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ENIGMAS OF PSYCHICAL RESEARCH

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BY

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"Science and a Future Life," etc.



LONDON
G. P. PUTNAM'S SONS
1906

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DEDICATED TO

My Friend

WHOSE FAITH REQUIRES NO SCIENCE FOR ITS
PROTECTION AND WHOSE SYMPATHY AND
APPRECIATION IN A TRYING MOMENT
MAKE IT A PLEASURE TO IN-
SCRIBE MORE THAN THE
USUAL ACKNOWL-
EDGMENT

PREFACE

The present volume may be considered as a supplement to the one on *Science and a Future Life*, which has been published. In that work I gave a very inadequate summary of the phenomena bearing upon Telepathy and Apparitions, and I said nothing whatever regarding several other types of phenomena having an equal scientific interest. I was occupied in that volume with facts related more directly to the question of survival after death, especially as experimentally supported. In the present book I have seized the opportunity to go over the whole field of the supernormal. While I have discussed Telepathy and Apparitions more exhaustively than before, I have added much material on Crystal Gazing, Coincidental Dreams, Clairvoyance, and Premonitions, with some illustrations of Mediumistic Phenomena without involving these with the more scientific case of Mrs. Piper. I have tried to give all of them that unity of interest and meaning which are due to the supernormal having psychological character and demanding more scientific investigation than it has yet received.

The nature of the present work must not be misunderstood. I have not quoted the various experiences in the work for purposes of scientific *proof* of a transcendental world, and much less as evidence of what such a world is, if the facts should prove it, but as evidence of something which needs further in-

vestigation. Taken collectively the facts have an impressive character for some general conclusion, but those who understand psychology will want to reserve their judgment for something more than a probable supernormal. Speculations ignoring normal experience must still wait awhile, and perhaps ought always to be discouraged on the part of any but the most expert.

The reader may wonder why the illustrations chosen are so old. It will be noticed that some of them extend back into the previous generation, and I shall no doubt be asked why I have not included incidents of a more recent origin. The answer to an inquiry of this kind is very easy. I selected the cases quoted because they had received the recognition of a scientific body, and do not represent the judgment of any single person. I am here dealing, not with experiences which individually might have no value, but with matter that has received the *imprimatur* of the Society for Psychical Research, and whatever its value to others, it bears an impressiveness that it would not have if presented by an individual. There are plenty of recent phenomena having the same character, and I have a number of cases in my own possession. But I should not think of publishing them until they received the consideration of scientific men. There are perhaps more than a thousand similar instances in the files of the *American Branch* of the parent society, but these require systematic treatment and publication in a scientific manner before they can obtain attention in this work. The nature of the phenomena is such, and the per-

plexities of the problem are such, that only large collections of incidents can count for scientific purposes, and we can safely use only such as have received the indorsement of an intelligent body of men. Besides, I do not wish in this work to assume responsibility for the facts, but to give some unity of interpretation to such as have been deemed by others as worthy of attention.

As to recent experiences I can only point a moral regarding their absence in this work, after what I have just said. All that is wanted to give recent phenomena of the kind quoted a proper consideration is the endowment fund that will enable qualified men to examine their credentials. Men cannot expect us to give scientific character to newspaper stories. Very thorough investigation is necessary to make experiences of this kind worthy of any but a humorous interest, and the sooner that the public learns the need of endowment in this field equal to that for polar expeditions and deep-sea dredging, the sooner it will have some intelligent knowledge of the subject. It is certainly as deserving as football and yacht races. The matter has been left too long to the private resources of a few individuals, and expectations which are entertained of these are a satire on human judgment. It is no light task to collect a census of coincidental experiences having scientific value for proving the supernormal, and it should have the financial support commensurate with its importance on any theory whatsoever of the facts. The great religious forces of the past civilization are dissolving into polite forms and rituals, and the pas-

sionate interest of men is turning either to science or to illusion and folly for guidance. Science has obtained the mantle and heritage of religion for the education and direction of human belief, and the sooner it takes up its duties in that field the more important its message to man.

JAMES H. HYSLOP.

New York, December 9, 1905.

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ENIGMAS OF PSYCHICAL RESEARCH

CHAPTER I

THE RESIDUES OF SCIENCE

When Chemistry began studying the slag of old smelting-furnaces; when Astronomy began to inquire about the stories of falling meteors; when Physics began to investigate the properties of amber and the compass; when Medicine turned a willing ear to the claims of hypnotism and suggestion; when Roentgen caught a strange shadow picture in his laboratory and Madame Curie found certain anomalies in pitchblende, curiosity was rewarded with discoveries that have done much to revolutionize philosophic and scientific theories. The residual phenomena of nature, caught at some odd angle of its course, always carry with them the suspicion of undiscovered deeps in its alembic, and wise is the man who allows no glimpse of its wonders to escape his attention and interest.

But his expectant vision must not lose sight of that regular order which had seemed to leave no chance for variation and exception. He must respect the old facts and laws that guided suit for truth before he found it necessary to launch on an unknown sea. There should be no break in the transition to new knowledge. In an age which has cast the conquests

of the past to the winds and has started an excited hunt for a new world it is well to have compass and rudder from experience. Yet the look windward is only a precaution against the shoals that lie in the path of new interests, needing guidance and reflection on the forces that brought us hither and that have concealed those facts which carry the mysteries of the world into the reach of knowledge. Evolution apparently allows no stoppage in the opportunity for inquiry, and when it is ready for a revelation it quietly throws on the surface of a beaten shore some new pearl which only wisdom can value, and woe betide the student if, in perceiving the gift of fortune, he neglects to seek its meaning as a beacon light in the great ocean of ignorance. It may take him long to find an interpretation consistent with the massive knowledge of the past, but when he does find it the widened horizon of truth and hope only reveals in the misty distance a limitless path of discovery, while achievement and prophecy may blend in one harmonious symphony.

The history of man's most assured beliefs has been associated with the most familiar phenomena. The nature of land and sea, the forms of organic life, animal and vegetable, the development of social and political institutions, the origin of the cosmos, and the progress of industrial life have absorbed his mental and practical interests and thrust from attention all sporadic phenomena which did not at once resolve themselves into the schemes of his normal thought and activity. Only when science had to look for new worlds to conquer could it be persuaded to

venture into the field of those obscure events that were generally forgotten as soon as they occurred.

Besides science in its well-known physical world has been forced to deal with so many exceptional facts that it is also forced to lend an attentive ear to any claims of still further residual phenomena. Its own progress it at stake in the matter. To cease inquiry with only such facts as consist with its past achievements and to ignore new facts which apparently conflict with the past or certainly widen our knowledge is to yield to the enemy and to allow its own system to atrophy. It is ever compelled to push forward or to accept limitations to its inquiries and opinions.

The Greeks knew the properties of amber, but they built no electric cars. Hiero was familiar with the nature of steam, but he made no locomotives. Antiquity could make iridescent glass, but it knew neither the telescope nor the spectroscope, and so studied astronomy under adverse limitations. Ancient philosophy had its theory of the cosmos, but it had no guidance from chemistry. Electricity, the expansion of steam, the refraction of light, and the affinities of matter were then quite as residual phenomena as are telepathy and apparitions to-day. But the latter have not yet secured the attention and respect that their claims justify or demand, though they may conceal as important conclusions for man's development as ever came from the study of electricity or steam. The reason for this is not far to seek.

The residual phenomena which to-day excite so much interest are associated with a theory of things

which physical science supposed it had successfully dislodged. It has become accustomed to residual facts within its own domain, but it is loth to admit the existence of facts that limit that domain or demand the acceptance of a larger than the ordinary material world. So many conquests have been made by ignoring a spiritual system, or by limiting its influence in the order of knowledge and things, that the established conceptions can resent almost any amount of interference, and keep at bay ideas that have so long been associated with losing causes.

In all ages certain men have invariably been dissatisfied with what they could feel or see or hear, and leave to imagination things real or apparent beyond the senses. This region was a world of mystery and miracle, occupying their interest and speculations, and they felt free to people it with agencies like themselves. The shadows of Fate, thrown on the vision by the inexorable law of nature, were relieved by imagining a world of warring spirits repeating in their ethereal life all the virtues and vices of man. Mythology, therefore, deified all the forces of nature and animated the very rocks and streams with life. Witness the names of Apollo, Minerva, Athena, Pluto, Vulcan, Proserpine, Neptune, and the nymphs, Nereids, sprites, and demons as numerous as the very elements. Nothing escaped the eye for the supernatural. The knowledge that came within the reach of the senses was spiritless and dull, and fancy ever soared into other worlds to obtain food for human passion.

The anthropomorphic instinct never wholly sub-

mits to disenchantment. It keeps ahead of science, and seizes every new fact for its own purposes, and by sheer force of necessity starts in its hereditary adversary the attitude of hostility. This adversary is always cautious and suspicious of the new, and after its ages of experience in exorcising the supernatural pursues its enemy with malicious persistency. The materialist will have nothing but his "natural," even if he has to change the meaning of his terms to preserve an apparent consistency. That is to say, he is ever ready to usurp cover of the new by extending the meaning of "nature" and "matter," already strained beyond endurance, while he clings to the implications of their traditional import long after they have lost their validity. There is no elasticity of mind too great for his audacity, and he gloats like a conqueror over his imaginary triumphs, which are concessions of territory in all but the name. Committed by the very principle of his science to the study of facts and the limitation of speculation, he never sees any more than does his opponent the futility of preserving his mental self-control. He is bent upon one Procrustean act as his antagonist is upon another. He would curtail the growth of knowledge as the other would illegitimately extend it. One will have only the "natural" and the other must add the "supernatural," while each forgets that both terms have long since lost their meaning and opposition.

The residual phenomena that give all this trouble are within the province of psychology. Some of them are actually physical facts and are apparently classified as such, but they purport to come from the

agency of discarnate spirits and their influence on matter, organic and inorganic, and are always associated with what is called a medium; a living human being without whom the alleged phenomena supposedly would not occur. Moreover, there are the additional facts of the observers and their defective accounts of the phenomena. The consequence is that they have to be classed as psychological in interest and character on one side of their occurrence, and this without regard to the question whether they are genuine or fraudulent. If they are fraudulent, we have the problem of criminal psychology, on the one hand, and that of dupes on the other.

There is an intermediate type in which the medium may be abnormal, a neurotic, subject to fits of somnambulism, trance, or multiple personality. In such a case acts may be done that would be ascribed to conscious trickery under other conditions, but which must be qualified as irresponsible if done in a state of trance or somnambulism. It is possible thus, in such phenomena, to reduce the amount of conscious and responsible fraud while we have interesting psychological facts of an important kind for all parties concerned. On the other hand, if any of the phenomena are genuine and are credibly supernormal, whether as mental or physical in character, they have a transcendent importance either as events closely related to illusion or as facts involving decidedly revolutionary conclusions in both physical and mental science. The other types are not disputed in their character. They are admittedly psychological.

The various phenomena which I have in mind as residues of science are alleged raps and knockings, the alleged movement of physical objects without contact, technically called telekinetic, alleged telepathy or thought-transference, alleged clairvoyance or perception of objects and events at a distance and without the ordinary sensory impressions, apparitions, or ghosts, whether of the living or the dead, and alleged mediumistic communications with the dead. I shall include in these the consideration of the ancient oracles as being the source in antiquity of all the phenomena which we now separate into so many types. Their consideration only shows that the claims for the supernormal are not new and that it has only been the progress of a scientific view of things that has displaced the ancient source of mystery, or forced it to veil its identity under other names.

But as the phenomena mentioned are perennial, and as they characterize the annals of the civilized and uncivilized alike, there will be no escape for the scientific intellect from the duty of reducing them to some order and explanation. It matters not what the explanation may be, whether it points to something that transcends the known laws of nature or whether it discovers them all to be products of fraud and illusion. Either one of these conclusions carries a freight of great value to the human race. On the one hand, we cannot afford to allow illusion to propagate itself uncorrected in these democratic times when religion has lost its creed and its power. Those who are inclined to accept every allegation of the supernormal and of the supernatural, so-called, that

eomes along have the ballot and hold the balanee of power, and their soeial and politieal interests will take the hue of their intelleetual and religious beliefs. They require edueation and disillusioning on alleged psyehic phenomena quite as mueh as in economie and politieal institutions. These faets are certainly capable of quite as serious study and explanation as aneient religious rites and ceremonies, and the results can be made fully as helpful as these. On the other hand, if any of the phenomena aetually possess the supernatural eharaeter attributed to them, they are among the most important ever opened to the speeulative vision of man, espeeially if they throw any light upon his spiritual nature and destiny. The aristoeratic attitude of ridicule regarding them will not serve any intelligent purpose. It will only reveal the shorteomings of the man who indulges this spirit. Perseeution is the best eneouragement of life, and the only sane conduct in the case is the careful study of claims that have mueh more strength, even if false, than in the last eentury.

The simple reason for this is the faet that the alleged phenomena are no longer isolated. For centuries eaeh individual told his experienees to his friends and died without reeording them. At no time did he give his experienees scientific credentials or record, and the result was that they were buried in oblivion; or perhaps the few that did get permanent expression were too few to influenee the scientific mind, dependent as it is on quantity more than mere quality of facts. But a body of men to-day and for the last twenty-five years has been colleeting

these experiences and recording them with such investigation as has been possible. It has gathered them from all quarters of the globe, regardless of their genuine or fraudulent character, if the real or alleged facts bore any evidence of being useful to science in any respect whatever. Though these facts may not prove anything supernormal, they suggest it, and make scientific investigation imperative. The records, however, are such as to eliminate many of the objections that are applicable to the isolated narrative. We may disqualify a single experience easily enough by pointing out its exposure to the charges of chance, illusion, fraud, dreaming, defective memory, or misinterpretation. But we cannot so easily break the force of a large collection of such incidents, especially when they agree in those crucial incidents bearing upon the supernormal and have such credentials as would affect a jury in a murder case. We can hardly suppose that any one of the objections named, and much less all of them together, will be applicable to many thousands of cases having a common character related to supernormal faculty, consistently related, and as well accredited as the stories we do believe. We may break each stick in the bundle by itself; but it will not be so easy to break the bundle together. Consequently, with large numbers of coincidental phenomena well supported in their important aspects and bearing at least superficial evidence of an unusual and perhaps supernormal character, we cannot escape the duty to give them serious attention, no matter what the outcome.

Being sporadic phenomena, much more sporadic than unusual physical phenomena, they can be gathered for scientific purposes only over large areas of time and space in order to make them scientifically impressive. The whole world must be their territory and centuries their history in order to assure ourselves of an intelligent view of them. Indeed, we shall have to educate the very sources of them into accurate observers, careful recorders, and disinterested thinkers regarding them. In any case their claims are now too formidable to dismiss them with a sneer. The astronomer neglected the peasant's stories of meteors and ridiculed them until this could no longer be done, and then appropriated the proved fact of them to help him out of his difficulties in his theory of the constitution of the sun's heat. The French Academy would not receive the report of its first committee on Mesmer's work in Paris, packed a second committee to condemn it, published its report, and all to meet the restoration of the subject to enforced scientific attention by Doctor Braid fifteen years afterward. It will be the same with the residual phenomena of mind, whether the conclusion be what is desired or not.

CHAPTER II

THE ANCIENT ORACLES

Modern civilization can hardly appreciate what was represented in antiquity by the oracles unless it be familiar with present-day mediumship and spiritualism. They have the same essential character, though there are differences which distinguish them so sharply that only the philosophic or the scientific mind will discover their identity. The article in the *Encyclopædia Britannica* remarks that it "was a universal belief in the ancient world that there is a capacity in the human mind to divine the will of God," and refers to a saying of Plato in support of the view. Mr. F. W. H. Myers, in his most fascinating article on the same subject, connects the oracles with ancient religion and suggests a connecting link between the past and the present of religion in these phenomena. But it is easy to misunderstand the meaning of any language associating the oracles with the "Divine" and "religion." These terms inevitably have the import of all the ages that have followed the cessation of the oracles and the decay of ancient religions.

"God" stands in modern times for a highly sublimated conception, idealized by all the moral progress that has been achieved by the centuries since the fall of Greco-Roman civilization, and hence represents a being or intelligence without human

limitations and with a will more or less inscrutable according to the standards of man. "Religion" is the worship and obedience of this being, with all the philosophic intelligence and culture of the ages associated with this attitude of mind, the ceremonials of antiquity having gradually lost their significance in the process of change. Hence when we speak of "God" and "religion" to-day we think of customs, beliefs, and conceptions, which have wholly eliminated from their associations all the actions and ceremonies which, in antiquity, actually defined the nature of the divine and of religion. To say that the oracles were essentially related to ancient religious institutions is to state an important truth, but it does not carry with it any certain conception of what the religious institutions of the ancients were. We may even have the oracles fully described to us and learn no clear idea of what "religion" was for those times.

We are all familiar with the anthropomorphic nature of ancient ideas of the "divine," and yet we hardly realize the nature and extent of it until we read their mythology and think of the average ignorance that prevailed. The gods were often deified heroes, often also nothing but deified physical forces, with little difference between the man and nature that were thus deified. The gods had their jealousies, their loves and hates, their human passions, their limitations, and were in every way the capricious beings which such an age considered as ideal powers. The gods, too, were as numerous as the forces or abstract principles that men assumed in the order of

things. There was no such moral idealization of them as appeared in the Judaistic conception of the divine and also in the Christian, taken from Judaism, after it had been reduced to a monotheistic form.

Monotheism never took any serious hold on Greece or Rome. The philosopher Xenophanes attacked the polytheism of his time and insisted that the divine was but one. Æschylus gave expression to the same conception, and so perhaps all the more intelligent men of that period. The philosophers, where they accepted or coquetted with religion at all, were monotheistic in sympathy, but the reaction against the extravagant anthropomorphism of their age tended to carry them over to an impersonal view of the divine. The chasm that separated them from the common mind was almost impassable. Whatever religion the philosopher had was of the dry light of reason, as perhaps is the case in all periods, and dissociated itself from the superstitions of the multitude. There was no disposition to appropriate any of the common ideas and practices, except in deference to social and political expediency. The uneducated classes had their freedom in religious matters while the educated had the government. There was no consciously social function associated with religion. It did not generally have a system of salvation beyond the grave connected with its duties and services, as later religion had. The interest of religion for the ancient devotee was in his daily life and actions and mainly that part of them affecting his personal interests rather than social duties. With an aristocratic government not interested in relig-

ious matters, except as means for protecting its power, there was no reason for reforming religion, and so it was left with its practices among the common people, intelligence and culture identifying themselves with science and art. There was no common life and interest, as in democratic times, between the two classes that made up the community. The superstitions of the one were so revolting that they would not bear the analysis of the other, and the rationalism of the intelligent classes could not be appreciated by the anthropomorphic imagination of those who were governed.

It took another religion to introduce a social and ethical ferment into the every-day life of man. Greek thought never satisfactorily idealized the future, and though it did not like the present it strove to beautify it by art, and in this did not feel the resistance to its accomplishments that pervaded the Christian conception of nature. It was possible to see the excellent side of nature, and as it was better than the insane and purgatorial future, which the belief in a future life carried with it, there was no such repugnance to the carnal life as characterized the conception of the Christian who viewed it with the spectacles of a highly idealized immortality and divine government. The Christian reversed the point of view of the Greek and led to the neglect of the oracles, whose revelations were either of the sordid and carnal type which the ideal would not accept or were of that trivial character which the ideal would dismiss as long as it had any tenacity of hold on human conviction. Consequently the new view, irre-

trievably committed to a golden age after death, to the moral and social equality of men before the judgment of the divine, to the doctrine that personal salvation depended at least partly upon a proper relation to other members of the community, and to the depreciation of the sensuous life as it exalted the spiritual, was qualified equally to destroy the authority of the oracles and to offend the aristocracy of philosophy and politics. In all its vicissitudes and in spite of pagan inheritances this view has sustained its contrasts with ancient religions and was as little qualified to understand the oracles as it was justified in ignoring them, while it strove to convert the power and influence of both philosophy and politics into servants of the people against the tyranny of favored classes. In this it ultimately succeeded, and invoked the intelligence which had no need of oracles while it discouraged their guidance of the ignorant. Though it retained some elements of anthropomorphism in its conception of God it chose a middle ground between the excesses of polytheism and the impersonal hue of a monotheistic pantheism, and in this manner gave such dignity to the divine that its revelations could no longer condescend to the trivialities and equivocations of an oracle.

