was as positive as I could desire. Not proof, however, of the outgoing of an astral body. Had I appeared to my friend as I was at the moment, in bed in my night-dress, the case would have simply paralleled many of which we have read; but my appearance in a dress that was 200 miles away, and which had never been seen by the percipient, forms proof of the best theory that has yet been propounded by students of telepathy. . . ."

I have received a corroborative account from the lady who had this vision, and her original letter has also been kindly forwarded to me for my inspection. It reads thus :—

NEW YORK, *November 21st, 1885.*

"DEAR —, Did you come to me last evening, Friday, November 20th? Somebody did, near ten o'clock. She wore a blue velvet dress, handsomely draped, with white cuffs at the wrist. But I only saw the figure. The face was not revealed to me. I had gone to bed and put out the light. It was with the interior sight I saw. It was gone in an instant.—Yours,

—————"

668 D. The experiment in the following case succeeded on the first trial. The agent was Miss Edith Maughan (now Mrs. G. Rayleigh Vicars), and the account is taken from the *Proceedings S.P.R.*, vol. x. p. 273. Miss Maughan writes :—

September 1890.

One night in September 1888 I was lying awake in bed reading. I forget what the book was, but I had recently been studying with interest various cases of astral projection in *Phantasms of the Living*, and I distinctly remember making up my mind that night to try whether I could manage to accomplish a projection of myself by force of will-concentration.

The room next to mine was occupied by a friend of mine [Miss Ethel Thompson], who was an old acquaintance, and not at all of an excitable turn of mind. This room had formerly been used as a dressing-room, and there was a door connecting it with mine. For some years, however, it had been absolutely separated by the locked door, on my side of which stood a very heavy wardrobe, which would require two strong men to move it away. The only available exit from my room was the other door which opened on to the landing, as was also the case with the dressing-room. That night I perfectly recall lying back on my pillow with a resolute but half-doubtful and amused determination to make Miss Thompson see me. The candle was burning on a chair at the side of my bed, and I heard only the ticking of the clock in my room as I "willed" with all my might to appear to her. After a few minutes I felt dizzy and only half-conscious.

I don't know how long this state may have lasted, but I do remember emerging into a conscious state and thinking I had better leave off, as the strain had exhausted me.

I gave up, and changing into an easy position I thought I had failed and needlessly fatigued myself for an impossible fancy. I blew out my candle; at the instant I was startled by hearing an indistinct sound from the next room.

It was Miss Thompson's voice raised slightly, but I could not distinguish more than the actual sound, which was repeated, and then there was silence. I wondered whether she had had a bad dream, and listened a short time, but did not seriously imagine that it was more than an accidental coincidence. Soon after my clock struck two (A.M.), and I fell asleep.

Next morning I noticed that Miss Thompson looked rather tired at breakfast, but I asked no questions. Presently she said, "Had I gone into her room to frighten her during the night?" I said I had not left my room. She declared that I seemed to her to come in and bend over her. From what she said I concluded it must have been between 1 and 2 A.M. Her own account is in the possession of the Psychical Society. All I have to add is, that I was in my ordinary state of health, and not at all excited, but merely bent on trying an experiment.

In a letter accompanying this, Miss Maughan says:—

I can't find the fact noticed in my diary for 1888. I only keep a very tiny one, just for the sake of entering letters, &c., and have no allusions to what happens as a rule. I fancy, though, that it was on the night of September 10th. Does Miss Thompson give any exact date? for if it approximates to that, it would be the correct one. I know it was just at that time, because it was during her last visit at this house.

Miss Thompson writes :—

THE CHIMES, GROVE PARK, CHISWICK, *December 30th, 1889.*

During the summer of 1888 (end of August) I was staying with the Miss Maughans in Lincolnshire. We were interested in Theosophy, and had been discussing the phenomena of people leaving their bodies and appearing in their astral forms. I am not a good sleeper, but not at all of a nervous temperament. I stayed awake one night until two or three. I was perfectly wide awake, when suddenly I saw Miss Edith Maughan standing by my bedside in her ordinary dark dressing-gown. The moonlight came in at the window sufficiently for me to distinguish her face clearly, and her figure partially. I sat up in bed, and said, rather crossly, "What do you want here, Edith?" I thought she had come for some joke. As she didn't answer, I *immediately* struck a light, but she was gone. It is a mistake that I screamed out. I may have spoken sufficiently loudly to be heard in the next room. I thought she had got out of the room with astonishing rapidity, but I didn't trouble much about it. The next morning I asked why she came into my room. She denied having done so, but said she had thought of coming, but that as it might disturb me she decided not. She said she sat up in bed, and for the sake of something to do was willing herself to go out of her body and come to me, and mentioned about the time I saw her. Although it is more than a year ago, I remember the incident clearly, as it made a distinct impression upon me.