Greek religion, when it was connected with the oracles, offended æsthetics as much as it did intelligence, and only when it was rationalized in art did it receive any interest for the cultured classes. The consequence was that its rites and ceremonies were left to the ignorant and superstitious, and these were a larger class than in modern times. The ease

with which knowledge is disseminated has extended scepticism and dislike for the "supernatural." But there was less opportunity and no disposition in antiquity to educate the masses, and hence they had for social and political reasons to be left with their religion. This took mostly the form of consulting the oracles or performing rites of sacrifice to appease the angry divinities. Christianity came and had but one medium between the individual and the deity, and, apart from his intercession, each man had to work out his own salvation, so that again the intellectual tendency in its system was to dispense with the oracles.

I shall say nothing of the savage ancestry of the oracles, though they probably trace their lineage to the practices of primitive tribes growing out of ghost and other experiences. The point of interest for the psychic researcher begins with that form of rite and ceremony which represented a somewhat organized effort to consult agencies supposed to be in communication with the divine or deceased human beings. These were especially apparent in the oracles, whose origin is certainly in the twilight of fable. But as culture and intelligence advanced they were either discredited or were left with the ignorant classes to make of them what they could.

That they were the precursors of our modern mediums is evident in the character of their phenomena, though their relation to the religious practices of the time conceals their identity. Moreover, the influence of Christianity to discourage their use, especially as they were associated with the supposed

demoniac possession, has forced them to disconnect their practices from religion and make it a purely mercenary vocation. This is calculated to put them under more careful scrutiny. But ancient civilization depended so much upon the control of the ignorant and superstitious that the identification of the oracles with religion was indispensable and ensured them a power equal to that of the priest. There were temptations, as now, to abuse that power in the interest of various personal and political causes. That there was such abuse is apparent in the scepticism displayed by those intelligent people who were sufficiently impressed with the phenomena to investigate or consult them. Socrates, himself the subject of an apparently external voice guiding him in some of his actions, went to test the trustworthiness of the oracle at Delphi. Crœsus sent messengers to consult the same oracle in his own affairs, but would not trust it until he had tried an experiment to determine its genuineness. Æschylus was aware of the dangers accompanying the interpretation of the oracles; for he puts into the mouth of Io in his *Prometheus Bound* the statement that her sire had "dispatched many a messenger to Pytho and Dodona to consult the oracles, that he might learn from them what it behoved him to do, that he might do what was well-pleasing to the divinity. They came bringing back a report that was ambiguously worded, indistinct, and obscurely delivered." It soon became a proverb even in antiquity that the oracles were ambiguous and unreliable. Any catalogue of their sayings would illustrate this in a large degree. Aristotle,

one of the coolest and most cautious intellects of Greece, had to face the stories of oracular dreams and similar phenomena, and his verdict, showing the scepticism of the educated classes, was that "it is neither easy to despise such things, nor yet to believe them." Sporadic stories might easily be referred to myth or legend, but antiquity was crowded with oracles, and their votaries were too numerous to dismiss every incident with the same answer; hence we may well understand the attitude of men like Aristotle without accepting his tolerant conviction. It seems to have been a fact that many of the best intellects of ancient times accepted the genuineness of some of the oracles after eliminating much for fraud and illusion. Successful instances had their adventurous imitators then as well as now.

This is no place to discuss the nature of Greek religion, but I may briefly indicate that its chief features were found in the functions of the priesthood and in the mantic art. The mantic art was based upon the idea that the divine and human were in close relation and that the advice and aid of the divine could be sought through appropriate means. "Deity and the world of nature and men," says Curtius, "stand, in the view of this devout faith, in inseparable connection. If, then, the moral system which underlies human affairs suffer any disturbance this must manifest itself also in the world of nature. Unusual natural phenomena in heaven or on earth, eclipses of the sun or moon, earthquakes, pestilence, famine, are signs that the divine wrath is aroused by wrong-doing, and it is important that

mortals know how to understand and take advantage of these divine hints.

"For this a special capacity is requisite; not a capacity which can be learnt like a human art or science, but rather a peculiar state of grace in the case of single individuals and single families whose ears and eyes are opened to the divine revelations, and who participate more largely than the rest of mankind in the divine spirit. Accordingly, it is their office and calling to assert themselves as organs of the divine will; they are justified in opposing their authority to every power in the world."

It was the priesthood to whom the interpretation of the signs of nature fell, and the study of omens and sacrifices illustrated this function. Whether this was the most primitive of their functions it is not necessary to decide, but whether it was or not, the priesthood continued this rite down to the decline and fall of ancient civilization. Whatever power they possessed was due less to its political character than to the national reverence for their wisdom and honesty. They became the sole interpreters of the oracles and all that was connected with the mantic art, which was the means employed to establish communication between the divine and human. The priesthood, however, were not the direct agencies for the communications, but were the interpreters of them, and so had to rely upon those exceptionally endowed persons or instruments which could come into closer contact with the divine, and whom we should to-day call mediums.

"The god himself," continues Curtius, "chooses

the organs of his communications; and, as a sign that it is no human wisdom and art which reveals the divine will, Apollo speaks through the mouth of feeble girls and women. The state of inspiration is by no means one of specially heightened powers, but the human being's own powers — nay, own consciousness — are, as it were, extinguished, in order that the divine voice may be heard all the louder; the secret communicated by the god resembles a load oppressing the breast it visits; it is a *clairvoyance* from which no satisfaction accrues to the mind of the seer. This seer or sibyl is accordingly not herself capable of revelation; the things announced by her are as incomprehensible to her as to her hearers; so that an interpretation is necessary to enable men to avail themselves of the prophecy. For this employment those persons and families who, by their administration of his religious worship, stood nearest to the god seemed most naturally qualified; and this is the point at which the mantic art and the priesthood, which originally have nothing in common between them, first enter into a momentous connection."

It is thus apparent what power would naturally fall to the priesthood, and it would be useful to the race in proportion to the intelligence and honesty of its use, and any abuse of the power would be discovered or undiscovered in proportion to the culture of those who appealed to the oracles. It was, of course, hard for any institution to combine intelligently the practices of the mantic art, as handed down from tradition, and the results of growth in

knowledge. The reading of omens comports as little with the study of nature as it was indulged by Aristotle and Epicurus as crossing one's self does with the chemical investigations of the laboratory. The advance of knowledge and of that view of nature which comes from the observation of its regular action, instead of coincidences like those claimed of astrology, must ever lead to the discredit of all such methods of interpreting the course of nature as is supposed to embody itself in consulting omens or resorting to magic. Hence as intelligence advanced in Greece, whatever value had to be assigned to the mantic art, it had to be made subservient to public uses and to the more intelligent interpretation of the world.

We shall see in this the growth of that feature of it which ultimately led to the extinction of the oracles as sources of usable and practical information. In the earlier development of culture circumstances joined mystery with religion, and as that culture advanced it endeavored to harmonize as best it could the weird practices of magic, omens, and sacrifices with the more sober and rational knowledge of science. In the meantime and before the rise of philosophic reflection, when the functions of the priesthood were usurped by laymen, the poets and the philosophers, the priest was the repository of all the useful knowledge that the race had acquired. "Thus the oracles became centres of culture, and that was the source of their power. After the culture of the immigrants and natives of any particular locality had become equalized by means of mutual communi-

cations, other foundations were needed to keep up the superior power once acquired by the priestly families. These they obtained in the first place by taking eager measures in their own interest for the maintenance in their own circle of a scholastic drill, by which great readiness and assurance in answering the questions proposed were secured. If they were questions touching the future, questions which no human being could answer with certainty, it was permissible with sagacious foresight to make the god answer in such a manner that the event could in no case prove him to have been in error. Questions into the decision of which the priests preferred not to enter they might reject on suitable grounds. These, it must be remembered, were by no means always questions to be answered from a knowledge of the future; but as a rule advice and counsel were sought in arduous undertakings, decisions in case of dispute, and in all manner of human difficulties; in all of which even a mere impartial judgment might be of great use to the situation. Moreover, for many the oracle became a blessing, from the mere fact that after a long and anxious time of doubt they were driven to a fixed resolve, which they now cheerfully executed, trusting to the divine sanction. Moreover, the priesthoods were far too clever not to keep up a close and uninterrupted connection with all the more important points of the Hellenic world.

"Not only through the widely spread Appolline priesthoods, but through personal relations of every kind, they had an accurate knowledge of the social condition of all the more important Hellenic places.

They knew the state of party questions before the parties appeared before them; they possessed a clear judgment as to the external dangers and internal difficulties of the single communities; they even had ways and means of seeing through individuals before they took the fate of the latter into their hands." Knowledge obtained in this way might be used or abused, but the priesthoods knew well, at least in the healthier state of their age, that their power and the confidence of the oracle seeker rested upon the extent to which their decisions conformed to truth and justice. When Hellenic civilization lost its primitive firmness and morality the temptation would arise to abuse that power, and hence the scepticism of the oracles which arose in men like Socrates, Crœsus, Æschylus, and Aristotle.

Though there were connecting links between Greek and Roman religions, the latter seems not to have been so closely related to the search for oracular revelations. "The Latin worship," says Mommsen, "was grounded mainly on man's enjoyment of earthly pleasures, and only in a subordinate degree on his fear of the wild forces of nature; it consisted preëminently, therefore, in expressions of joy, in lays and songs, in games and dances, and above all in banquets. Comparatively slight traces are to be found among the Romans of belief in ghosts, fear of enchantments, or of dealing in mysteries. Oracles and prophecy never acquired the importance in Italy which they obtained in Greece, and never were able to exercise a serious control over public or private life."

What it is that turns the religious instinct of one nation to one type of worship and that of another to a different type need not occupy our inquiries. It is for us here only a fact of no special importance in understanding the actual place of the oracles in Greek religion. Nor need we inquire how the oracles came to possess the relative importance given them. That also is for us a mere fact, though we admit that the same general influences in man's relation to nature produced the oracles as well as the more rationalistic view of the mysterious. It is probable that the union of the oracles with the functions of the priesthood was as much due to the need of protecting its power as it was to the interest in the racial religion. The Greek priesthood did not enjoy political power, though its influence was hardly less great than that of the rulers. It was the possessor of the moral and spiritual enlightenment of the community, and when this was threatened by various influences political and intellectual it had only to ally itself with the institutions of the common people to preserve its place in the growing civilization. It thus kept mystery right within the territory of growing knowledge. The oracles in such a situation were the handy instruments of shrewd men as well as of sincere men, and in an unscientific age might easily mingle false and true, sanity and insanity, in indiscriminate confusion.

The poetic temperament of the late Mr. Frederic W. H. Myers has led to a most interesting description of both the nature and the origin of the oracles,

which we may quote as saving the device of a longer history.

"The attempt to define the word 'oracle' confronts us at once with the difficulties of the subject. The Latin term, indeed, which we are forced to employ, points specially to cases where the voice of God or spirit was actually heard, whether directly or through some human intermediary. But the corresponding Greek term (μαντεῖον) merely signifies a seat of soothsaying, a place where divinations are obtained by whatever means. And we must not regard the oracles of Greece as rare and majestic phenomena, shrines founded by a full-grown mythology for the direct habitation of a god. Rather they are the products of a long process of evolution, the modified survivals from among countless holy places of a primitive race.

"Greek literature has preserved to us abundant traces of the various causes which led to the ascription of sanctity to some particular locality. Oftenest it is some chasm or cleft in the ground, filled, perhaps, with mephitic vapors, or with the mist of a subterranean stream, or merely opening in its dark obscurity an inlet into the mysteries of the underworld. Such was the chasm of the Clarian, the Delian, the Delphian Apollo; and such the oracle of the prophesying nymphs on Cithæron. Such was Trophonius' cave, and his own name perhaps is only a synonym for the Mother Earth, 'in many names the one identity,' who nourishes at once and reveals.

"Sometimes — as for instance at Megara, Sicyon, Orchomenus, Laodicea — the sanctity gathers around

some βαίτυλος or fetish stone, fashioned, it may be, into a column or pyramid, and probably in most cases identified at first with the god himself, though, after the invention of statuary, its significance might be obscured or forgotten. Such stones outlast all religions, and remain for us in their rude shapelessness the oldest memorial of the aspirations or the fears of man.

"Sometimes the sacred place was merely some favorite post of observation of the flight of birds, or of lightning, like Teiresias' 'ancient seat of augury,' or the hearth from which, before the sacred embassy might start for Delphi, the Pythaists watched above the crest of Parnes for the summons of the heavenly flame.

"Or it might be merely some spot where the divination from burnt-offerings seemed unusually true and plain, — at Olympia, for instance, where, as Pindar tells us, 'soothsayers divining from sacrifice make trial of Zeus who lightens clear.' It is needless to speak at length of groves and streams and mountain summits, which in every region of the world have seemed to bring the unseen close to man by waving mystery, or by rushing murmur, or by nearness to the light of heaven. It is enough to understand that in Greece, as in other countries over which successive waves of immigration have passed, the sacred places were for the most part selected for primitive reasons, in primitive times; then as more civilized races succeeded and Apollo came — whence and in what guise cannot here be discussed — the old shrines were dedicated to new divinities, the old sym-

bols were metamorphosed or disappeared. The fetish stones were crowned by statues, or replaced by statues and buried in the earth. The sibyls died in the temples, and the sun-god's island holds the sepulchre of the moon-maidens of the northern sky."

Legend and history make Dodona the oldest seat of Greek oracles. There was a temple there, and Jupiter was the deity to which it was dedicated. The god was supposed to dwell in an old oak at that place, and various accounts indicate that his revelations were through the rustling of the leaves of the tree, or the resounding of the wind in the tripod that accompanied the institution of the oracles. There seems to have been no sorceress as a medium for the god, but only the priestly interpretation of physical signs by which the future was foretold. It was at a later period that the revelation took the form of mediumistic speech. The Dodonean oracle was an interpretation of the phenomena of nature, and apparently grew out of ancient tree worship. The oak of Shechem, where Jacob buried his false gods with their earrings, and the groves of Beersheba and other places of Judaistic note, were probably indications of the same worship in Palestine, and the determined persecution which it received at the hands of those who made the Old Testament was the means of substituting a purer religion in its place. But these older types sought in the capricious phenomena of nature the indications of divine interposition in the affairs of man or the means of forecasting events of interest to the individual or the nation.

The oracle of Delphi, however, was by far the most

celebrated and the most important. This was the oracle of Apollo. "It was situated about six miles inland from the shores of the Corinthian Gulf, in a rugged and romantic glen, closed on the north by the steep, wall-like cliffs of Mount Parnassus, known as the Phædriades, or Shining Rocks, on the east and west by two minor ridges or spurs, and on the south by the irregular heights of Mount Cirphis. Between the two mountains the Pleistus flowed from east to west, and opposite the town received the brooklet of the Castalian fountain, which rose in a deep gorge in the centre of the Parnassian cliff." The origin of the oracle is only legendary, and it extended its services down to the fall of ancient civilization. Its method was quite different from that of Dodona. The oracles were delivered by the voice, and required the services of both a priest and a medium, if we may so name the mode of communicating with the divine. As in similar phenomena of modern times the prophetess went into a "trance," feigned or real, and the communications were delivered in incoherent utterances which had to be interpreted by the priest or by those who came to consult the oracle. Doubtless the methods of interpretation were affected by traditional practices and arbitrary meanings put upon the deliverances to suit the necessity of some answer.

This oracle was consulted by men of all stations in life, private or public. It was a most frequent source of counsel in matters of state policy and especially regarding war. No state, it seems, would go to war without consulting the oracle. The hopes

and expectations created by its success inevitably imposed heavy obligations upon its services and led to methods that have made a by-word of the "oracular" in modern times, and even in the more intelligent of Greek thinkers. Human nature, depending upon the divine or upon the direction of agencies in another world instead of upon its own resources, demanded of the oracle counsels that the wisest could hardly be expected to give, and the temptation was open to abuse both in the communications and in the interpretation of them. The various influences that reduced the place of religion in the national life and substituted philosophy for it forced the oracles to give enigmatic answers to inquirers, and they lost the respect of the intelligent and retained only that of the superstitious, only a trace of their surviving interest and power being found in the Neo-Platonists. The celebrated deliverance to Crœsus, when he inquired whether he should go to war, that a great nation would be destroyed, was ambiguous enough to lead him to his own destruction. The ambiguity of the answers may often have been due as much to ignorance as to studied deception; but whether honestly or dishonestly the reputation of the oracle had to be sustained, and with the growth of natural knowledge and of scepticism the purported communications with the divine were scrutinized more carefully until the whole system passed away under the ægis of Rome.

In spite of the final degeneracy of the oracles into real or apparent fraud and illusion they bore the reputation of exhibiting phenomena which invoked

the respect and consideration of many able minds. Plato gave them an important place in both his Republic and Laws, his ideal and his practical state. As many of the oracles were supposed to be delivered in dreams and clairvoyance in some form, with a real or apparent accompaniment of oracular phenomena, even Aristotle admitted, reluctantly, perhaps, the existence of the supernormal. The Neo-Platonists dabbled in magic and theurgy, and their chief representative, Plotinus, experienced trances in which he thought he saw more deeply into the nature of things than his normal consciousness would permit. Plato thought that madness was the condition of discovering ultimate truth. It is possible, or even probable, that men did not discriminate carefully between what was the result of priestly interpretation and what was oracular deliverance in thus accepting a genuine character for some of the phenomena, but in the widely spread knowledge of these phenomena, not only in Greece but also in all nations, it would not be surprising to find some of them claiming the respect even of the philosophers; and even the materialist in the Epicurean school admitted sufficient value in dreams to assert the existence of the gods upon them, though they placed them where they could not act on the physical order of the world.

The sentiment of historians, ancient and modern, seems agreed that, on the whole, the influence of the oracles was for good. There will be no disputing, in this age, that they were associated with much that was dubious and absurd, if not positively harmful. But their practices yielded to the progress

of knowledge and were identified with the best aspect of Attic and Dorian religion. They were especially influential in uniting Greek institutions, and whether in light or darkness did something to preserve the poetic side of human life. If they had not, they would have probably not survived the earlier form of their manifestation. Delphi survived to the last because it was better adjusted to the spirit of Greek religion, and in this it represented a conflict between the new and the old conception of the gods. It represented a spiritual communion with the divine as opposed to the older physical messages of Dodona. Apollo, the symbol of light and eternal youth, supplanted the colder majesty of Jupiter, and wherever art in sculpture, painting, and poetry could celebrate the triumph of a better over a ruder age, it paid its homage in temples, altars, and gifts to the oracles.

"In the new temple at any rate, as rebuilt in historic times," says Mr. Myers, remarking on the victory of the Delphian over the Dodonean oracle, "the moral significance of the Apolline religion was expressed in unmistakable imagery. Even as 'four great zones of sculpture' girded the hall of Camelot, the centre of the faith which was civilizing Britain, 'with many a mystic symbol' of the victory of man, so over the portico of the Delphian god were painted or sculptured such scenes as told of the triumph of an ideal humanity over the monstrous deities which are the offspring of savage fear.

"There was 'the light from the eyes of the twin faces' of Leto's children; there was Herakles with

golden sickle, Iolaus with burning brand, withering the heads of the dying Hydra, — 'the story,' says the girl in the *Ion* who looks thereon, 'which is sung beside my loom;' there was the rider of the winged steed slaying the fire-breathing Chimæra; there was the tumult of the giants' war; Pallas lifting the ægis against Enceladus; Zeus crushing Mimas with the great bolt fringed with flame, and Bacchus 'with his unwarlike ivy wand' laying another of Earth's children low."

But neither art nor their actual services to Greek civilization could save the oracles. They had their darker as well as their brighter side. It was not their ambiguous answers that decided their fate alone. Culture and knowledge made their revelations too trivial and ridiculous to inspire the confidence of the educated classes, no matter what they admitted of their supernormal phenomena. The universal reliance upon them brought every class to them for instruction and guidance, and the ineradicable subjection of the Greek mind to external nature in its philosophy, its art, and its religion drove its population to any and every source for providential aid. The oracles were the only accepted way to penetrate the mysterious veil that hides the supernal from the terrestrial world, and in bringing all classes of the population to their altars for every conceivable counsel and assistance, they debauched their own influence; and this, with the dubious nature of many of the responses, set the pace for their decline. The questions propounded to the oracles and found on tablets uncovered from the ruins of Delphi reveal the kind

of guidance sought by worshippers and seekers after supernatural help. Plutarch, who lived at the end of the first century under the Emperor Trajan, wrote an essay on the "Cessation of the Oracles," in which he remarked this unpleasant characteristic of their performances. In conversation with some friends on the question of why the oracles had disappeared, he puts into the mouth of Didymus Planetiades, the Cynic, the following vigorous interruption of their dialogue.

"Ho, ho! A difficult problem, truly, one demanding much investigation, is what you come to bring us; for it were a wonder, when so much wickedness is spread abroad, if not merely Modesty and Shame (as Hesiod said of old) should have abandoned mankind, but if the divine Providence should not have packed up its oracles out of every quarter, and taken his departure! On the contrary, I propose to you to inquire how it was that oracles did not come to an end long ago, and why Hercules did not for a second time (or else some other of the gods) steal away the Tripod, all bewrayed as it was with filthy and impious questions that people propound to the deity; while some make trial of his cleverness, as though he were a sophist, others tease him with questions about treasure-troves, successions to property, and illegal marriages; so that Pythagoras is most signally confuted in saying that men are then at their best when they are going to worship the gods: in such way, those very thoughts and passions of the soul, which it were but decent to disclaim and to hide, if one's elder should be present, these same thoughts

do they carry naked and fully exposed into the presence of the gods."

But it was the rise and progress of intellectual culture represented by philosophy that did more to cause the decline of the oracles than all other influences. Some have tried to trace it to the decline in population, and Plutarch considered this. But he called attention to the fact that the oracles were still proportioned to population, but that they were not flourishing as they had been in the earlier period. No doubt Christianity and its attitude toward demoniac possession and alleged communications with the dead had exercised a powerful influence in this direction. If the philosophic movement and its scientific spirit as represented in Aristotle had taken up the subject instead of disparaging it, the oracles might have been longer in perishing, assuming that anything of scientific interest would have been found. But it was the cautious and sceptical attitude of philosophy that helped to cause their disappearance. The Greek reflective mind saw in the cosmos a fixed order, and in the reaction against polytheism, though it accepted a monotheistic view in the person of some of its best men, it placed, usually back of Jupiter, an agency which subjected to itself the will of all the gods. This was Fate, a name for an impersonal law and order which bound even the powers of the divine to its decrees. It was only a way of deifying Nature, or saying that personality had no place in its ultimate regulation. In the reign of polytheism men conceived the cosmic order as more or less capricious, at least, in some of its aspects. Whatever they ascribed to

fate, they believed in the influence of the gods in the affairs of men, and sought to obtain their aid and interference through the oracles. They placed little or no reliance upon their own powers, but sought in every emergency the interposition of the divine.

The Greek lived ever in the consciousness of external restraints upon his liberty. He pined for freedom, natural and political, and looked upon nature as he looked upon a tyrant; he sought to appease its anger by sacrifices, when he was religious, and either taught Stoicism or resigned himself to despair or a hopeless fate, when he was not religious. But before he had reached this condition in his civilization, and just as the rising scepticism was beginning to dissolve ancient institutions, a new philosophy arose which, if it did not save Greece, remained for a later age, and set up a rival influence to the oracles that dispensed with their services to man. It was the idealistic movement initiated by Socrates and developed by Plato and Aristotle. Previous speculation had been cosmological or cosmocentric; that is, seeking the causes and meaning of things from without, and presenting no opportunities for man to effect anything except by obedience to external powers. Man's chief virtues were not self-initiative and self-reliance, but obedience and submission. His politics taught him the same duties. The external world ruled his destiny and actions, and, if fortune did not put happiness in his way by accident, he could only mourn his ill luck and endure his sufferings. Socrates turned man's reflections upon himself. He made philosophy anthropocentric instead of cosmocentric, and inspired

the individual with self-reliance and self-confidence. The world was to be seen from within and not from without. What man obtained he won by his own efforts, it may be, against the adverse fortune of nature itself. He might be more than a Stoic. He might subject nature to himself instead of being its slave. He was to find his salvation from within and not from without. He must rely upon himself and not upon the gods. It took many centuries, of course, for this implication to work itself out into practical life and ideals, but it was there in the inception of the Socratic doctrine, and, when this independence of external nature united its tendencies with science and art in the domination of the human mind and taste, it dispensed with the need of oracles for seeking the aid of unseen forces. Man studied the laws of nature, and could regulate his own life and make his own predictions. Oracles, sacrifices, and religious rites were not necessary. Every man could be his own oracle, if he would but have knowledge.

"Even while Polygnotus," says Mr. Myers again, "was painting the Lesche of the Cnidians at Delphi, a man was talking in the Athenian market-place, from whose powerful individuality, the most impressive which Greece had ever known, were destined to flow streams of influence which should transform every department of belief and thought. In tracing the history of the oracles we shall feel the influence of Socrates mainly in two directions: in his assertion of a personal and spiritual relation between man and the unseen world, an oracle not without us but within, and in his origination of the idea of science,

of a habit of mind which should refuse to accept any explanation of phenomena which failed to confer the power of predicting those phenomena or producing them anew. We shall find that, instead of the old acceptance of the responses as heaven-sent mysteries, and the old demands for prophetic knowledge or for guidance in the affairs of life, men are more and more concerned with the questions: How can oracles be practically produced? and what relation between God and man do they imply? But first of all, the oracle which concerned Socrates himself, which declared him to be the wisest of mankind, is certainly one of the most noticeable ever uttered at Delphi. The fact that the man on whom the god had bestowed this extreme laudation, a laudation paralleled only by the mythical words addressed to Lycurgus, should a few years afterward have been put to death for impiety, is surely one of deeper significance than has often been observed. It forms an overt and impressive instance of that divergence between the law and the prophets, between the letter and the spirit, which is sure to occur in the history of all religions, and on the manner of whose settlement the destiny of each religion in turn depends. In this case the conditions of the conflict are striking and unusual. Socrates is accused of failing to honor the gods of the State, and of introducing new gods under the name of demons, or spirits, as we must translate the word, since the title of demon has acquired in the mouths of the Fathers a bad signification. He replies that he *does* honor the gods of the State as he understands

them, and that the spirit that speaks with him is an agency which he cannot disavow."

An "external" voice guided Socrates and served him as a personal oracle, but it did not tell him what he should do. The utmost it did was to warn him in critical situations as to what he should not do. The actions that were to make up his natural life were left to his own judgment, and the communication with unseen forces limited to restraints upon him in necessary and important crises. This power he obtained by knowledge of himself and things, the old oracles having been used as a corrective of ignorance. When Socrates went to consult the oracle of Delphi to test its character, that shrewd student of human nature answered in most pertinent language, "Know thyself," and in that counsel signed its own death-warrant. So apt to the life and opinions of Socrates was this oracular response, that one would wish to believe it mythical, but it seems to have been historical, and it reflects the intelligence of that agency which had governed the destiny of Greece for so many centuries. Had it foreseen the consequence of its own response, it would either have withheld its advice or joined with applause in the movement which brought man into a better knowledge of the laws of nature and his relation to it with the independence which his knowledge of himself brought with it. In any case, the scientific spirit emancipated man from the fear of the gods, which had so long held him in bondage. This fear and consciousness of their capriciousness was such a nightmare to Epicurus and Lucretius that they bent all their energies to put

them out of all providential relations to man and the world; but they offered no philosophy which could supply man with an ideal or confidence in himself for struggle and achievement, and much less a divine with which each man might commune without consulting the oracles.

CHAPTER III

CRYSTAL VISION: HISTORY

Crystal gazing, as it is called, is perhaps nearly as old as the consultation of oracles, and was perhaps as often sought as other agencies to obtain supposed knowledge of the unseen, present, past, or future. But of this in its place. For the present we must know what crystal gazing is.

Crystal gazing is the simple act of looking into a crystal, glass of water, polished stone or wood, or other surface capable of reflecting light, with the consequence that various types of apparitions or hallucinations are produced. Sometimes an analogous phenomenon is produced by holding a shell to the ear, when auditory hallucinations occur. But most frequently the phenomena are visual effects of looking into a crystal, a mirror, or polished surface. What they are and what they mean will be the subject of later reflection. They are, however, phenomena of a wholly unpredictable character and apparently irrelevant to the cause which produces them. We have no *a priori* reason to expect that looking at a polished surface will produce such effects, and, if we had, we are not able to predetermine what those effects will be. They are altogether capricious and without suggestiveness, as yet, of the real agency that gives rise to them. All that we know is that for thou-

sands of years peculiarly constituted persons have had the power to produce hallucinations of a certain kind in themselves by gazing into crystals.

For the history of crystal gazing I shall have to depend almost wholly upon the material collected by Miss Goodrich-Freer, in her article in the *Proceedings* of the Society for Psychical Research, and much of it shall be told in her own words. Some of the material can be found in Mr. Myers' *Human Personality and Its Survival of Bodily Death.*

Its history, as I have remarked, is very old. The practice of it in some form was known three thousand years ago, and traces of it are found in Assyria, Greece, Rome, China, Japan, India, and possibly in some of the South Sea Islands. It appeared in the middle ages and reached its highest development in the sixteenth and seventeenth centuries, "finding its exponents among the learned physicians and mathematicians of the Courts of Elizabeth, the Italian princes, the Regent Catherine de Medici, and the Emperors Maximilian and Rudolph." It was used in these periods as an art of divination, one among the other forms of ascertaining what was not normally revealed or known.

"Among the Greeks," says Miss Goodrich-Freer, "various methods of divination by reflections on glass or water were used.

"1. Hydromancy. This was practised chiefly at Patræ, a city on the seacoast of Achaia, where was a temple dedicated to Demeter. Before the temple was a fountain in which were delivered oracles, very famous for the truth of their predictions. These

were not given on every account, but concerned only the events of diseases. The manner of consulting was this: they let down a mirror by a small cord into the fountain, so that the lower edge might just touch the surface of the water, but not be covered by it; this done, they offered incense and prayers to the goddess, then looked upon the mirror, and from various figures and images represented in it made conjectures concerning the patient.

"2. Lecanomancy, divination by a bowl containing water or a mixture of oil and wine. The Scholiast upon Lycophron believes this method to have been practised by Ulysses, and to have given occasion to the stories of his consultation with the ghost of Tiresias.

"3. Catoptromancy, in which mirrors were used without water. Sometimes it was performed in a vessel of water, the middle part of which was called *gaster*, and then the divination termed Gastromancy.

"4. Gastromancy. Glass vessels were used filled with clear water, and surrounded by torches. A demon was invoked, and a boy appointed to observe whatever appearances arose by the demon's action upon the water.

"5. Onychomancy, 'performed by the nails of an unpolluted boy, covered with oil and soot, which they turned to the sun, the reflection of whose rays were believed to represent, by certain images, the things they had a mind to be satisfied about.'

"6. Crystallomancy, 'performed by polished and enchanted crystals, in which future events were signified by certain marks and figures.'"

We can well understand from such performances in those ages what incidents would make the scientific mind chary of an interest in oracles. In India mirrors were used, and in some instances castor oil was poured into the hands of a child, who was expected to see visions of spirits and demons. In Polynesia, a hole was dug in the ground and it was filled with water, and the priest looked into this to discover the authors of thefts. Some Indians make their patients gaze into the water, in which they are supposed to see pictures of the food or medicine good for them. Among the Apaches the crystal was used to discover stolen property.

Whether Joseph's cup was used for divination, as it was used by South Sea Islanders, is not assured, but we may suspect that Urim and Thummim was the result of practice in crystal vision. This suspicion is supported by the reference in the Persian poets to the "Cup of Giamschid, in which could be seen the whole world and all the things which were doing in it." Among the Romans Varro "tells a story of a child who was consulted as to the war of Mithridates, and children, we learn, were consulted by Fabius. It is also said that a child foresaw, by reading in a mirror, the issue of the contest between Severus and Tullius Crispinus, and revealed the prophecy to Didius Julianus, by whom the oracle was consulted."

Casaubon tells a story of a monk putting a vase of water in the hands of a man who came to him, and the latter saw visions as a consequence. The Specularii were evidently named from their habit of inquiring into the future by the aid of a mirror, and seem

to have had a large following in the middle ages. Thomas Aquinas mentions the phenomenon and attributes it to the Devil, but it continued down to the sixteenth century in spite of its condemnation. In the struggle between Francis I and Charles V the action of the French was said to have been influenced by a magician discovering in the reflections of a mirror the progress of events in Milan. Pico Mirandola, though a foe to astrology, admitted the fact of crystal visions. Aubrey refers to the practice in Italy, and the Earl of Denbigh mentions an observation of it in Venice. Bodin, an eminent lawyer in Toulouse, refers to it.

But it was John Dee who experimented and wrote most voluminously on crystallomancy. He was born in London in 1527, became a Fellow of Trinity College, Cambridge, and a mathematician of some repute. Some of his writing on Euclid, the reform of the calendar, and other matters are still extant. He was somewhat favored by Queen Elizabeth, and was appointed Chancellor of St. Paul's, but on the accession of James I he fell under suspicion and retired. He died in 1608.

He experimented in crystal vision with a boy named Kelly, about whom little is known except that he had a criminal character. This fact throws doubt upon the genuineness of the visions, which purported to represent in many cases discarnate spirits, though none were ever identified. It does not matter, however, whether the boy could be trusted or not, as the history of the art does not involve the genuineness of any of its phenomena, but the fact of its practice.

It is, of course, probable that the very abnormal character of the boy was favorable to the production of crystal hallucinations, and we should have no difficulty in supposing their genuineness, though we had no criterion to distinguish between imagination and hallucination, on the one hand, and lying and hallucination on the other. There are some incidents reported in Dee's account of the experiment that would class the phenomena with the tricks of a "naughty boy."

Some interesting facts and illustrations of crystal gazing are recorded by Boissard, in which we have the usual elements, — the mirror, incantations, and child seer; and one of the instances given is noteworthy as an example of clairvoyance, rather than of the spiritualistic flavor of the Dee stories.

"A man having committed murder is fleeing from his country. On the way he goes to a magician for news of his wife. Incantations are performed, a child is called, and, looking in a mirror, describes a room, a lady, the details of her dress. She is flattening something in her palm, and laughs and talks with a young man who sits by.

"The husband recognizes his wife, and the room she occupies, but not the young man, and, seized with jealousy, returns at the risk of his life to a village near home, whence he sends a messenger to his wife desiring an interview. The lady arrives, much rejoiced at the unexpected meeting, and, on being questioned, gives an account of the scene described, which agrees in every particular, even as to the dress she was wearing at the time. The mysterious young man

turns out to be the husband's brother, for whom she was preparing a plaster which she flattened between her hands."

Revelation like this might have its uses in watching the integrity of the family, but why did so capricious an informer as the crystal hit upon this relevant incident and not betray the murderer? The trouble is that the incident is reported from an age and possibly by persons whose judgment cannot be trusted. We may have only the opinions of the witness and not the exact facts in the case. But true or false, the incident probably reports truthfully enough the habits of the age, and that suffices to show the persistence of the phenomena under review.

Another story reports a like piece of detective work. "De l'Ancre gives a somewhat similar story of a jealous husband, to whom a magician, reading in a glass, describes a scene which induces him to return home at once, to find that his wife had broken her arm, which had been set by a surgeon monk, the sight of whom had caused so much unnecessary anxiety." Ben Jonson mentions the art, and a Mr. Compton, said to have been a physician of some note, proved to a patient that he had power to descry in the crystal things going on at a distance, if the report of his experiment can be accepted. A later and, perhaps, more authentic example of crystal gazing is given by Saint Simon (1675-1755) in his Memoirs. He states that a crystal gazer told the Duke of Orleans of the fate of the princes through whose death he obtained the position of Regent of France. The vision was by a young girl and by means of a glass

of water. Mrs. De Morgan, wife of Professor De Morgan, the logician, at Cambridge University, in comparatively recent times, reports her knowledge of the phenomena. She remarked that in some cases it produced something like a hypnotic condition. This apparently, however, is not general.

In more recent times attention has been called to its occurrence in modern Egypt, and there was some discussion of it in the now extinct serial called the *Zoist*, with indications that the phenomena created some excitement in Lancashire about the middle of the last century (1850). "An interesting experiment, made in 1869, has recently been recorded by Mr. Dawson Rogers (*Light*, March 16, 1889). He relates that he put a crystal into the hands of a lady, to whom its use was quite unknown, who, after gazing into it a short time, minutely described a scene, in which a lecturer, apparently an Englishman, was addressing an audience, while behind a chair stood the spirit of a North American Indian, who seemed, to some extent, to inspire his discourse. Some months later the lady was by chance introduced to the United States consul at Trebizond, whom she recognized as the subject of her vision, and who believed it to refer to some occasion when he had given an address in that town. He also stated that other Spiritualist seers had given similar descriptions of the Indian spirit."

This last incident is one that purports to have some authenticity and intimation of supernormal knowledge, just as do many of the historical and traditional instances. Unfortunately, it does not seem to have had any such record as is necessary to impress

the scientific mind, since it waited for twenty years to get on paper, and memory may have distorted the facts beyond recognition. But this is no place to examine its credentials, as every scientific man can do that for himself. I am interested in its recent character and the fairly authentic report of the incident as a whole, even though the important details should prove untrustworthy. True or false, it represents well enough the nature of these reputed phenomena from the earliest times, and if it should be acceptable as containing actual clairvoyant knowledge, though it is not evidentially valuable, it would render credible some of the marvellous stories of antiquity, whose truth need not be accepted as told us to admit their genuineness as psychological facts, though distorted by time and misinterpretation.

I doubt not that further inquiries by careful students would unearth much more than has come to the attention of the few whom I have here quoted, as such stories as have survived the fate of the "supernatural" in the struggle with scientific scepticism are only surface indications of what was perhaps much more plentiful than we now know. At any rate, we have given sufficient evidence that the phenomena of crystal visions are older and more numerous than the average man would even suspect, and that suffices to show that any claims now made for their reality and scientific interest are not to be contemned on the ground that they are illusory claims. They seem to have a history and lineage quite as important as any of the beliefs that were associated with their occurrence. What they mean we may not know, but

this is no reason for not trying to ascertain it. We should never have known anything about physiology or psychology, if we had not studied their residual phenomena.

CHAPTER IV

CRYSTAL GAZING: EXPERIMENTS

The present known facts of crystal vision are no less like a Walpurgis night's dream than are those which tradition has brought down to us, though we have recorded them in a much more scientific spirit, in so far as there has been any opportunity for it. The great defect of all the work of antiquity is that it reported so little and recorded less. The properly scientific spirit did not exist until very recent times. This spirit concerns itself with facts regardless of theoretical explanations and consequences. It does not first determine the value and meaning of a fact, and then save it, but saves it with or without any perceived importance. Antiquity had no such morals. Where it interested itself in exceptional facts at all, it was the "supernatural" that induced the preservation of them and only such as seemed to confirm that belief. The philosophic mind, perhaps in fear of disturbing the stability of its theories, would not notice any of them, significant or unsignificant. Ancient philosophy ignored all it could not explain consistently with its superficial theories, and hence all exceptional and residual phenomena escaped its alembic.

The same spirit is true of certain schools to-day. They cannot bear the light of facts which disturb the course of their dreams. They will accept only one will-o'-the-wisp, and that is the "natural." But

science will have the facts and adjusts its theories to them, and records these facts conscientiously, regardless of its wishes, and searching for what it does not obtain. The consequence of this difference between ancient and modern times is that we have a more accurate knowledge of what actually occurs. All that comes to us of ancient times consists of the facts, real or supposed, which were of special interest or were supposed to be remarkable. The facts which might have thrown light upon the whole mass of phenomena were treated as negligible, and we have for modern perusal a uniform report of miraculous events which are as incredible as most of ancient lore steeped in mysticism. And knowing, too, that antiquity never knew how to report facts, but only theories and interpretations, we might even discount their commonplace events. All that comes to us is but an evidence of a resemblance between the past and the present in their general character, and it is left to us to determine the real nature of the past by what we can ascertain of the present.