ETHEL THOMPSON.

Mrs. Sidgwick talked over this experience with Miss Maughan and Miss Thompson separately, and questioned them specially as to the possibility that Miss Maughan had really gone into Miss Thompson's room unconsciously. They were both quite certain that she had not done so, Miss Thompson dwelling on the impossible rapidity of the disappearance, and Miss Maughan on the fact that, when she roused herself, she was lying in the same position as before—hands clasped and feet crossed in a special manner, which, she had been told, is adopted by Eastern people wishing to concentrate themselves on anything, and which she adopted deliberately on this account.

In connection with this incident, it is interesting that Miss Maughan has appeared, but unintentionally, on other occasions to other percipients (see 645 E).

668 E. From the "Report on the Census of Hallucinations," *Appendix G. "A Proposed Scheme of Apparitions,"* by F. W. H. MYERS, *Proceedings S.P.R.*, vol. x. p. 418.

The following is an account of an experiment made between two ladies well known to me, whom I will call Miss Danvers and Mrs. Fleetwood, which I here quote as well illustrating some of the points to which I wish to call attention. I asked Miss Danvers to endeavour to appear to Mrs. Fleetwood, without forewarning that lady, and to send me a *letter-card* (the best vehicle for such communications, as it carries the postal date impressed on what remains, nevertheless, a private letter),—to tell me of the attempt before she knew whether it had succeeded or no.

On June 20th, 1894, I received the following letter, dated June 19th, from Miss Danvers, with two enclosures:—

"On Sunday night at 12 P.M. I tried to appear to Mrs. Fleetwood [at a distance of about nine miles] and succeeded in feeling as if I were really in her room. I had *previously* written my statement, which I enclose, together with Mrs. Fleetwood's, which she has just sent me. She wrote it also *at the time*, not knowing I was trying to appear. I was lying down, not kneeling, but the other details are correct."

A memorandum, signed by Miss Danvers, was enclosed, as follows: "June 17th, 1894, 12 P.M. I write this just before trying to appear to Mrs. Fleetwood. My hair is down, and I am going to lie down and try to appear with my eyes closed."

Also a memorandum, signed by Mrs. Fleetwood, as follows: "Sunday night, June 17th, 1894.—I woke from my first sleep to see Edith Danvers apparently kneeling on an easy chair by my bedside, her profile turned towards me, her hair flowing, and eyes closed, or looking quite down. I felt startled at first, as I always do, on seeing visions in waking moments, but determined to keep quiet; and after I was fully awake and able to reason with myself, the figure still remained, and then gradually faded like a dissolving view. I got up and looked at the clock. It was just twelve. I was alone in the room. As I now write, it is about two minutes after twelve."

In conversation on June 23rd Miss Danvers told me that she had seen, in a sort of flash, Mrs. Fleetwood start up in bed, rest on her elbow, and look towards her. She had not been clearly aware of her own attitude in Mrs. Fleetwood's room, although she seemed aware of her *position*, which corresponded to the place towards which Mrs. Fleetwood gazed. Miss Danvers had never previously made notes of an experiment, and had not seen the importance of writing down this point at once, nor had she felt confident that Mrs. Fleetwood really saw her. Mrs. Fleetwood also sent me a letter of Miss Danvers to herself, dated June 18th, in which, among various other matters, Miss Danvers asks, "Have I appeared to you at all? I tried last night, but you may not have been alone." There is, of course, therefore, no proof that Miss Danvers' sense of invasion of the room was more than subjective; but the point is worth mention in connection with the experiment presently to follow. As regards Mrs. Fleetwood's "visions in waking moments," that lady herself believes them to have been all in some sense veridical, but they have not been recorded. They included two visions of Miss Danvers, at moments when Miss Danvers on her part was strongly directing her attention to Mrs. Fleetwood. So, at least, both ladies believe; but the visions were not recorded at the time.