In recent years, and especially since the founding of the *Society for Psychical Research*, the interest in such phenomena has so increased that a fair record of the facts can be obtained wherever there is any realization of their importance. But not many have yet experimented with them. The consequence is that all explanations of them are still held in abeyance until we know more about the conditions of their occurrence and the characteristics that determine them. By making such records as have been made, and without discriminating, as former ages did, between those

that had a practical or supernormal and those which had no such importance, we have found that many of them are traceable like many other phenomena to subconscious mental activities and memories thus brought to the surface. It is this fact which gives them a scientific interest not observed by the ancients, and at the same time connects them with the known phenomena of mind. I shall have more to say of this point as the examination of them proceeds. I merely call attention to the circumstance as an evidence of the value attaching to scientific observation and records of *all* that occurs, and not merely the more striking facts which superficially indicate supernormal events.

The history and associations of crystal gazing show a belief that its phenomena are of the "supernatural," or what psychic research has preferred to call the supernormal, to distinguish merely that the facts are not explicable in the ordinary way. But in what is to be said of them here there is to be no implication whatever that they are even supernormal. We shall find that many of the phenomena are not that in any respect, however curious or inexplicable they may be. The appearance of their supernormal, or even "supernatural," character in past history was due entirely to the neglect of those instances which were resurrected memories of the seer or crystal gazer. We have learned to observe these as carefully as we do the more inexplicable instances, and the result is a better articulation of the facts with our existing knowledge.

In this chapter I shall largely confine myself to

the quotation of instances with such comments as will make their general character clear. It will not be easy to adopt any hard and fast classification of them, as the different types often interpenetrate. But there are certain classes of them that are fairly distinct. They are such as are evidently the resurrection of past experiences, whether recognized or not, such as are the product of mere fancy or imagination, and such as purport to have some supernormal characteristics, whether telepathic, clairvoyant, or apparently messages from the discarnate. I shall endeavor to select the instances with this general classification in mind, though there may be some instances in one or the other of these types that do not have their real nature assuredly ascertained. I shall select first my own experiments with a lady whose name I have to conceal. She is the wife of an orthodox clergyman on whom I reported to the Society for Psychical Research some years ago. I had received from her a narrative of many coincidental experiences, some of them at least apparently supernormal, and it occurred to me that I should try crystal gazing with her. She consented and made notes of exactly what she saw. I give the list in full, without any comments as to their character until they have been given. They occurred in 1895 on dates mentioned in the record. I shall call the lady Mrs. D.

1. *Resurrected Memories*

February 12th

1. An iceberg floating in the water.
2. A sunset view, with the observer looking over

a hill upon a bank of clouds surrounding the setting sun.

3. A human head lying on a pillow and with the mouth wide open.

4. The face of Mrs. D.'s mother.

5. A woman and child lying in bed with face uncovered and bedclothes pulled up to the neck.

6. An interesting and complicated scene comprising a house resembling one in which a relative of Mrs. D. lived and which was partly concealed by a ledge of cliff rocks that were not connected with this relative's house; one gable end of the house seemed to have fallen in or to have been cut open, and various people, including men, women, and children, were coming out through this opening and returning into it. To the left of the house were two tall objects like posts. No faces were recognized in the vision of the people.

7. The entrance to a cemetery, which resembled the cemetery known by Mrs. D. at her old home in Ohio. But the appearance of it, beyond the gate and wall with some of the tombstones and monuments, represented it as different from what it was when Mrs. D. knew it.

8. A person kneeling before a covered bier, and a face looking over the bier toward the one kneeling before it.

9. A face with a large nose and thin sunken lips.

March 20th

10. The face of a Mr. X., who had been Mrs. D.'s pastor in P——, Ohio, and whom Mrs. D. had not

seen for fifteen years until within two or three years of date of vision, and then had frequently seen him since. But he appeared as he had been known in Ohio. When the face appeared, the eyes were closed, the mouth open, and the teeth gnashing. The vision was not very clear at first, but when it developed into distinctness Mrs. D. involuntarily exclaimed: "Why, Mr. X." But when the crystal was turned the face vanished quickly and other unrecognized faces took its place. Before Mr. X.'s face appeared, however, there was a slight picture of a cemetery which could be described only as an indistinct dream.

April 6th

11. A lady playing a piano.

12. A lady holding an infant, and a child near by looking at the infant.

13. A street with pavement and houses, and a child knocking at a white door.

14. A lady standing at the left of an open trunk, holding up the lid with the *right* hand and stooping over to take something with the *left* hand. The position seemed very unusual to Mrs. D.

15. A little boy holding a baby in his arms.

16. A child lying asleep on a bed.

17. A man lying on a bed with a diamond stud in his shirt bosom, and his head concealed from view by the headboard. Behind the bed stood a mirror or screen, and on the wall hung a picture.

18. A man propped up in bed by a pillow and trying to write.

April 8th

19. A landscape representing a field, and cow-path entering under a pair of bars into another field, with trees, bushes, and stones on the right side of the bars.

20. A most interesting instance of a room with tiling on the floors and on one of the walls. The other wall was in shadow, apparently caused by streaming sunlight passing through a colored glass window deeply set in the wall near the corner of the room. Into this stream of light suddenly flew a dove. The scene was a very brilliant one and resembled a fine painting of a corner of a mediæval castle or church. The tiling on the wall had cross marks in the pieces.

21. An abrupt, rocky, and dark cliff, somewhat resembling an island, with clefts at the left hand; through these the sun shone upon some water and in the face of a man who was in the act of rising from his lying posture.

22. The head and face of a man wearing a bushy beard and hair.

23. A bridge across a moat or canal with shipping and houses beyond, such as are often seen in large cities.

As the visions did not represent any evidence of the supernormal and as Mrs. D. experienced a strong tendency to go into a sleep or trance when she looked into the crystal she resolved to discontinue the experiments. The mere description of the incidents suffices to suggest the origin of the visions, which were as clear as reality. On being questioned at the

time Mrs. D. could not recall experiences that would account for any of the instances as resurrected memories, except those which explain themselves as that. It is apparent that some of them are mosaics of different experiences which never occurred as wholes according to the representation of the crystal. It appears that the visions were spontaneous fabrications of the subconscious action of the mind, based upon imperfectly reproduced memories.

That this is the probable explanation is apparent in the most interesting one of all of them, namely, the twentieth, that of the church, sunlight, and dove. Mrs. D. could remember no picture that would suggest it and had not been in any gallery where a similar picture might be seen. I have seen in a European gallery one quite resembling it, except in the incident of the dove flying in the sunbeams. When Mrs. D. indicated that she could recall no picture like it, Mr. D. spoke up and said that they had a Bible, and had had it for a long time, on which was just such a picture, a dove in rays of light. Mrs. D. then recalled the book, but could not remember that she had noticed or thought of the picture. But granting this source of one or two features in the vision there were those not suggested by the picture on the Bible, and hence we have indications of a mosaic either of other forgotten memories or of fabricated scenes, such as the imagination will produce in dreams.

Two other visions have a coincidental interest, that referring to the cemetery in Ohio, No. 7, and that referring to a man propped up in bed and trying

to write, No. 18. Some six months after this vision, Mrs. D. visited her old home in Ohio, and remembering what her crystal visions were and having found a postal card soon after the occurrence of No. 18 saying that her brother was ill and propped up in bed trying to write just about the time the vision took place, she resolved to go and see the old cemetery; especially as she ascertained from her sister that the brother had not been expected to live and that they had been thinking of his possible burial in this cemetery, which, by the way, was not the family cemetery; this being another one now in a dilapidated condition. Mrs. D. went to see the cemetery, and was surprised to find it as she had seen it in the crystal. The changes apparent in the vision had actually taken place since she had seen it some years before.

These instances are the only ones representing coincidences that suggest telepathy, though they are far from being in any respect evidence of it. They suggest it because two or three features of the two visions were actually in the minds of Mrs. D.'s sister and brother about the time of the visions. But we should require much more to convince us that there was anything supernormal in the phenomena; especially when the others bear such apparent marks of being mosaics of memory.

Another experience of Mrs. D. which was not a crystal vision was so much like it that it should be quoted in this connection, because it throws light upon the probability that the incidents that I have narrated were resurrected memories unrecognized. I quote

my account of it given in the article already indicated.

Mrs. D., living in Brooklyn, used often to have an apparition or visual hallucination of a bright blue sky overhead, a garden with a walled fence, and a peculiar chain pump in the garden situated at the back of the house. Mrs. D. attached no significance to the vision, but took it for one of the many automatisms that occurred almost daily without the crystal. But after this experience she paid a visit to her old home in Ohio, and accidentally made the acquaintance of a lady who invited her to take tea with her. She went, and after tea remarked that she would like to have a drink of water. The lady of the house remarked: "All right, let us go out into the garden and get a fresh drink from the well." They went, and behold, here was the identical blue sky, high fence, and chain pump which Mrs. D. had seen so often in her vision! After going home in the evening, Mrs. D. told her mother what her experience had been and how it coincided with what she had seen at the house. Her mother replied that when she, Mrs. D., was a little girl, about two or three years old, she used to visit this house very frequently with her, the mother. The source of this spontaneous apparition is evident.

I tried a crystal once with my little boy, and he saw a number of visions, the most striking of which was a fire connected with a building. It was noticeable that it developed from an obscure to a clear apparition. He was not sure at first what it was. It was his peculiar occupation with it and surprise

that stood as evidence of a real hallucination on the occasion. I had no evidence that it was either coincidental with any event or a recrudescence of a memory.

Miss Goodrich-Freer is one of the best crystal seers on record, though this judgment may be based more on the completeness of her record than on any real superiority to historical cases. I quote some instances from her, illustrating this resurrection of memories not at first recognized, and in some cases not at all, but traceable to previous experience on the ground of inference from what must have been the fact. The instances themselves will indicate this.

On one occasion, she says: "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 months, and found, to my surprise, that the number on the cover was 7694."

Another instance indicates how crystal gazing might, in some cases, be a means of recalling what is wanted, though general experience shows that it is not a reliable agency for this purpose. This illustration, however, shows that it worked for once at least. "I had carelessly destroyed a letter without

preserving the address of my correspondent. I knew the county, and, searching in a map, recognized 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 the 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' 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."

Miss Goodrich-Freer calls attention to one interesting experiment which brought out a vision that was unrecognizable, but which a few days afterward was found to represent a spot that she had passed but had not consciously noticed in her absorbing conversation with a friend at the time. I suspect, however, that we might conjecture in this case that she had consciously noticed it and that amnesia or obliviscence had occurred. We have to be cautious in such instances that we are not burdening perception and memory with subliminal impressions. This objection, however, will hardly apply to two other cases which are certainly remarkable and which indicate the necessity of supposing a memory for subliminal impressions as an alternative to a theory of their supernormal source, assuming, of course, that we shall not discredit her statement of the facts. There seems no reason for doubting this.

"I saw in the crystal a pool of blood (as it seemed

to me) lying on the pavement at the corner of a terrace close to my home. This suggested nothing to me. Then I remembered that I had passed over that spot in the course of a walk of a few hundred yards home from the circulating library; and that, the street being empty, I had been looking into the books as I walked. Afterward I found that my boots and the bottom of my dress were stained with red paint, which I must have walked through unobservingly during the short *trajet* just described."

"I saw in the crystal a young girl, an intimate friend, waving to me from her carriage. I observed that her hair, which had hung down her back when I last saw her, was now put up in young lady fashion, the look of which I knew very well. But next day I called on my friend, was reproached by her for not observing her as she passed, and perceived that she had altered her hair in the way which the crystal had shown."

In both these experiments we have evidences of subliminal impressions recalled to the normal consciousness by the crystal. The next one, which is a similar incident, is a most remarkable one, especially for the dilemma it proposes for us.

"It was suggested to me one day last September that I should look into the crystal with the intention of seeing *words*, which had at that time formed no part of my experience. I was immediately rewarded by the sight of what was obviously a newspaper announcement, in the type familiar to all in the first column of the *Times* (London). It reported the death of a lady, at one time a very frequent visitor

in my circle, and very intimate with some of my nearest friends; an announcement, therefore, which, had I consciously seen it, would have interested me considerably. I related my vision at breakfast, quoting name, date, place, and an allusion to 'a long period of suffering' borne by the deceased lady, and added that I was sure that I had not heard any report of her illness or even, for some months, any mention of her likely to suggest such an hallucination. I was, however, aware that I had the day before taken up the first sheet of the *Times*, but was interrupted before I had consciously read any announcement of death. Mrs. Henry Sidgwick, with whom I was staying, immediately sought for the paper, where we discovered the paragraph almost exactly as I had seen it. We each recorded our own share in the circumstance, and carefully preserved the newspaper cutting."

The coincidence in this case, assuming that some peculiar amnesia had not actually obliterated the conscious reading of the obituary, and supported by the testimony of Mrs. Sidgwick, is so great that we have either to admit the memory of subliminal impressions, or to suppose something supernormal, or that the narrator is lying. There is no reason to suspect the last, as Miss Goodrich-Freer's experiences are too well vouched for to suppose it. Consequently, we have to choose between the supernormal and the recrudescence of subliminal impressions. The case is specially interesting for its coincidence with the death of the friend whose obituary notice was thus read, as in any other age the incident would have been given a spiritistic interpretation.

It is apparent in some of the illustrations given that the normal laws of association act in the reproduction of the past. This is well illustrated in the following incidents by the same authority.

"It had occurred to me to write down some verses which I had once learnt some years ago and which I knew I should not recover should I forget them. I had no difficulty in recalling what I believed to be a correct version, and was therefore, at first, surprised to read in the crystal, a few days later, one verse, in which occurred the following line:

"'Clear by the mountain torrent, and soft by the lonely tarn,'

while I had written, and certainly long believed it to be, 'Clear to the mountain echo, and sweet by the moorland tarn.' I believe the former to be the correct version, not only because the antithesis was characteristic of the style of the writer, but also because, as forming part of the description of a voice, this edition obviously conveys more meaning.

"The question of association, as in all cases of memory, plays an active part in this class of crystal vision. One of my earliest experiences was of a picture, perplexing and wholly unexpected, — a quaint old chair, an old hand, a worn black coat sleeve resting on the arm of the chair, — slowly recognized as a recollection of a room in a country vicarage, which I had not entered and but seldom recalled since I was a child of ten. But whence came this vision? What association has conjured up this picture? What have I done to-day? At length the

clue is found. I have to-day been reading Dante, first enjoyed with the help of our dear old vicar many a year ago."

The manner in which these influences will fetch up from the utmost depths of memory some remote experience and even use interpretative agencies in determining the result is well illustrated in an experience of one of Professor Binet's friends. As he was passing a restaurant he was surprised to see on the glass door the words "verbascum thapsus." He turned back to look at it and found the word "bouillon" there and not "verbascum thapsus." Now the popular French name for the plant *verbascum*, English mullein, is *bouillon blanc*. Here the impression in the subliminal of the real word "bouillon" on the glass was its natural associate and this emerged as an hallucination, the real sensory impression having been suppressed. I recur to another instance by Miss Goodrich-Freer, illustrating the almost limitless reach of memory and its capricious action under the influence of the crystal.

"One day I had been seeking a medical prescription which I had failed to find among my papers. After looking in many places, likely and unlikely, I concluded it had been accidentally destroyed, and dismissed the matter from my thoughts. Some hours later, without having consciously thought of my search meanwhile, I was occupied with the crystal, which, after presenting me with one or two pictures, suddenly showed a paper which by its color and general appearance I recognized as the one in question. On further inspection, however, I observed, without

being able to read the words, that the prescription was in the handwriting, not of my doctor, but of my friend E. As I have never yet found any crystal vision to be absolutely without meaning, or deceptive in any particular, I resolved to follow up this indication in the only way which occurred to me, and finally found my lost prescription accidentally folded within one of E.'s letters, where it had remained, I have reason to believe, for more than four years. I may add that E. is a very frequent correspondent; that this particular letter had been preserved quite by accident, and that there was no possible connection of ideas, either of time or place, between the two documents."

No instance could better illustrate the infinite capacity of memory than this one, and the most interesting feature of it is the blending of Miss E.'s handwriting with the hallucination representing the prescription and the paper on which it had been written. In this case it appears to have been necessary for the discovery of the lost article, and hence a certain kind of intelligence apropos of the end desired is displayed to produce a *quasi* sensation pointing to the desired object where the ordinary mnemonic process was not adequate to the reproduction.

Another instance of subliminal interpretation contains remarkable material and should be quoted.

"On March 20th, I happened to want the date of Ptolemy Philadelphus, which I could not recall, though feeling sure that I knew it, and that I associated it with some event of importance. When looking in the crystal some hours later, I found a picture

of an old man with long white hair and beard, dressed like a Lyceum Shylock, and busy writing in a large book with tarnished massive clasps. I wondered much who he was, and what he could possibly be doing, and thought it a good opportunity of carrying out a suggestion which had been made to me of examining objects in the crystal with a magnifying-glass. The glass revealed to me that my old gentleman was writing in Greek, though the lines faded away as I looked, all but the characters he had last traced, the Latin numerals LXX. Then it flashed into my mind that he was one of the Jewish elders at work on the Septuagint, and that its date, 277 B. C., would serve equally well for Ptolemy Philadelphus! It may be worth while to add, though the fact was not in my conscious memory at the moment, that I had once learnt a chronology on a mnemonic system which substituted letters for figures, and that the *memoria technica* for this date was, 'Now Jewish elders indite a Greek copy.'"

This is certainly one of the most remarkable incidents of subliminal play involving intelligence that we can imagine. The links that would make the connection intelligible are omitted, but that there was an intelligent action involved in reproducing what the normally conscious clue could not suggest is quite apparent, and shows a tendency to substitution and selection which certainly parallels very well the most striking instances of conscious association and interpretation.

There is a large number of crystal visions which are usually called fanciful, implying that they are

imaginary constructions by the mind. This influence is quite apparent in many of the phenomena, but the traces of memory so often appear as mixed with them that one can suppose rather safely that the whole is a mosaic of past experiences. The last instance quoted from Miss Goodrich-Freer clearly illustrates this action. If one incident is recognized and another is not, the temptation is to assign the unrecognized feature to fancy while we explain the other by the resurrection of remembered incidents. But when we find that the mind makes mosaics of its experience without always recognizing the past, we may well conjecture that all the unrecognized incidents represent real experiences, but are subject to the plastic power of subliminal analysis and reconstruction or resynthesis. The reconstructed whole, as such, will be new enough and may well be called a fancy. But while thus describing it we cannot lose sight of the place which past experience has in supplying the elements out of which the whole is made.

In illustration of these facts we have the crystal experiences of Mrs. Verrall, as they are not so recognizably past memories as they appear. They are, in some cases, not so clear as Miss Goodrich-Freer's, and often the crystal acted only as an associative stimulus to recall facts that would not spontaneously recur. Mrs. Verrall was a lecturer at Newnham College, Cambridge, England, and is known to the classical world as the translator of Pausanias, according to the statement of Mr. Frederic W. H. Myers. For the peculiarities of her experiences with the crystal I quote her own statements. They were undertaken

at the instigation of Mr. Myers, Mrs. Verrall never having thought of trying this means of experimenting with her sensitive mind, though she has had a remarkable number of other interesting psychical experiences, some of them being probably supernormal.

"I have tried," says Mrs. Verrall, "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 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 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 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 a black object which defined itself into the head of a man; then I saw that it was my husband's head turned nearly profile toward 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."

The most interesting statement in this passage is that about the use of the crystal in recalling forgotten things, though when used for this object there is no real vision or hallucination. Some further illustrations of Mrs. Verrall's experiments show a most interesting tendency to spontaneous analysis where Miss Goodrich-Freer's visions would have suggested a more simple process. That is, Mrs. Verrall's experiences in some instances show that success in getting clear visions or hallucinations involved the cooperation of several functions which are not suggested by those of Miss Goodrich-Freer. But for the crystal we should hardly suspect the existence of intermediate mental acts between memory pictures and hallucinations on the one hand, and between reality

and hallucinations on the other. The complications, however, show us what we have to deal with in alleged supernormal activities.

Some further instances of Mrs. Verrall's crystal visions are noticeable for the existence in them of motion or movement, if these terms can accurately describe a feature of them. I quote Mrs. Verrall's notes.

"Saw a sphere in circle, only upper half visible — suggested globe on stand. Then the thing turned aslant and the outer ring was fiery, the sphere black, outer ring revolving, sphere apparently still; presently I saw that the sphere was also revolving." A still more beautiful one was the following. "Landscape, large piece of still water in evening light, beyond it mountains and hills, two snowy peaks, one sharply defined dark hill in front — open space on right of mountains. Steamer passing from right to left till it touched shore and was lost to sight."

There is one most interesting instance which indicates the presence of other and associated subliminal activities going on at the time of the vision and exhibiting the same "message" as in the crystal. It was on the second occasion in which Mrs. Verrall had tried crystal gazing.

"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."

The incident ought to have included a clearer note on the relation of this name to the misplaced scissors. If relevant it indicates subliminal inference and memory; if not relevant, a dissociated memory. But the interesting point is the unity between visual and motor functions in revealing the same facts.

The Countess of Radnor reported to Mr. Myers a case of considerable interest, in that a group of other psychic experiences accompanied, as in the cases of Mrs. Verrall and Miss Goodrich-Freer, the power of crystal vision. The case is reported under the pseudonym of Miss A. Her first trial of the crystal occurred on the occasion of a conversation with some friend at a social function when she heard for the first time what crystal gazing was, though she was already familiar with automatic writing. In this instance Miss A. reports: "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 at the table-cloth, thinking that there must be a real key there. There was none and nothing to explain what I saw." Of the general characteristics of her visions induced by the crystal she says: "Sometimes the things which I see are interesting, and sometimes just the reverse; sometimes true and sometimes not. If I wish to see a particular person, I cannot do so, but I probably see something quite different. I cannot tell if what I am seeing is past, present, or future. I do not think that the pictures have anything to do with what I read and see in the ordinary way." Often the series of pictures evoked represent a connection with each

other, but more frequently they do not, and the transition to new pictures is abrupt and without traceable associative relations. They are not accompanied with the same visual characteristic as those of Mrs. Verrall. But they show the one interesting feature of these phenomena, namely, visions induced by a crystal.

While writing this chapter it occurred to me that I might ask my housekeeper, a woman of some intelligence and who had earlier in life had some interesting coincidental psychic experiences, to try the crystal. She did so at my request, and the following was the result.

She first saw bright lights radiating from the centre of the crystal, which was a round ball. From these there was a gradual change into figures. There seemed to be a plain in the far east, like a desert, and Egypt was suggested. In the centre of this plain was a large flat stone. At one side of this was an Arabian horse, with the head alone distinctly seen. At the left side of the horse stood an Arab servant. Back two or three feet to the right stood a woman dressed in white with a crown on her head. As she stood there she put her right hand out and pointed off to a distance. The servant turned his head and looked at her and seemed to answer her. At this point the seer was interrupted by my little boy, and the vision vanished and could not be reproduced. The experience, so far as known, is only a fancy picture. It does not represent any particular interest in the lady's mental activity, as she apparently has read very little of Oriental life.

2. *Coincidental Visions*

The phenomena of crystal vision, in so far as they represent resurrected memories or fancy constructions, give the psychologist no special trouble, at least regarding their contents. They do not contain or suggest anything supernormal, though they are capricious in many instances and represent as often a peculiar exhibition of subconscious processes apparently parallel with the normally conscious stream of mental action. Aside from these peculiarities, however, they offer nothing beyond the ordinary explanation, save their relation to latent mental activities playing on the contents and functions connected with normal sense perception and subliminal impressions.

But when it comes to coincidental visions induced by the crystal, we have a class of phenomena more puzzling. By such visions I mean those which represent, not a past experience, memory, or fanciful construction, but a scene or incident in the mind of some one else, near or at a distance, or events and places not present. Such crystal visions do take place whatever the explanation we give of them. In mentioning them, however, I do not mean to imply that we must accept them as supernormal until they have been adduced in sufficient quantity and quality to compel such a conclusion. I am defining their superficial character, which is that they at least reproduce facts which have not previously been in the normal experience of the individual having the crystal vision. We simply find that there is a coincidence, casual if one wishes to so explain them, or causal if

the evidence suffices to indicate this, between what is seen in the crystal and what is occurring, or has occurred, elsewhere beyond the range of normal knowledge. I shall therefore merely indicate the facts and not thereby imply what explanation of them shall be assumed. There is no use to suppose at the outset that such facts as telepathy or clairvoyance are possible and then quote the phenomena to prove them, as these terms are but names for phenomena unexplained and possibly inexplicable. The proper course of procedure is the unvarnished statement of the facts and the classification of them may follow.

The intricate nature of the mental processes involved in the crystal visions already described suggests almost any possibility, if only the evidence is found to support it. The very fact that a crystal should evoke phenomena that are not naturally suggested by the sensory stimulus of a polished surface, phenomena wholly unarticulated with the ordinary sense impressions, is one to encourage investigation, and if we find mysterious mental processes accompanying the effect, we may have transgressed the boundaries of normal knowledge and it becomes our duty to ascertain whether the limits which we have customarily assigned to mental action are as narrow as supposed. We can determine such a question only by an examination of the facts.

I have said that coincidental crystal visions are those which represent a mental event corresponding to some fact or event at a distance and not the effect of normal perception. It may be due to chance or any other ordinary explanation, but it represents

facts not in the ordinary experience of the subject. We may find recrudescent memories associated with their occurrence, or even products of the fancy and imagination, but in such as I shall quote we shall also find a striking coincidence in their contents with some external fact or event at a distance, or in another mind, and not normally perceivable.

The first coincidental case which I wish to quote is of that type which represents a mosaic of memory images fused with a fact that strongly suggests an outside agency in the production of the result, though it does not prove it. This is an instance in the experience of Miss Goodrich-Freer. It is chiefly interesting because it is of that borderland type which can claim subjective causes and chance coincidence as its explanation as a fair alternative to the supernormal.

"On the evening of Saturday, July 28, 1888, the crystal presented me with a picture of a mediæval saint, carrying a rabbit. This I recognized as representing a stained glass window at a church in the neighborhood, which I visit perhaps two or three times in a year, always sitting within view of this window. As I had not been there for many months, nor consciously pictured the spot since my last visit, I was puzzled to account for the vision. Early the next morning, on waking, I observed on my table a letter, which had probably lain there unnoticed the previous evening, and which I found contained a request that I would, if possible, attend the early service at the church in question that morning."

It would require many and much better coinci-

dences to satisfy the demand for proof of the supernormal, and I think it was better instances that induced the lady who reports this one to treat it as possibly more than a chance coincidence. The next is much like it, but is more striking, because the main incident does not represent so familiar a past.

"On Monday evening, February 11th, I took up the crystal, with the deliberate intention of seeing in it a figure which happened to occupy my thoughts at the moment, but I found the field preoccupied 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, the 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."

There is enough of the coincidence with the daffodils seen the day before the crystal vision to enable the sceptic to plead chance, unless Miss Goodrich-Freer has mistaken the features which identify the vision with the features of the painting. In any case,

it is interesting to note the circumstances which changed her own interpretation of the incident. The next is equally striking and perhaps without the same sceptical implications.

"On Saturday, March 9th, I had written a somewhat impatient note to a friend, accusing her of having, on her return from a two months' absence on the Continent, spent ten days in London without paying me a visit. I was not, therefore, surprised when on Sunday evening she appeared before me in the crystal, but could not understand why she should hold up, with an air of deprecation, what appeared to be a music portfolio. On Monday I received an answer, written the previous day, pleading guilty to my charge, but urging, in excuse, that she was attending the Royal Academy of Music, and was engaged there during the greater part of every day. This intelligence was to the last degree unexpected, for my friend is a married woman, who has never studied music in any but amateur style, and who, according to the standard of most ladies of fashion, had 'finished her education' some years ago. I have since ascertained that she, in fact, carries a portfolio corresponding with the sketch I made of that seen in the vision."

Miss Goodrich-Freer records two involving coincidences with a fire apparently predicted by the crystal, though we do not know what coincidence with another's thought might be involved. There is then an instance, too long to quote, of seeing in the crystal two letters with details of their appearance before she actually saw them. We often hear of a sort of clair-

voyant perception of letters, and even their contents, as occurring before their arrival by post. They are not always mentioned or recorded in a manner to make the stories evidential. Miss Goodrich-Freer, however, says that 14 per cent. of her crystal visions are of this type.

I shall quote two more very interesting experiments, especially in that they contain incidents in the memory of other minds than that of Miss Goodrich-Freer, and ascertained after the occurrence of the events represented in the crystal vision.

"On October 12, 1891," says the same writer, "I was discussing the question of crystal pictures with a gentleman to whom I had been but that day introduced, and of whose friends or surroundings I knew nothing whatever, and who was so deeply interested in the subject that I promised to look into the crystal with the definite hope of seeing something which he might find personally interesting. I was rewarded by three pictures, of which one was as follows:

"A room containing a high glass screen, round the end of which came, after a few moments, a lady, short, plump, dressed in blue serge dress, with a short jacket, in the pockets of which she rested her finger-tips; elbows stuck out, hair dark, dressed in a low, loose knot, fine dark eyes, and a white sailor hat. As she walked across the picture, she turned and seemed to look at me with some curiosity.

"We had occasion a few days later to visit Mr. R.'s office on business, when I described my pictures. No. 2, the picture above described, he recognized as representing his lady secretary, though some female

clerks in the office denied that she wore a sailor hat. She was not in at the time, but he was able to show me the glass screen in the room in which she habitually sat. I made her acquaintance later, and found that I was, for special reasons, an object of some curiosity to her, and also that she *had* had a white sailor hat, which, only a day or two before my vision, had been blown into the Thames, leaving her to walk down the Embankment bareheaded.

"My other two visions Mr. R. regarded as also reflected from his mind and thoughts at the time, but I had not the same degree of proof as in the case which I have described.

"On August 10th of this year (1892) D. went with her family to spend the autumn in a country-house which they had taken furnished, and which neither of us had ever seen. I was also away from home, the distance between us being at least two hundred miles.

"On the morning of the 12th I received a pencil note from her, evidently written with difficulty, saying that she had been fiercely attacked by a savage dog, from which she and our little terrier had defended themselves and each other as best they could, receiving a score or so of wounds between them before they could summon any one to their assistance. She gave me no details, assuming that, as often happens between us, I should have received intimation of her danger before the news could reach me by ordinary methods.

"D. was extremely disappointed on hearing that I had known nothing. I had not consulted the crystal

on the day of the accident, and had received no intimation. Begging her to tell me nothing further as to the scene of her adventure, I sought for it in the crystal on Sunday, 14th, and noted the following details. The attacking dog was a black retriever, and our terrier held him by the throat while D. beat him in the rear. I saw also the details of D.'s dress. But all this I knew or could guess. What I could not know was that the terrier's collar lay upon the ground, that the struggle took place upon a lawn, beyond which lay earth — a garden bed probably — overshadowed by an aucuba-bush.

"On September 9th I had an opportunity of repeating all this to Mr. Myers, and on the 10th I joined D. at her country-house. The rest of the story I give in her own words:

"'As we were somewhat disappointed that no intimation of the accident which had occurred to me had reached Miss X. (Goodrich-Freer), she determined to try to call up a mental picture of the scene where it had occurred, and if possible to verify it when visiting us later on.

"'On the night of her arrival at C——, we were able to go over the whole of the grounds alone, and it was therefore not until the following morning that we went together for the special purpose of fixing on the exact spot. Miss X. was in front, as I feared some unconscious sign of recognition on my part might spoil the effect of her choice. The garden is a very large one, and we wandered for some time without fixing on a spot, the sole clue given by Miss X. being that she "could not get the right place, it

wanted a *light* bush." I pointed out several, silver maples, etc., in various directions, but none would do, and she finally walked down to the place where the accident had occurred, close to a large aucuba (the *only* one, I believe, in the shrubbery), and said, "This must be it; it has the path and the grass and the bush, as it should be, but I had expected it to be much further from the house." ' "

Mrs. Verrall's experiments do not give any clear cases of coincidence suggesting the supernormal as an explanation. She reports two or three that might be interpreted as borderland instances of it, if the supernormal were first proved by much better evidence, but that is all. They are cases of seeing in the crystal objects which afterward turned out to be nearly identical with those seen in the crystal. But the Countess of Radnor reports of Miss A., who was also quoted above, some incidents quite as interesting as those of Miss Goodrich-Freer. I quote Miss A.'s own account.

"Some time ago I was looking in my crystal and saw Lady Radnor sitting in a room I had never seen, in a big red chair, and a lady in a black dress and white cap whom I had never seen came in and put her hand upon Lady R.'s shoulder. It was about 7.30 I think. I immediately, that same evening, wrote to Lady R. to ask her to write down what she was doing at 7.30, as I had seen her in the crystal. Shortly afterward I saw Lady R., and she said she had done as I asked her, and told me to tell her what I saw. It was quite right; she had been sitting in a red armchair, and Lady Jane E., dressed as I de-

scribed her, had come in and put her hand on her shoulder. Afterward, when I met Lady Jane E., I recognized her, without knowing who she was, as the lady I had seen. Also when I went to the house I recognized the chair." Lord and Lady Radnor confirm the incidents.

Another represents as this one a contemporary 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 versa*), and was looking for a paper which he wanted to send by post. His sister (I did not know she lived with him, and had never seen her) entered the room and pointed laughing to his hair, just as I had seen."

Sir Joseph Barnby, the well-known musician, reports an incident in his experience with Miss A. that is as striking as any. It occurred in 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 the 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 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!'"

There are a large number of extraordinary experiences reported of Miss A. which are not crystal visions, and they are so remarkable that they are incredible on any theory except the spiritistic, and I refer to them merely as associated with the capacity for crystal visions and as entitled to consideration in the question of what is credible in the experiences which I have mentioned. The sceptic may choose to reject such as I have quoted, on the ground that the incredibility of the more astonishing incidents raises a question about the others. They are all, however, so well supported by respectability that, even though we remain agnostic, we cannot deny the force of the case in their favor.

I shall refer to an incident in shell reading by Miss Goodrich-Freer that is quite analogous to those of crystal vision. In fact, we can simply suppose that the shell acts to produce aural as the crystal acts to produce visual hallucinations. I narrate the incident because it bears upon the existence of the supernormal.

On one occasion Miss Goodrich-Freer had been experimenting with a friend for telepathy. Some time after he had left, she picked up her shell and

held it to her ear. The conversation which they had had at the experiments was repeated in an aural hallucination, and in the midst of it came the irrelevant words: "Are you a vegetarian, then?" Miss Goodrich-Freer at once wrote to her friend, stating the facts, and asked him if he was responsible for this irrelevancy. He replied that about fifteen minutes after he had left her he met a friend who made some allusions to a vegetarian restaurant, and that he, Miss Goodrich-Freer's friend, had interrupted him with the question: "Are you a vegetarian, then?"

It is natural to ask how we explain such coincidences. I think that they point to something more than chance, accepting the narratives at their face value, and they are data which the official committee of the Society for Psychical Research accepted as trustworthy. Probably the most natural classification of the phenomena would be that of telepathic, especially as some of them represent coincidence with the present states of mind of the persons to whom the visions point. But I am not sure that we can resort hastily to telepathy. I should certainly say that they would not be sufficient to prove it, though we might accept that classification after the fact of telepathy had been established. But even then we should have to incorporate with it that conception of telepathy which extends it to the selection of latent memories in the subject from whom the telepathic influence is supposed to come. I am not yet sure that we are entitled to such an hypothesis.

The experiments which seem to guarantee telepathy or thought transference show no special tendency to

select any but the present states of consciousness, the memories of the agent playing no perceptible part in the result. It is apparent, however, that many of the incidents selected as coincidental visions represent the present active mental state of another than the crystal seer's mind, but any attempt to limit the coincidence to this would have to confront the fact of coincidence in latent or subconscious experiences, making it appear that any telepathy assumed must be conceded the power to tap the subliminal of the agent; unless we suppose that all present mental states of living persons, or at least our friends, are telepathically impressed upon our minds at the time of their occurrence, and that the crystal simply has the power to reproduce them as our own latent impressions, as many of the incidents shown in the first section, those of resurrected memories, indicate that subliminal impressions can be recalled by the crystal when normal experiences are not. Indeed Miss Goodrich-Freer remarks that she has found that what she has not consciously noticed in the past is more likely to be recalled by the crystal than what she has consciously observed.

Are we then to suppose that coincidences of this kind with the past experiences of others involve the reproduction of them in our own consciousness as past telepathic perceptions? The facts certainly do not suggest any other theory clearly, except a telepathic access to the *memory* of the subject that knew them. Either supposition is so incredible that I prefer to say that I cannot explain the facts at all. They certainly point to some extraordinary explanation, as

they seem to represent coincidences not due to chance. But it is not clear that telepathy can explain them. Even in cases where experimental proof is produced, involving present mental states of the subject transmitting the thought, telepathy is but a name for facts requiring a cause, and is not a cause itself, and much less does it apply to facts like these. We should simply have to extend the meaning of the term beyond that which the most evidential facts indicate, and that is merely to make it a conception for the coincidence between what the percipient obtains and what some one else knows or knew. This is not an explanation of any kind, nor even a clear implication that it is any definite process between the minds concerned. It is only an appropriation of a term which has definite associations with causal agency when it describes transmission of present mental states for a coincidence that does not imply any analogy with known causes whatever.

There is one important point, however, which must be considered in any explanation that is offered. Many of the crystal visions of both Mrs. Verrall and Miss Goodrich-Freer represented a tendency of the crystal to suggest impressions that had been subliminal and not consciously recognized. I remarked that we should have to suppose something supernormal or miraculous if we did not assume that the crystal had simply recalled subliminal impressions, and if we are to suppose that this is its tendency, we may find a suggestion for intermental communications between the subconscious minds of living people that may have no limits to its range. The difficulty with

any such supposition must be the selective nature of the process and the limitation of it to a certain content. Why the vision selected should be so relevant to a definite person or thing and not represent a perfect chaos of representations is a circumstance that must make us pause in the temptation to admit *ad libitum* subliminal communication between different minds, especially when it concerns unconscious impressions by both of them. I shall not be in any haste to adopt such a theory, though I do not deny its possibility.

The one important fact, however, to carry away with these crystal visions is the existence of subconscious mental states which suggest that the normal consciousness does not exhaust the powers and functions of the mind or organism. Mr. Myers made that use of it which endeavored to establish the view that mental action was not a function of the brain. Whether he was right in this interpretation of subliminal mental functions cannot be discussed here, but the view is certainly worthy of consideration, while the phenomena which this chapter illustrates undoubtedly show much that had not been dreamt of in the philosophy of the previous century. Leibnitz suggested the unconscious, and Sir William Hamilton definitely defended "unconscious mental modifications." But it remained for a later period to prove it experimentally. Crystal vision is one of those experiments, and is interesting because the cause which incites the visions does not suggest the result.

I shall not indulge in any mystic speculations regarding the nature and meaning of crystal vision. Imagination might create all sorts of theories, but

this is no age in which to let our fancies run riot in mysterious phenomena simply because we cannot find an easy explanation. I shall not dispute the remarkable interest which the facts have, nor shall I deny the possibility that they may have a significance not apparent on the surface of them. But I shall not entertain any such significance until the phenomena are better understood and until some approximation to an explanation of them has been obtained. The place to begin with the understanding of them is in those which represent the reproduction of latent memories. In these we obtain some indication of the normal processes involved in the acquisition of the facts recalled, even though those processes be subliminal and hyperæsthesic. We are familiar with the fact of acute sensibility and we have only to add to this the two facts of remembering and recalling subconscious impressions to obtain a suggestion that more enters our minds than we have been accustomed to recognize.