Miss Danvers then made a second experiment, in which, through some misunderstanding of the due conditions, she informed Mrs. Fleetwood beforehand of her intended invasion. It turned out, however, that Mrs. Fleetwood saw nothing whatever;—so that we have at least the negative assurance that mere expectation on her part does not necessarily produce a vision. Miss Danvers then made a third (unannounced) experiment of a rather different kind, which she describes to me as follows in a letter dated June 27th, 1894.

"On Monday, June 25th, at 12.15 A.M., I thought I would try to go to Mrs. Fleetwood's room, but did not think she could see me. I succeeded in seeing her room, and saw the third volume of *Marcella*, lying on a chair by the bedside. I did not know she was reading it, as I thought she had finished it long ago, so I was surprised. Mrs. Fleetwood did not appear to see me, or make

any sign. The room was otherwise much as usual. On the same day I saw Mrs. Fleetwood, and asked her if what I saw was correct, and she said it was perfectly so. She also said she was suffering from toothache and could not see me, but felt a presence in the room."

Mrs. Fleetwood writes, June 27th: "When Miss Danvers came to lunch with me, on Monday last, she asked me if I had taken the third volume of *Marcella* up to my room the night before (the 24th); as she had been there in the spirit, and had seen it lying on a chair by my bed. This was precisely what had happened. I had taken up the book to read in the early morning, but I am sure Miss Danvers did not know of my often doing so [*i.e.* taking a book to her bedroom], as it is not my usual habit." On June 30th, Mrs. Fleetwood adds: "Miss Danvers did know we had had *Marcella* in the house, for she read it when here; but she quite thought it had been sent away long before she saw it in my room. She did not know that I had laid it aside, being busy, and had kept back the third volume."

668 F. From the *Journal S.P.R.*, vol. vii. p. 99. This case is specially interesting in being *reciprocal*, as well as *experimental*. It must be observed, however, that the attempt to produce an apparition of himself seems to have been only a secondary object on the part of the agent; his main desire being to discover himself something of the percipient's condition. It will be observed that he did not appear in the clothes which he was actually wearing at the time, but in a garb familiar to the percipient.

The case was sent to us by Dr. M. L. Holbrook (an Associate of the American Branch of the S.P.R.), who writes concerning it to Dr. Hodgson:—

[June 1894.]

I think the enclosed case is a very good one. I have known of it for years, and got it written out a day or two ago, when in Lakewood, N.J. The son's testimony (Geo. Sinclair) was written out without any consultation with his parents, or knowledge of what they had said. M. L. HOLBROOK.

The following is the account of the agent, Mr. B. F. Sinclair:—

LAKEWOOD, June 12th, 1894.

On the 5th of July, 1887, I left my home in Lakewood to go to New York to spend a few days. My wife was not feeling well when I left, and after I had started I looked back and saw her standing in the door looking disconsolate and sad at my leaving. The picture haunted me all day, and at night, before I went to bed, I thought I would try to find out if possible her condition. I had undressed, and was sitting on the edge of the bed, when I covered my face with my hands and willed myself in Lakewood at home to see if I could see her. After a little, I seemed to be standing in her room before the bed, and saw her lying there looking much better. I felt satisfied she was better, and so spent the week more comfortably regarding her condition. On Saturday I went home. When she saw me, she remarked, "I don't know whether I am glad to see you or not, for I thought something had happened to you. I saw you standing in front of the bed the night (about 8.30 or before 9) you left, as plain as could be,

and I have been worrying myself about you ever since. I sent to the office and to the dépôt daily to get some message from you." After explaining my effort to find out her condition, everything became plain to her. She had seen me when I was trying to see her and find out her condition. I thought at the time I was going to see her and make her see me.

B. F. SINCLAIR.

Mrs. Sinclair writes :—

I remember this experience well. I saw him as plain as if he had been there in person. I did not see him in his night-clothes, but in a suit that hung in the closet at home. It made me very anxious, for I felt that some accident or other had befallen him. I was on the rack all the time till Saturday, and if he had not come home then, I should have sent to him to find out if anything was wrong.

H. M. SINCLAIR.

Mr. George Sinclair, in answer to Dr. Holbrook's request for his testimony, wrote to him :—

27, 7TH STREET, N. Y. CITY, N. Y., June 14th, 1894.