The limits of knowledge are not exactly where Locke placed them, namely, normal sensation and perception. Apparently the mind is sensitive to much else, or we cannot define the limits of "sense perception." However this may be, crystal visions and similar phenomena bring us to the forced admission that we have not yet made the mysteries of mind as clear as preceding generations supposed. We have to push the fact of acute sensibility and acute memory into service, not merely for defining the limits of the supernormal, but also for rendering possible what cannot be explained by the ordinary processes

of sense perception. The incidents in crystal vision apparently showing supernormal acquisition of knowledge so far transcend all that we ordinarily know of acute sensibility that we can only use this last fact as evidence of the possibility of much more besides, and prosecute our inquiries until we find a pathway into the deeper mysteries of the mind.

CHAPTER V

TELEPATHY

Physical science with its new theories of ions, electrons, X-rays, N-rays, the evolution of the atoms, and the mysteries of ether can hardly shock the traditional doctrines of men more than telepathy shocks the psychologist. Whole generations, indeed many centuries, have rested complacently in the belief that sensation was the only source of external knowledge, and that some physical impression of the normal and familiar type was absolutely necessary to obtain any communication with an outside world, whether material or mental. Within a generation, however, we have been confronted with the assertion that there are processes, under suitable conditions, for the immediate transmission of consciousness from one mind to another without the use of normal physical impressions as they are familiarly known. Many of the crystal visions mentioned in the last chapter suggested such phenomena, though they may not have sufficed to prove it, and it now becomes necessary to define the conception a little more clearly and to illustrate its claims, although we may have to grant some elasticity of meaning to the term in order to cover the many types of fact to be quoted.

The exact definition of telepathy must be determined by the facts which it is supposed to explain or classify. Those which first suggested it as a term

of description and also of causal connection between two minds were mainly, if not wholly, present mental states. That is, the mental state of one person identical with that of another under circumstances which apparently precluded ordinary explanation for the coincidence. Of course, many of the facts, real or alleged, had a history in connection with the claims of spiritualism, but the first critical examination of the phenomena, whether genuine or ungenuine, showed a class of incidents that could not be invoked in favor of spirits, no matter how genuine they might prove to be. The one fact necessary to prove the existence of discarnate spirits is a large class of supernormal phenomena in proof of personal identity and a psychological process illustrating that identity more distinctly than sporadic incidents of a supernormal type. The consequence of this conception of what the spiritualist had to do was that all phenomena not tending to prove this identity had to be placed aside and reserved for further examination, and explanation, if need be, without a resort to the survival of human consciousness. With this view of the case a large group of phenomena were noticed which indicated remarkable coincidences between the thoughts of living persons, thought apparently transmitted by some unusual process from one mind to another. The nature of the situation suggested telepathy as the term to describe the facts and to imply a causal connection not familiar to normal experience.

From the very start the term obtained a very comprehensive meaning. It denoted all coincidental phe-

nomena between two minds that were not evidential of spirit agency, and so did not discriminate between what the two minds were thinking about at the time and what was in their memories. This broad conception is embarrassing to the man who wants an explanation of the phenomena, though it rightly excludes a resort to anything but a relation between living minds, in so far as the contents of the coincidences are concerned. But definite experiments to test the claims of a causal connection of a supernormal character between two minds show a practical limitation of the significant coincidences to the present active mental states of agent and percipient, that is, the one transmitting and the one receiving the thought. This is the narrower conception of supernormal communication between different minds, and relates it to what we know of mechanical agencies. These produce their effect at the time that they are in force. They do not delay their effects. There is always some present result from their action and the connection between cause and effect is immediate. In the experiments to test the claims of telepathy this coincidence was practically universal. The consequence was that the only scientific conception that could be given the term was that it denotes a supernormally causal coincidence between the present mental states of two different persons, that is, the communication of thoughts independently of the recognized and familiar processes of sense perception. The transmission of memories was not apparent in these experiments, and perhaps the majority of spontaneous coincidences suggesting the supernormal also represented present

mental states. Hence the properly scientific conception of the term associated it most closely with this limitation of its meaning.

But there are large numbers of coincidental phenomena that are neither evidence of discarnate agency nor representative of present mental states between the living, and yet they appear to suggest some sort of causal connection. They differ from the evidence adduced for telepathy, in its narrower import, only in the fact that the coincidence is between what the seer or percipient experiences and some latent memory of the person from whom the incidents are apparently derived. Owing to this fact and the desire to limit the claims of spiritualism the term telepathy has been made to do duty for all real or alleged mental coincidences which were not proof of the personal identity of deceased persons. It is that wider meaning that we shall have to tolerate here until the process is better understood. In narrating historical and spontaneous incidents, however, I shall not assume that telepathy of any kind is a fact. I do not mean to treat this chapter as a proof of it. I emphasize this fact. I use the term only as a means of grouping a number of traditional and historical incidents claiming to have some sort of value as mental phenomena demanding an explanation more than the ordinary.

With this understanding that the term shall have none but the most general significance, and that it shall not assume any supernormal facts to have been proved, I shall quote some incidents from legend and history that will show the phenomena which suggested supernormal experience in recent years to have been

of long standing. They were noted in antiquity, but that period was so familiar with the belief in the "supernatural" that it was not struck with the anomalous character of the phenomena, and so took no pains to record them as fully as might otherwise have been the case. It took a sceptical age, convinced of materialism, to pause or to doubt in the presence of coincidental phenomena of this kind. We can, therefore, recur to ancient stories only to suggest that the phenomena are not new.

1. *Historical Incidents*

The first incident which I wish to note and which looks like a case of telepathy is a beautiful story about Castor and Pollux at the battle of Lake Regillus. Castor and Pollux were mythological heroes. Legend has it that these two youths of superhuman size and beauty were seen fighting side by side in this battle, and that immediately after they were seen watering their foaming steeds in the Roman Forum and the fountain of Iturna, where they announced the great victory.

> "Since the first gleam of daylight,
> Sempronius had not ceased
> To listen for the rushing
> Of horse-hoofs from the east.
> The mist of eve was rising,
> The sun was hastening down,
> When he was aware of a princely pair
> Fast pricking toward the town.
> So like they were, man never
> Saw twins so like before;

Red with gore their armor was,
Their steeds were red with gore.

"'Hail to the great Asylum!
Hail to the hill-tops seven!
Hail to the fire that burns for aye,
And the shield that fell from heaven!
This day, by Lake Regillus,
Under the Porcian height,
Was fought a glorious fight.
To-morrow your dictator
Shall bring in triumph home
The spoils of thirty cities
To deck the shrines of Rome!'

"Then burst from that great concourse
A shout that shook the towers,
And some ran north, and some ran south,
Crying, 'The day is ours!'
But on rode these strange horsemen,
With slow and lordly pace;
And none who saw their bearing
Durst ask their name or race.
On rode they to the Forum,
While laurel-boughs and flowers,
From housetops and windows,
Fell on their crests in showers.
When they drew nigh to Vesta,
They vaulted down amain,
And washed their horses in the well
That springs by Vesta's fane.
And straight again they mounted,
And rode to Vesta's door;
Then, like a blast, away they passed,
And no man saw them more."

The plain, unvarnished story of Plutarch and tradition has here been embellished by Macaulay's art, and one does not like to disturb its effect. But the legend had done service before, and is similar in all its details to a story told of the same immortal youths in the famous battle at the river Sagras between the Crotoniates and the Locrians a century before that of Lake Regillus. Plutarch in his list of such instances barely alludes to the former, and with a consciousness of its legendary character. But he goes on to narrate cases that were of a more authentic nature to him, after referring to the fact that the defeat of the Persians at Mycale in 479 B. C. was similarly known on the same day at Platæa. With the story of Castor and Pollux, he seems to class one about the victory of Paulus Æmilius at Pydna in 586 B. C. over the Macedonians, and the knowledge of it in Rome. "On the fourth day after Perseus was beaten at Pydna," he says, "as the people were at the equestrian games in Rome, a report was suddenly spread in the first streets of the theatre that Æmilius had gained a great battle over Perseus, and overturned the kingdom of Macedon. The news was made public in a moment, the multitude clapped their hands and set up great acclamations, and it passed current that day in the city. Afterward, when it appeared that it had no good foundation, the story dropped for the present; but when a few (16) days afterward it was confirmed beyond dispute, they could not but wonder at the report which was its harbinger, and the fiction which turned truth."

Plutarch speaks of the incident as fabulous, and

shows his good judgment, but he thinks his next case is less incredible.

"All these stories," he continues, "are confirmed by that which happened in our times. For when Lucius Antonius rebelled against Domitian, Rome was much alarmed, and expected a bloody war in Germany, but on a sudden and of their own proper motion, the people raised a report, and spread it over the city, that Antonius was vanquished and slain, and that his army was cut in pieces, and not one man escaped. Such a run had the news and such was the credit given to it, that many of the magistrates offered sacrifice on the occasion. But when the author of it was sought after, they were referred from one to another, all their inquiries were eluded, and at last the news was lost in the immense crowd, as in a vast ocean. Thus the report, appearing to have no solid foundation, immediately vanished. But as Domitian was marching his forces to chastise the rebels, messengers and letters met him on the road, which brought him an account of the victory. Then they found it was won the same day the report was propagated, though the field of battle was more than twenty thousand furlongs (2,500 miles) from Rome. This is a fact which no one can be unacquainted with."

The battle of Bannockburn has a story connected with it which has the coloring of telepathy. Robert White, in a history of the battle, takes the story from Hector Boece, of Aberdeen, who relates that on the same day of the battle a knight "in bright shining armor intimated to the inhabitants of Aberdeen how the Scottish army had gained a great victory over

their enemies of England. Soon afterward this warrior, mounted on horseback, was seen to pass over the Pentland Firth. He was believed by the people to be a Saint Magnus, Prince of Orkney, and thereon King Robert endowed the Church of Orkney with five pounds annually out of the customs of Aberdeen to purchase bread and wine and wax for the abbey." One cannot but think that this is a Scottish version of the story of Castor and Pollux, and it certainly has that beautiful flavor of legend and imagination which so many stories of that and earlier ages have.

Sir John Froissart tells a delightful story about the Count de Foix, in the fourteenth century, and which he obtained almost at first hand. The Count de Foix was the governor of Languedoc and Gascony, and Froissart owes his incident to a short residence with the count in his castle at Orthes.

"A fact I am about to relate," says Froissart, "will astonish my readers, if they consider and pay attention to it. It was told me in the castle of the Count de Foix at Orthes, and by the same person who had informed me of the battle of Aljuberota, and the event of that day. I will therefore narrate it; for, ever since the squire related it to me, I have much thought on it, and shall do so as long as I live. It is a fact, as the squire assured me, that the Count de Foix was informed, the day of the battle of Aljuberota, of everything that had there happened, the same as I have related it, which surprised me exceedingly how this could possibly have been.

"The whole days of Sunday, Monday, and the following Tuesday he was in his castle of Orthes, and

made such poor and melancholy meals that not one word could be drawn from him; nor would he during that time quit his chambers, nor speak to knight or squire, however nearly they were related by blood, unless he had sent for him; and it also happened that he even sent for some to whom he never opened his lips during these three days. On the Tuesday, in the evening, he called his brother Arnold William, and said to him in a low voice — 'Our people have had a desperate battle, which has vexed me very much, for it has happened to them just as I had foretold it at their departure.' Arnold William, who was a wise man and a prudent knight, well acquainted with the temper of his brother, was silent. The count, anxious to cheer up his courage, for he had too long nurtured in his breast this sad news, added: 'By ——, Sir Arnold, it is just as I have told you, and very soon we shall have news of it. Never has the country of Bearn suffered so severely for these hundred years past, as it has now at this battle in Portugal.' Many knights and squires who were present and heard these words of the count were afraid to speak, but commented within themselves on them.

"Within ten days the truth was known from those who had been in the battle, and they first told the count and all who wished to hear them everything relative to their disputes with the Castilians and the event of the battle at Aljuberota. 'Holy Mary,' said I to the squire, 'how was it possible for the count to know, or even guess at it, on the morrow after it happened?' 'By my faith,' replied he, 'he knew it well enough as it appeared afterward.' 'Is

he a wizard, then?' said I, 'or has he messengers that ride on the winds, for he must have some secret art.' Upon this the squire began to laugh, and said, 'In truth, he must have known it by necromancy. We in this country, indeed, are ignorant how he manages, but we have our suspicions.'"

Sir John Froissart asked to be told what these suspicions were, and upon the promise of secrecy was told that Raymond, Lord of Carosse, was believed to be served by a familiar spirit, which kept him informed of all that was going on in the world, and that the Count de Foix, being an intimate friend of Raymond, received his knowledge through that medium.

A typical ghost story follows, with banging of doors, thumping of windows, clatter of dishes, and other demoniacal behavior, supposed to be the peculiar virtue of spirits. The Lord of Carosse found it was a ghost, and it promised to serve him on certain conditions which he concealed. The information which the Count de Foix received from this source through his friend Raymond led him to exclaim: "Lord of Carosse, nourish the love of your intelligencer: I wish I had such a messenger; he costs you nothing, and you are truly informed of everything in the world." But Froissart finishes the story in a way to imply that the Count de Foix did not always depend upon communication with Raymond for his mysterious premonitions. For after the Lord of Carosse died, the same power seemed to abide with the count, and suspicion remained to suppose that the count himself, by some necromantic art, simulated

the vision of omniscience. "In good truth," concluded the squire to Froissart, "that is the real opinion of several of the inhabitants of Bearn; for there is nothing done in this country or elsewhere but what he instantly knows, when he sets his heart on it, even when it is the least suspected. Thus it was respecting the intelligence he told us of our good knights and squires who had fallen in Portugal. The reputation and belief of his possessing this knowledge is of great service to him, for there would not be lost a gold or silver spoon, or any of less value, in this country, without his instantly knowing it."

The earmarks of this story are obvious, and but for similar incidents to-day we should not even quote it to illustrate the habits of legend and mythology. History repeats itself, and the incredible things of the past always throw their shadows on the events of the present which are exposed to acceptance because it is easier to distrust history than the allegations of our neighbors. But we have learned that, though courtesy may require us to say nothing, we have to be as sceptical of the present as of the past, and such stories only invite an amiable distrust, until scientific experiment can verify the like. The case is a mediæval instance of mediumship and perhaps should be considered under that head instead of telepathy. But it belongs to the general category of the phenomena which once had a single classification and out of which the distinction of telepathic phenomena came.

We come to Saint Simon, three hundred and fifty years later, and to his personal narrative of the man-

ner in which he himself heard the news of the battle of Turin, in which Prince Eugene defeated Marshal Massin and the Duke of Orleans. Saint Simon was an intimate personal and political friend of the duke, and says, as quoted by the *Nation:*

"I had gone to pass a month at La Ferte (his estate) and continued to receive there news from Italy which M. le Duc d'Orleans sent me carefully and in letters from his own hand, when he did not choose what he had communicated to me should pass through others. I was therefore fully instructed concerning his misfortunes which were to be anticipated, and very uneasy, when a gentleman coming from the house of his brother at Rouen, very near my house, presented himself to us — Madame de Saint Simon and myself — as we were walking in the park with some friends, and told us of the disaster of Turin, with exact details about M. le Duc d'Orleans, the Maréchal de Massin and all else, just as the king, not till three days later, learned by the couriers who brought the news, and I four days later by my letters from the court and from Paris; without our ever being able to understand how it was possible that this sad news could have been brought with such extreme, not to say incredible, swiftness, without this gentleman being willing to say anything about it, except in the way of insisting strongly of the intelligence, and without our having seen him again, for he died very soon after."

Saint Simon had a better reputation than Munchausen, but we have to lament that his informant died so soon after delivery of the news. Aside from

the weakness of the story for the methods of this age, its humorous end robs it of half its seriousness, and we can only give it a curious antiquarian interest a little more enticing than legend or mythology. But it is an instance of the many stories which still obtain currency in our own times and challenge investigation, partly because they are better accredited and partly because our lives have to be protected against illusion.

It was, of course, the carelessness of human belief and observation that brought ancient stories into discredit; and the more that inquiry tried to find something substantial even in modern narratives the more difficult it was to believe anything that we cannot see, or feel, or hear ourselves. The sterner demands of science dissolved almost everything but the results of multiplied experiment into legend, and even pushed its probe into the normal experiences of sense. But with all its critical spirit and in spite of the legitimacy of its sceptical method, an organized effort to test the accuracy and credibility of stories somewhat like those which I have quoted from a remoter past has resulted in a collection of them that demands serious attention when their authors can be cross-examined, and this regardless of the significance or non-significance that they may have.

2. *Spontaneous Coincidences*

In selecting incidents illustrating spontaneous coincidence I shall not pay any respect to the dignities of the phenomena, but select them with reference to

the reliability of their occurrence, in so far as that was determinable. Many people want to see that type of fact which seems to represent some important information, though they are not always clear as to what really has to be regarded as important. The temptation is to think anything important if only it is related to some critical situation in life. But when it comes to the settlement of a scientific question important relations to crises in life will not have as much value as the most trivial and unlikely incidents. We are dealing much more with the problem of evidence or proof than we are with that of utility or importance to the individual. I am therefore concerned with the question whether the stories told have that character which requires us to consider them as more than chance coincidences. When this is decided we may begin to ask for their further meaning. I can select only a few cases which will be illustrative of the kind which are calculated to appear suggestive. The quantity of them necessary to afford proof cannot be supplied in a work of this kind. We must be satisfied here with a few examples that illustrate a vast mass of similar phenomena on record, and which still requires additions to satisfy scientific demands.

The first instance represents the testimony of two people, father and daughter, and is published in the *Journal of the Society for Psychical Research.* I shall abbreviate it.

A lady was reading a book in a rather shaded light, when her father, who was lying down with his daughter's hand in his, turned and said to her: "Anna, you will injure your eyes reading in that dim light."

"And I do not particularly like this book," responded the daughter. She was reading an historical novel, whose name she had forgotten, but goes on to say: "I remember vividly that the passage I had just read purported to be one of the last scenes in the life of Marie Antoinette, and I remember distinctly that in that scene a tall man carried a coffin from a room in which Marie Antoinette and some attendant ladies were at the time standing. I remember that in the story the tall man stood prominent in the foreground, and that my mind was strained under the part he took in that scene almost to the verge of repugnance." This being substantially what was told the father, he replied that he had just seen what his daughter had described.

Another recorded in the same publication has four witnesses to its truthfulness and accuracy. These witnesses are the man who had the vision, his mother, his wife, and the lady to whom the seer was talking at the time that his vision occurred, the wife not being present on the occasion, but able to confirm the story from the letter written to her by her husband.

"I was sitting one evening, about 8.30 P. M., in a 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 *mauve* dress. I got up to meet her, though much astonished, as I believed her to be in 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 the 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 color. 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."

This statement is signed by a Captain Beaumont, and its occurrence is vouched for by the lady at the table, who adds that, when he found it was a phantasm, Captain Beaumont remarked that his wife often appeared to people in this way; and his wife confirms the statement that he had never before seen her in a mauve dress.

The following incident is by Sir John Drummond Hay, who was for many years the English Minister or Ambassador in Morocco and resided in Tangier. The narrative is signed by three members of the family besides himself.

"In the year 1879 my son Robert Drummond Hay resided in 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), while 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 was 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 an 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 I 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 part, as you will see, is about three hundred miles south of Tangier. A few days after the 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 to 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."

The daughter-in-law also tells another interesting

and similarly coincidental experience of her own. It is too long to quote. The one quoted is of course a coincidental dream and might belong to another chapter, but it has certain features that commend its use here.

I shall quote some instances from the *Phantasms of the Living*, two volumes published by officers of the *Society for Psychical Research*. I shall observe as far as possible the matter of evidential suggestiveness in the selection of them, and dealing only with spontaneous phenomena, though there are some quotable that are a combination of this and experimental coincidences. The first instance is attested by three respectable persons and occurred in England.

A Mr. Drake called on a Mr. Wilson, whose daughter had gone to India on a slow sailing vessel, and remarked that this daughter had arrived in India safely. Mr. Wilson replied that this was absurd, as the vessel was not due yet for a fortnight, and asked Mr. Drake how he knew. Mr. Drake replied that he had seen it. The preposterousness of the statement only led to Mr. Drake's challenge that he put the incident down on paper, which was done. In due time it was ascertained from the daughter and others that the vessel had arrived nearly a fortnight earlier than was expected.