DEAR SIR,—Yours of the 13th inst. at hand, and I will with pleasure give you whatever information I can. At the time in question I was living at the Seven Stars house in Lakewood, going to and from my work and stabling my horse at father's. I do not remember the date, but think it was about the middle of the week that mother told me in the morning that "she had seen father the night before just before she retired for the night." "His face was drawn and set as if he were either dead or trying to accomplish something which was beyond him." She watched very anxiously the balance of the week for a letter or telegram, but none came, and when no word came on Saturday she was almost crazy. He unexpectedly returned Saturday night, saying that it was just as cheap to come home as to stay in N.Y. over Sunday at a hotel.

When mother questioned him in regard to the incident at the middle of the week, he said "that he made up his mind to see her that night if possible, and had concentrated his will power on that one object," with the result which you know. It gave him pleasure and her a good deal of uneasiness.

GEO. SINCLAIR.

668 G. *Experiments of H. M. Wesermann.*—The following account of Wesermann's experiments is quoted from the *Journal S.P.R.*, vol. iv. p. 217, being there taken from a book called *Mesmerism and the Universal Language*¹ published in 1822, by H. M. Wesermann, Government Assessor and Chief Inspector of Roads at Düsseldorf, &c. By "the universal language" Wesermann means thought-transference and clairvoyance, and his book is a review of the German literature on "Animal Magnetism," mainly of the second decade of this century, from a psychical point of view, with some experiments and observations of his own. The book is fully discussed in the *Journal*, but I have space only to refer to an experiment of which an account was quoted in *Phantasms of the Living*, vol. i. p. 101, and about which we here find some valuable additional evidence. Mesmer's opinion that all might know what was happening to a friend

¹ *Der Magnetismus und die allgemeine Weltsprache.*

who was thinking of them, were it not for the stronger impressions received through the senses, suggested to Wesermann to try to transfer mental images to sleeping friends at a distance ; and accounts of four experiments in which he was successful in thus imposing dreams on his friends are given in *Phantasms*. His fifth experiment, at a distance of nine miles, is the one about which his book gives additional evidence—in fact, a first-hand account from one of the percipients, of which the existence was not known to Gurney. The following is the account in full, translated from his book (p. 28).

A lady, who had been dead five years, was to appear to Lieutenant —— in a dream at 10.30 P.M. and incite him to good deeds. At half-past ten, contrary to expectation, Herr —— had not gone to bed, but was discussing the French campaign with his friend Lieutenant S—— in the ante-room. Suddenly the door of the room opened, the lady entered dressed in white, with a black kerchief and uncovered head, greeted S—— with her hand three times in a friendly manner ; then turned to ——, nodded to him, and returned again through the doorway.

As this story, related to me by Lieutenant ——, seemed to be too remarkable from a psychological point of view for the truth of it not to be duly established, I wrote to Lieutenant S——, who was living six miles away, and asked him to give me his account of it. He sent me the following reply :—

... On the 13th of March 1817, Herr —— came to pay me a visit at my lodgings about a league from A——. He stayed the night with me. After supper, and when we were both undressed, I was sitting on my bed and Herr —— was standing by the door of the next room on the point also of going to bed. This was about half-past ten. We were speaking partly about indifferent subjects and partly about the events of the French campaign. Suddenly the door out of the kitchen opened without a sound, and a lady entered, very pale, taller than Herr ——, about five feet four inches in height, strong and broad of figure, dressed in white, but with a large black kerchief which reached to below the waist. She entered with bare head, greeted me with the hand three times in complimentary fashion, turned round to the left towards Herr ——, and waved her hand to him three times ; after which the figure quietly, and again without any creaking of the door, went out. We followed at once in order to discover whether there were any deception, but found nothing. The strangest thing was this, that our night-watch of two men whom I had shortly before found on the watch were now asleep, though at my first call they were on the alert, and that the door of the room, which always opens with a good deal of noise, did not make the slightest sound when opened by the figure.

S.

D——N, *January 11th, 1818.*

From this story (Wesermann continues) the following conclusions may be drawn :—

1. That waking persons, as well as sleeping, are capable of perceiving the mental pictures of distant friends through the inner sense as dream images. For not only the opening and shutting of the door, but the figure itself—which,

moreover, exactly resembled that of the dead lady—was incontestably only a dream in the waking state, since the door would have creaked as usual had the figure really opened and shut it.

2. That many apparitions and supposed effects of witchcraft were very probably produced in the same way. . . .

For other cases of experimental apparitions, see *Phantasms of the Living*, vol. i. p. 103, and vol. ii. p. 675 ; also the *Journal S.P.R.*, vol. iii. p. 307.

END OF VOL. I.

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