Another has the testimony of three persons to support it, and involves the discovery of a mishap to a mother.

" On one occasion I was walking," says the subject of the experience, " in a country lane at A., the place where my parents resided. I was reading geometry as I walked along, a subject little likely to produce

fancies or morbid phenomena of any kind, when, in a moment, I saw a bedroom known as the White Room in my home, and upon the floor lay my mother, to all appearance dead. The vision must have remained some minutes, during which my real surroundings appeared to pale and die out; but as the vision faded, actual surroundings came back, at first dimly, and then clearly.

"I could not doubt that what I had seen was real, so, instead of going home, I went at once to the house of our medical man and found him at home. He at once set out with me for my home, on the way putting questions I could not answer, as my mother was to all appearances well when I left home.

"I led the doctor straight to the White Room, where we found my mother actually lying as in my vision. This was true even to minute details. She had been seized suddenly by an attack at the heart, and would soon have breathed her last but for the doctor's timely advent. I shall get my father and mother to read this and sign it." It was so signed.

Mr. Keulemans, who was a draughtsman on the *Encyclopædia Britannica*, gives an instance which is corroborated by his wife. He has had a number of similar experiences, some of them being coincident with the death of immediate relatives. But in this case he had the impression that his little boy had fallen out of bed and rolled upon the floor. He himself was in London at the time, and his wife at the seaside. Inquiry of the wife showed that the child had fallen out of bed about the time that the impression came to Mr. Keulemans.

Professor Barrett puts on record a most interesting spontaneous coincidence. It was a letter published in the English *Spectator* and signed by the author, Mrs. Caroline Barber, with address.

"I had one day been spending the morning in shopping, and returned by train just in time to sit down with my children to our early family dinner. My youngest child — a sensitive, quick-witted little maiden of two years and six weeks old — was one of the circle. Dinner had just commenced, when I suddenly recollected an incident in my morning's experience which I had intended to tell her, and I looked at the child with the full intention of saying, 'Mother saw a big, black dog in a shop, with curly hair,' catching her eyes in mine, as I paused an instant before speaking. Just then something called off my attention, *and the sentence was not uttered.* What was my amazement, about two minutes afterward, to hear my little lady announce, 'Mother saw a big dog in a shop.' I gasped. 'Yes, I did!' I answered; 'but how did you know?' 'With funny hair,' she added, quite calmly, and ignoring my question. 'What color was it, Evelyn?' said one of her elder brothers. 'Was it black?' She said, 'Yes.'

"Now it was simply impossible that she should have received any hint of the incident verbally. I had had no friend with me when I had seen the dog. All the children had been at home, in our house in the country, four miles from town; I had returned, as I said, just in time for the children's dinner, and I had not even remembered the circumstance until the moment when I fixed my eyes upon my little daughter's."

With one exception I have carefully avoided the selection of incidents which represented a dream or death coincidence, because I did not wish to complicate the cases with any implication of a relation to deceased persons and unconscious mental conditions. I have tried to limit the instances to the waking state, with the exception mentioned. The advantage of this is that we exclude the natural interpretation which the spiritualist might give to the phenomena, though dream coincidences might not superficially suggest that view. But it is surprising to observe how many of the coincidences which I might have quoted were connected with the death of a friend or acquaintance about the time of the experience suggesting the fact. I shall have to recur to this again, as it suffices for the present to have a set of well-accredited coincidences which do not suggest the spiritistic interpretation and so involve us in less difficulty than this larger theory. The difficulty, however, may be less only because of the inveterate prejudice against the possibility of surviving identity and consciousness. Let this be as it may, the mental attitude of men is more favorable to coincidences that do not imply the existence of a soul. The prevalence of materialistic views makes many suppose that such coincidences may be explicable by "natural" means, and others, no matter how striking, become incredible just because they apparently contradict the materialistic theory. Hence it is well to have instances which do not invite any more objections than are necessary, and such as I have quoted, if numerous enough, would demand some explanation, if nothing more than chance guess-

ing or similar agencies. The few instances given are certainly not enough to afford anything like proof for telepathy, and must be supplemented by a large number of experiments to make them more than curious facts suggesting inquiry. These spontaneous coincidences are more numerous, but some of them are too long to quote, and most of them belong to the class of apparitions and dreams. Such as are quoted, however, suffice to indicate the occurrence of incidents which make experimental investigation imperative to decide whether phenomena suggesting a telepathic explanation may be discoverable beyond merely spontaneous occurrences. To these I now turn.

3. *Experimental Phenomena*

Whatever it was that suggested telepathy as an explanation of certain phenomena, it was imperative that the hypothesis should be tested by experiment. This was undertaken, often by individuals moved, as it were, by the condition of public opinion and often by scientific men who were bent on critical methods. In the instances of coincidence associated with experiment, I shall quote first a lay case which has the attestation of a physician in good standing, and vouched for by the *Journal* above quoted. The lady whose testimony he supports was one of his patients, and many of the coincidences concerned himself and his action, so that he can attest them. The lady kept a journal of her experiments and their coincidences. Some of the instances were spontaneous, and one of these latter coincided with the death of a relative.

But I shall quote only those instances which were experimental. Her physician says that her statements can be trusted.

"Jan. 21st. I willed very hard indeed that Mr. Duke (physician) should come here before twelve o'clock, just to prove if I could bring him. He came just before the time.

"Jan 24th. This morning I was thinking of Mrs. T. B., and said how I should like her to come in; I wanted to speak to her. This was 11.30 A. M., and in the afternoon she came, and I told her I was thinking of her in the morning, and she said she made up her mind to come while she was cleaning her kitchen in the morning after 11 A. M.

"Jan. 26th. I am feeling Mr. Duke will call. He did, before E. had finished dusting the room. I knew he would. To-night a rap came at the front door. I felt it was a poor woman named M., and I told Mr. S. (husband) it was, and I would not see her, and it was her. I had no reason for thinking it was her, only I felt it.

"Jan. 31st. I felt Mr. Duke would come this morning, but he did *not*.

"Feb. 1st. Mr. Duke came. I knew he was coming quite well, and hurried E. to get my room done. He said he wanted to come yesterday (Jan. 31st), but was too busy, he could not bring it in.

"Feb. 4th. I was again talking about the B.'s in C. street, and they came in to see me.

"Feb. 5th. Mrs. Ph. is not so well again. I shall hear from her to-morrow.

"Feb. 6th. I have this morning received my note

from Mrs. Ph. I feel Mr. Duke will come this morning. Twelve o'clock, he has just gone."

The record was kept for about a year, and in all numbers about 160 such coincidences. Any one of them might be explicable by chance, but, without essaying to urge dogmatically any other interpretation, I think most people would agree that they apparently exclude chance very effectively. Indeed, many would prefer to believe lying to maintaining chance, and to the extent to which they would try to discredit the phenomena in this way they would admit that chance coincidence did not explain them.

As experiments, however, they are too closely associated with spontaneous incidents to give them any but a suggestive force. A more striking set of experiments were by a man whom the chief men in the Society's Committee considered not only trustworthy, but also a careful experimenter. I refer to the case of Rev. P. H. Newnham and his wife.

Mr. and Mrs. Newnham experimented with the planchette. Mrs. Newnham sat with this instrument to write out the answers to questions sent to her, in most instances, telepathically from Mr. Newnham. Mr. Newnham simply thought of the question he wanted answered, and Mrs. Newnham, not knowing what the questions were, wrote the answers automatically. I give the record made on the occasion, the questions and answers being as explained. All questions in what I quote were telepathically sent.

"February 18th. Q. Who are you that writes, and has told all that you know? A. Wife.

"Q. But does no one tell wife what to write? If so, who? A. Spirit.

"Q. Whose spirit? A. Wife's brain.

"Q. But how does wife's brain know [Masonic] secrets? A. Wife's spirit unconsciously guides.

"Q. But how does wife's spirit know things it has never been told? A. No external influence.

"Q. But by what *internal* influence does it know [Masonic] secrets? A. You cannot know.

"March 15th. Q. Who then makes impressions on her? A. Many strange things.

"Q. What sort of strange things? A. Things beyond your knowledge.

"Q. Do, then, things beyond our knowledge make impressions upon wife? A. Influences which no man understands or knows.

"Q. Are these influences which we cannot understand external to wife? A. External — invisible.

"Q. Does a spirit, or do spirits, exercise those influences? A. No, never (written very large and emphatically).

"Q. Then from whom, or from whence, do the external influences come? A. Yes; you will never know.

"Q. What do you mean by writing 'yes' in the last answer? A. That I really meant never.

"March 19th. Q. By what means are [Masonic] secrets conveyed to wife's brain? A. What you call mesmeric influence.

"Q. What do you mean by 'what you call'? What do *you* call it. A. Electro-biology.

"Q. By whom, or by what, is the electro-biologic

force set in motion? A. I told you you could not know more than you did.

"Q. Can wife answer a question the reply to which I do not know? A. Why do you try to make me say what I won't?

"Q. Simply because I desire knowledge. *Why* will not you tell? A. Wife could tell if some one else, with a very strong will, in the room knew.

"March 26th. Q. Why are you not always influenced by what I think? A. Wife knows sometimes what you think.

"Q. How does wife know it? A. When her brain is excited and has not been tried before.

"Q. By what means are my thoughts conveyed to her brain? A. Electro-biology.

"Q. What is electro-biology? A. No one knows.

"Q. But do not you know? A. No. Wife does not know.

"Q. What makes you always call her wife? A. You always think of wife.

"Q. But I never *call* her wife. Why do you? A. I am nothing without wife.

"Q. That is no answer. *Why* do you call her so? A. Because she is all a wife."

The number of perfectly clear coincidences in this series is remarkable and those which are not clear are relevant, and if they do not exactly answer the telepathically put question, they make an impressive case for the general appreciation of the question, though the answers may be enigmatic. But the sustained conversation carried on in this telepathic manner, with its pertinent responses even when not verifiable, intel-

ligent, or true, is a most interesting series of coincidences, however we explain them.

From a long report by Professor Barrett, of Dublin, I select the following three incidents which represent experiments made to exclude muscle reading.

"1. Miss B., seated at a table, with her eyes bandaged, and a pencil in her hand. I stood *behind* her; no word was spoken. I took my spectacles and held them in my hand; she wrote 'Spectacles'; then my dog-whistle; after this a key; then a pencil; all these she wrote down correctly.

"2. The same young lady, M. B., seated at a table with her eyes bandaged, pencil in hand. Her uncle, standing about twelve feet distant, asked, 'What word am I thinking of? M. B. wrote 'Homo.' This was correct.

"My daughter, who had recently returned from a visit to her brother at his vicarage, asked M. B. (who was again seated with eyes bandaged, and pencil in hand), 'Who preached at my brother's church last Sunday evening? the answer to the question being known to my daughter *only*. M. B. wrote the first six letters of the name, viz., 'Westmo—' and then said, 'I feel no more influence.' My daughter said, 'Lean your head against me.' M. B. did so, and then wrote the rest of the name, making it quite right — 'Westmore.'"

Mr. Edmund Gurney and Mr. Frederic W. H. Myers tried some interesting experiments with a subject in which the agent held the hand of the percipient. This condition admits of the general objection from muscle reading, conscious or unconscious,

though it will be hard to explain the successes and partial failures by this theory. They were assured that there was no dishonesty in fact, though the conditions permitted trickery of some kind, and the facts are not given as conclusive proof. The first experiments consisted of words or names thought of by the agent and trials by the percipient to obtain them telepathically. The following are the records, and the most interesting part of them is the half successes.

WITH CONTACT

Name chosen	*Answer*
Barnard.	Harland, Barnard.
Bellairs.	Humphreys, Ben Nevis, Benaris.
Johnson.	Jobson, Johnson.
Regent Street.	Rembrant Steeth, Regent St.
Queen Anne.	Queechy, Queen.
Wissenschaft.	Wissie, Wissenaft.

WITHOUT CONTACT

Name Chosen	*Answer*
Hobhouse.	Hunter.
Black.	Drake, Blake.

The agent was ignorant of German and had to mentally represent the word Wissenschaft.

The best type of experiment for testing telepathy is the drawing of diagrams or figures, and these should be of that character which will exclude guessing altogether. The simple geometrical figure will permit of many successful guesses, and hence either unlikely figures should be selected or the likely figures must have associated characteristics which are not

familiarly connected with them. Here is a record of some experiments.

A triangle was drawn, base downwards, and cross lines within it. From the apex extending upwards was a straight line. The description given by the percipient was: "A triangle, with apex *downwards*, and some loose lines."

The next figure was a triangle, base downwards, straight line extending upwards from apex, and a circle with the circumference passing through the corners of the triangle. In other words, it was the same figure as before with the addition of the circle as indicated. The description by the percipient was: "Triangle in a circle, and straight line pointing *downwards*."

Noticing that the percipient saw the figures upside down instead of as drawn, they drew a human head upside down, with a pipe in the mouth, and two straight lines drawn upward and a line across their top. The percipient's description of this was: "I see a sort of circle; a streak, with a lump at the top; an 'Aunt Sally' sort of thing." The head of the figure was quite round and lumpy. Again he seemed to see the figure inverted.

There were several other experiments involving more complicated figures which are more difficult to describe, and to give a clear idea of which would require a reproduction of the drawings. The success in them was of the same kind.

There are interesting summaries of the earlier experiments by Mr. Gurney and Mr. Myers, Professor Barrett, and Professor and Mrs. Sidgwick.

In Professor Barrett's, of thirty-three objects chosen to think of, twenty-five were guessed rightly; of thirty-five names, twenty-six were guessed rightly, and of seven cards chosen, seven were guessed rightly. In all, seventy-five experiments resulted in fifty-eight correct hits. This is more than seventy-seven per cent. correct answers, which is certainly a very high percentage, especially considering that the chances of success were very slight. In cards they were one to seven, but in names and objects they were almost indeterminate.

In Professor and Mrs. Sidgwick's experiments the results were: Twenty-three trials, with six answers right the first time and six the second guess. Counting only the correct answers for the first guess, the percentage was one in three and three-fourths or twenty-six per cent. against one chance in fifty-two, or about two per cent., as cards were used. Professor Balfour Stewart reports a table much better than this. He experimented with numbers between ten and one hundred, with objects, and names, as well as cards.

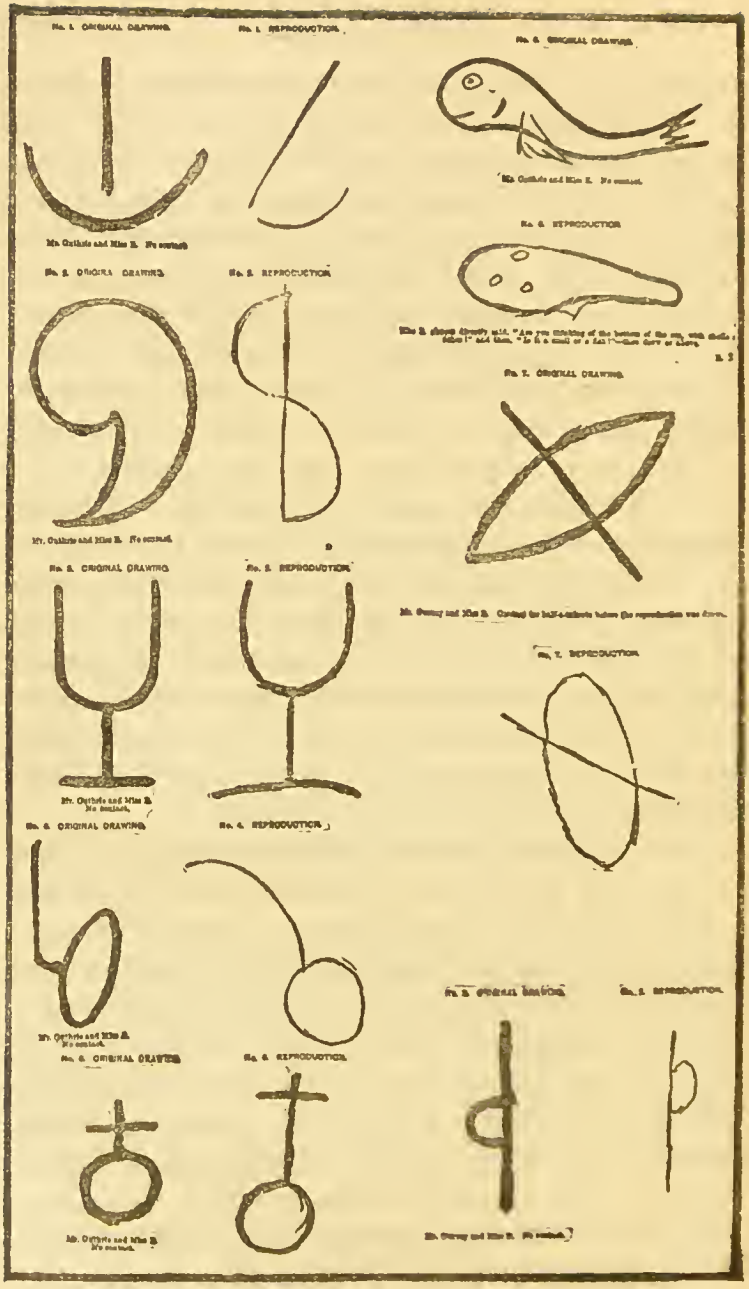
Things chosen	No. of trials.	No. right on		If first guess only counted	Chances
		1st guess	2d guess		
Cards	36	10	9	1 right in 3½	1 in 52
Nos. 10–100	20	5	3	1 right in 4	1 in 90
Objects	21	7	1	1 right in 3	1 in 40
Names	8	4	3	1 right in 2	Indefinite
Totals	85	26	16		

To remove the objections which might be based very naturally upon fraud and suggestion in certain

conditions, the Committee made experiments in which the selected objects were known only to one or more of the Committee itself, and the results were summarized in the following statistics, the things chosen being variously cards, numbers, and words. There were 497 trials made. Of these, ninety-five were correct on the first guess and forty-five on the second, with five for the third guess. The chances for success were estimated as one in forty-three, while the actual success was one in 5¼, or two per cent. for the chances and nineteen per cent. for successes.

I shall choose an instance in which it will be instructive to reproduce the figures chosen for transmission. They are especially striking, and represent experiments performed by Mr. Malcolm Guthrie with a friend, and apparently it was impossible to question their integrity without involving that of Mr. Guthrie himself. Mr. Guthrie was a careful investigator, and describes the experiments as follows, of which the reproductions will give a clear account.

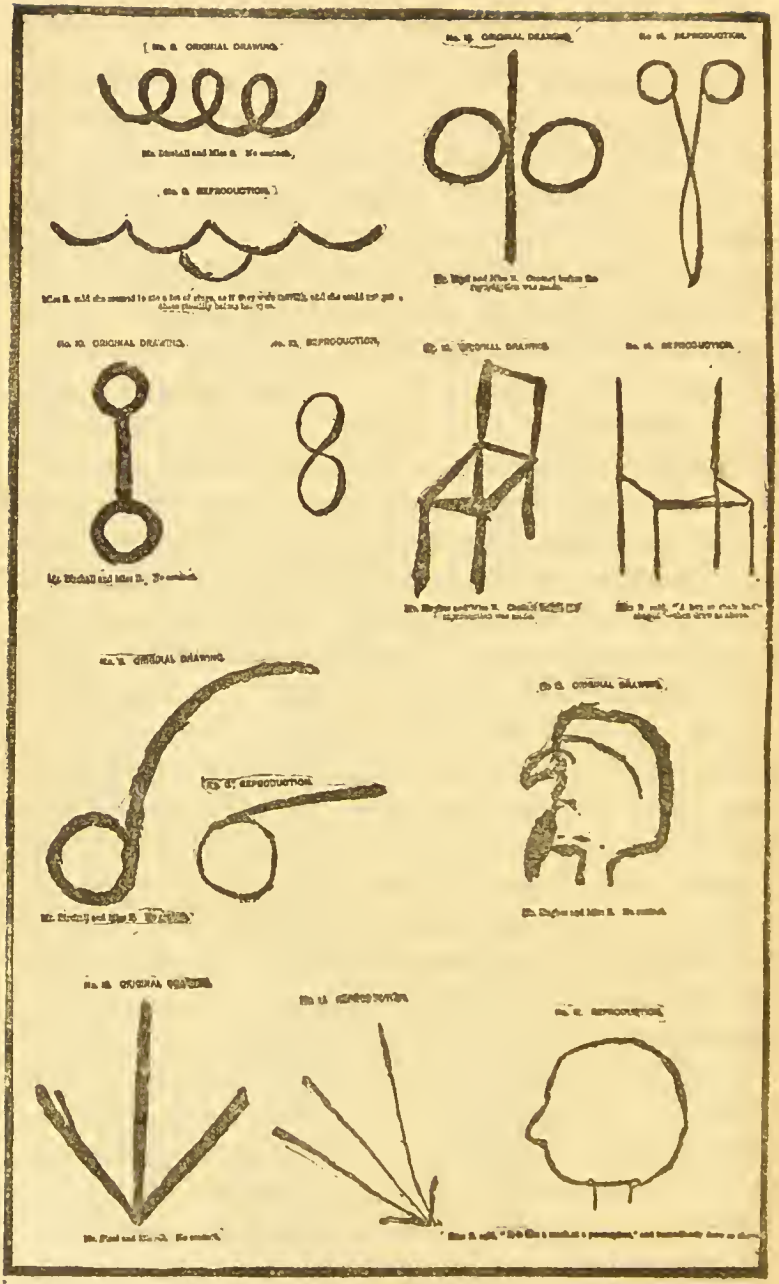
"The originals of the following diagrams were for the most part drawn in another room from that in which the 'subject' was placed. The few executed in the same room were drawn while the 'subject' was blindfolded, at a distance from her, and in such a way that the process would have been wholly invisible 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 'subject' sitting opposite to him, and behind the stand, blind-



folded and quite still. The 'agent' ceased looking at the drawing, and the blindfolding was removed, only when the 'subject' 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 glimpse at the original. She could not have done so, in fact, without rising from her seat and advancing her head several feet; and as she was almost in the same line of sight as the drawing, and so almost in the centre of the 'agent's' field of observation, the slightest approach to such a movement must have been instantly detected. The reproductions were in perfect silence, and without the 'agent' even following the actual process with the eyes, though he was of course able to keep the 'subject' under the closest observation.

"In the case of all the diagrams, except those numbered 7 and 8, the 'agent' and the 'subject' were the only two persons in the room during the experiment. In the case of numbers 7 and 8, the 'agent' and 'subject' were sitting quite apart in a corner of the room, while Mr. Guthrie and Miss E. were talking in another part of it. Numbers 1 - 6 are especially interesting, as being the complete and consecutive series of a single sitting."

It appears that no doubt of the honesty of the "agent" and "subject" in this case exists, but outsiders would require that experiments be performed even in a more careful manner than this. But aside from a critical view of the phenomena, which it is not my purpose here to give, the coincidences have



a claim to investigation that may settle such an issue as they suggest. In later experiments these considerations were taken into account. The inaccuracies in the reproductions act decidedly in favor of the integrity of the experiments, but in deference to caution and possible doubts better conditions are necessary.

Some very pretty experiments were performed by Professor Balfour Stewart, and among them were instances of drawings with reproductions quite as accurate as any that have been illustrated. It is impossible to summarize them here further than to say that the reproductions show some interesting defects which have been regarded as the best part of the evidence for a causal nexus between what the agent thought or drew and what the percipient reproduced. For instance in one case, Professor Stewart thought of the small letter *r*, and it appeared to the percipient as a capital *R*, the result being something like an hallucination.

Experiments of this sort continued during the first eleven years of the Society's work, and extended reports of them were made. Critics and sceptics must go to its *Proceedings* for the measure of their value, and not treat the examples here as scientific proof of telepathy. I can only illustrate the type of phenomena which lay claim to that interpretation, and such as have reason to believe the trustworthiness of the experimenters and their conditions will be impressed with such as I have quoted. But I shall refer to two more experiments of an extensive character which have some interest. The first of these is by Mrs.

No 18. ORIGINAL DRAWING.



Mr. Hughes and Miss E. No contact.

No. 18. REPRODUCTION.



Sidgwick and Miss Alice Johnson in coöperation with Professor Sidgwick and Mr. G. A. Smith in connection with picked subjects, and the second set is by Mr. Myers and Drs. Gibert and Pierre Janet in telepathic hypnotism.

I shall abbreviate the account of 108 experiments by simply naming a few of the objects thought of and the answers given by the percipient.

AGENT	PERCIPIENT
A little boy with a ball.	A little boy with a ball.
A kitten in a jar.	A cat sitting down.
Noah's ark and animals.	A fly or bee.
Christy minstrel and a banjo.	Something long or round — a cage, a can.
" " " (*cont.*)	A man's hand, a black hand.
Sailing boat on the sea.	Black man with guitar.
" " " (*cont.*)	A sailing boat.

The result for the 108 experiments was divided into two classes, those when the percipient was in another room than the agent and those when he was in the same room as the agent. In the tabular summary eighteen of the experiments are counted as two for each one, because there were two percipients trying to get the same message. But of the class when the percipient and agent were not in the same room there were fifty-five trials and only two successes, forty-four errors, and nine in which no impression came. When the agent and percipient were in the same room there were seventy-one trials and thirty-one successes, twenty-seven errors, and thirteen without any impression. This makes more than forty-three per cent. of correct guesses, which is a very striking

result when we consider the nature of the objects chosen and the chances against casual coincidence. It is no less interesting to remark the failure as affected by distance and separation. There ought to be more experiments of this type.

The next most interesting series in this same set consisted of attempts to produce anæsthesia in a finger of the hand of the percipient by telepathic suggestion. I first give the description of the conditions under which the experiments were performed.

"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 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 conversation 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 tak-

ing 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."

There were 107 trials at the production of anæsthesia by telepathy in a selected finger, the finger selected varying as required. There was, of course, one chance out of ten each time that the finger would be guessed, if it were a mere question of telepathy or getting what the agent was thinking about. But here the additional circumstance that anæsthesia was to be produced makes the matter more difficult and interesting. But of the 107 trials sixty-three or nearly fifty-nine per cent. were successes, four or more than four per cent. were partial successes, and forty or more than forty-six per cent. instances were failures. The chances against success were enormous when the whole number is taken into account.

The next set of experiments are certainly most remarkable, and were performed by Dr. Pierre Janet and M. Gibert under the observation of Mr. Myers, who was merely an observer and of only a part of the experiments. They are cases of telepathically induced hypnosis, and the description of them explains the conditions and results. I give a few examples and then shall summarize the whole set. I give

Janet's account, which is translated in *Proceedings* of the Society for Psychical Research.

"Sleep usually induced by holding her hand. She is then only responsive to the operator. He alone can make contractures disappear, etc. Gaze from operator's eye unnecessary. Slight pressure of thumb suffices; but no pressure (except *severe* pressure on thumb) is efficacious without mental concentration — operator's *will* to put her to sleep. This influence of the operator's *thought*, extraordinary as it may seem, is here quite preponderant; so much so that it can take the place of all other influences. Will *without* touch induces sleep. Taking precautions to avoid suggestion, it is found that (1) M. Janet, while sitting near her, sends her to sleep, when, and only when, he wills it; (2) M. Gibert from adjoining room sends her to sleep, M. Janet remaining near her, but not willing; there is evidence that the sleep is of M. *Gibert's* induction, for she is in *rapport* with him only; whereas had sleep come from suggestion of operator's proximity, the suggestion would probably have been derived from M. *Janet's* close presence. Nevertheless, she did not know that Dr. Gibert was in the house.

"Oct. 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.

"Oct. 9th. M. Gibert succeeds in 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.

"Oct. 14th. 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 trance.

"On Oct. 8th M. Gibert pressed his forehead to hers and gave a mental order (I omit details, precautions, etc.) to offer a glass of water at 11.30 A. M. next day to each person present. At the hour assigned she showed great agitation, took a glass, came up from the kitchen, and asked if she had been summoned, came and went often between *salon* and kitchen; was put to sleep from a distance by M. Gibert; said, 'I had to come; why will they make me carry glasses? I had to say something when I came in.'"

Mr. Myers then quotes from his own experiments, extending over four days, and of which M. Gibert, M. Marillier, and M. Ochorowicz were witnesses.

On April 22d, after several other experiments, "M. Gibert made a *mental suggestion*, by pressing his forehead against hers without gesture or speech. The suggestion (proposed by me) was that at 11 A. M. on the morrow she should look at a photograph album in the *salon* of the Pavillon. She habitually sat

in the kitchen or in her own bedroom and sewed, so this was an unlikely occupation for a morning hour.

"On April 23d, MM. Marillier and Ochorowicz went to the Pavillon before eleven and ensconced themselves in a room opposite the *salon*. At eleven Madame B. entered the *salon* and wandered about with an anxious, preoccupied air. Professor Janet, Doctor Myers, and I entered the Pavillon at 11.10 and found her obviously entranced; eyes open, but fixed, anxious, wandering.

"She continued thus till 11.25. We remained in a room where she could not see us, though, by looking through the partially opened door, we could see her. At 11.25 she began to handle some photographic albums on the table of the *salon*, and at 11.30 was seated on the sofa fixedly looking at one of these albums, open on her lap, and rapidly sinking into lethargic sleep. As soon as the talkative phase of her slumber came round, she said, 'M. Gibert m'a tourmentée, parce qu'il m'a recommandée — il m'a fait trembler.'"

The results are summarized in a table and it represents twenty-five experiments in all, of which nineteen or seventy-six per cent. were successes, and six or twenty-four per cent. were failures. The complexity of some of the experiments deprives the critic of objection from chance, and apparently the phenomena present as good claims for a telepathic hypothesis as any one could wish, and the authorities who report them will not be questioned by any but the most rugged sceptics. There is combination of telepathic

suggestion and telepathic transmission of thought in the cases.

My own experiments in phenomena bearing upon the problem of telepathy have been very meagre. I have tried it often enough, but succeeded in obtaining suggestive results but three times. I shall not detail these; they are not so good as those I have quoted. I mention them as representing a personal acquaintance with coincidental phenomena relevant to the issue, but not sufficient in interest to quote them. I need further opportunities and time to investigate the matter.

When it comes to explaining such coincidences as have been indicated in considerable variety here and in much greater variety and complexity in the Society's *Proceedings*, telepathy is the term adopted to describe them. I repeat here that this term does not profess to imply any knowledge or belief as to the process involved, but only that the phenomena have to be given a classification which involves two apparently proved facts. (1) That the phenomena are not due to chance, and (2) that they have some causal connection, either directly or indirectly, between living minds, and are not traceable to the ordinarily known sense impressions. I give no other meaning to the term. I have no conception of how the connection is effected, but I think that the coincidences are not due to chance and that seems to me proved beyond all question. The popular notion of "thought waves," "brain waves," "thought vibrations," "electricity," and various allied explanations of the "transmission" I wholly repudiate, not as

necessarily false, but as without any evidence whatever. Those who have jumped to such conclusions for defining telepathy have prevented the scientific man from considering the facts that undoubtedly dislodge the theory of chance. The supposition that everything is due to vibrations is one that is borrowed from many speculations in physical science, where the supposition is frankly recognized as hypothetical and not as a proved fact. But there is even a reaction there now against this universal solvent by wave motions, even though it is an important factor in all explanations. But however useful undulatory theories may be in the study of physical phenomena they have not yet found any rational place in mental phenomena. Let me urge, however, that I do not deny their presence or their possible explanation of all mental phenomena, normal and supernormal, but I deny that there is one iota of scientific evidence that they either characterize thought or explain it. When it is proved that vibrations constitute the nature of normal consciousness, we can take up the question of its modification and application to the supernormal. But we cannot apply it scientifically under any other conditions. Even if we could apply it, I do not see that it helps us in the explanation of certain aspects of the phenomena. It is easy to talk about vibrations in the transmission of thought when we think of the speculative analogies in telegraphic and telephonic messages, but the moment that we inquire critically into the matter the problem becomes perplexing. Suffice it to say that I refuse at present to have any conception of what the process is in what is called

telepathy. I do not know how it is effected, whether by vibrations of the ether between two minds, whether it is by some physical vibrations non-ethereal, whether it is by some transcendental agency of an intelligent sort, or whether it is by some new kind of relation not expressible in terms of motion at all. I leave all these to the imagination. I confess entire ignorance in regard to the *modus operandi* of the phenomenon. It would be very desirable to know something about this, but I know nothing about it, and I doubt if any one else knows. All that I should maintain is that there is some cause other than chance for the explanation of such coincidences, and as they are of a type not found in normal experience, which depends upon gross sensory perception, we cannot do better than to classify them outside these experiences by the term telepathy, and insist that it shall define an exceptional causal nexus between two minds in the impressions they have.

Those who rely upon a theory of vibrations, waves, and analogies of electricity in the telegraph and telephone for making telepathy intelligible, or explaining it in terms of motion, do not seem to have the slightest conception of the difficulties involved in their comparison, or of the scientific man's perplexity in connection with such a theory. We conceive in our common view that messages are sent over the telegraph wire or through the telephone, when in fact nothing of the kind occurs. To put it broadly, nothing but a mechanical phenomenon takes place in these processes and we *interpret* it, after having made a prior agreement in regard to what certain

physical events shall mean. All that the telegraph does is to transmit certain vibrations, and by a process of previously arranged interruptions in this transmission we can use certain physical effects as signs of certain letters or words, and we then interpret these signs accordingly. No messages are transmitted in any psychological sense. None but an artificial connection exists between the message and the mode of transmitting it. Without this artificial arrangement no thought could ever be transmitted by the telegraph-wire. The telephone appears to be somewhat different. We obtain the voice in that instance, and the phenomena appear to be exactly like that of ordinary vocal communication between men. But here we have the same conditions that obtain in ordinary conversation, where we forget that the same general artificial arrangement has to be made in order to effect an exchange of ideas. In ordinary and normal modes of "transmitting" our ideas and thoughts we do not "communicate," as that word is understood in mechanical terms, but we interpret agreed signs. In our normal life our minds are as completely isolated from the "communication" of thoughts as two people are isolated when no telegraph-line connects them. We have to fix upon certain signs or sounds as indicating certain ideas, and then infer that these ideas are present when those signs occur. Our limitations in "communication" with each other are quite apparent, when we think about them, in the meeting of strangers who do not have the same language. They cannot exchange ideas at all, except by contriving some suitable sym-

bols as arbitrary signs of the ideas to be indicated. All the vibrations in the world would not help them. They may talk all they please or they may produce all the physical phenomena they like, and yet no conception of the one would be intelligible to the other without the previous acceptance of a code or set of symbols related, but not identical, with the thoughts to be "communicated." In other words we do not "communicate" ideas in normal life, but we interpret signs. The vibrations of sound are not the communication of thoughts, but they are only physical events which we use as we use the Morse symbols in the telegraph. All that the telephone does is to reproduce the sounds that are produced by the voice, and we interpret sounds in this as we interpret the Morse symbols.

The consequence is that vibrations are not the transmission of thoughts but the means by which we can infer the presence of certain ideas when we have previously agreed to indicate by these symbols what thoughts we have. We do not make telepathy intelligible by supposing thought waves, as we do not make the normal interpretation of "communication" intelligible by them. It is precisely the absence of all such analogies between normal "communication" and telepathic "transmission" that makes the latter so inexplicable. It is not the vibrations in the physical world that transmit thought, and we have no reason to believe that any such media can "transmit" it in the telepathic phenomena. The term is but a name for a supernormal fact not yet made intelligible, and we have only to examine care-

fully the real nature of telegraphic and telephonic, as well as ordinary "communication" of thoughts, to see that an appeal to vibrations does not help us to solve the difficulty. It only increases the perplexities already existing.

I cannot enter here into any elaborate definition of what explanation is in things general, as that would require a chapter. But I shall briefly state that we understand things better when we find the familiar experiences with which they are associated. If we find certain phenomena constantly occurring in connection with certain others, we are satisfied that they are somehow necessarily connected. But if they are isolated and unfamiliar we feel puzzled by them. Now it is the isolated character of phenomena claiming to be telepathic that puzzles the scientific and explanatory mind. Telepathy is such an unheard of fact, so removed from all the known methods of communication between mind and mind, that we do not easily find the facts that make it intelligible, and wanting clear intelligibility for the understanding, it is either questioned as a fact or classified as unknown. I fully sympathize with this attitude of mind, even when I do not agree that it treats the phenomena rightly. For it is unquestionably correct in asking for some means to bridge the enormous chasm that exists between normal and supernormal phenomena, as it appears to our first reflections. Until it find some means of connecting telepathy with what is familiar, even though it be through more or less infrequent facts known to abnormal psychology, the term can stand for nothing but the fact of a

mysterious causal nexus awaiting further discovery and elucidation. Spontaneous coincidences show that it is a very sporadic phenomenon in our ordinary experience, and experiment shows that it is only less rare than the spontaneous. But in both we find a most interesting circumstance, namely, that it is often associated with certain peculiar actions of the mind that lie on the border-line of the abnormal. If, then, we can find its phenomena taking on characteristics of subconscious and abnormal mental facts, we may ascertain some clue to its explanation. Investigation and experiment along those lines which will ascertain the associations of the phenomena will reduce the perplexities in them. I shall recur to this in the conclusion and after I have discussed other types of coincidental phenomena.

All that we are called upon to remark about telepathy in the present state of knowledge regarding it is that it reveals a vast undiscovered field of agencies which our ordinary experience does not suspect. What is called hyperæsthesia is a hint of it. This is a technical term for acute sensibility, and recent investigations have shown that remarkable instances of this acute sensibility exist, and in hypnosis it has been discovered that what there often passes for anæsthesia, or the complete absence of sensibility, is accompanied by very acute subliminal sensibility. These facts suggest a way to begin bridging the chasm between normal and supernormal experience. Hyperæsthesia, as conceived in psychiatry, will not explain all the coincidences that suggest telepathy, but it may show to the physiologist that the boundaries of

knowledge are not what he had previously supposed, and when this is once established he can present no *a priori* objections to their extension by telepathy; and it is in this view that we discover the significance for a deeper conception of the universe than the grosser materialism of the past could dream of. I do not follow the hopes and speculations of those who talk about unlimited supernormal communication between mind and mind, and do not think that the present state of human development requires any such extensive process. I am quite content with the merely widening conception which sporadic phenomena give us in regard to the world around us, and so with the adjustment of life to the immediate environment in which we are placed. But history has shown us that man's best achievements are effected under the conviction that his present knowledge does not end his hopes and deeds. If he can feel that there is still a wider territory to conquer, he will work with that in view, and any limitation of his knowledge to the grosser deliverances of sense will correspondingly limit hope and endeavor. The fact of telepathy, therefore, if only as a still undiscovered causal nexus between minds, has the virtue of assigning limits to an immoderate dogmatism that so easily and quickly associates itself with the pride of knowledge, whether it be religious, political, or scientific. I attach to it, at present, no other utility. This does not imply that its usefulness is small; for it is not. Any such widening of the processes of the world as it implies must effect as revolutionary a view of things as Copernican astronomy and Newtonian gravitation and perhaps

Darwinian evolution. But to have this power it is not necessary to give it the conception which absurd speculations, physical and mental, advance to define its nature and possibilities. We are not helped by throwing the reins loose to the imagination and accepting illusions instead of facts. We must first know the laws affecting the supernormal before we can trust our fancies with it. We may convince ourselves that we have opened a mysterious world, but this is not to determine its character. Consequently I would not press the phenomena of telepathy at present farther than to say that they reveal a marginal world of activities which it would be well to explore.

CHAPTER VI

DREAMS

The student of psychology has no perplexities with our ordinary dreams. He may not always be able to assign the exact cause for the matter of men's dreams, but he knows the general nature of the influences that determine their occurrence. But it was not always so. History and tradition show that it is only in recent times that the mysteries associated with them were successfully unravelled, though the intelligent of all ages may have discarded the romancing of the popular judgment. I cannot here enter into any complete account of what ancient times thought of dreams, but I may briefly indicate the conceptions among savages and ignorant people. In so far as the records show, savages seem to have generally treated the dream-life as real. Intelligence had not advanced enough to enable them to discriminate between the experiences of normal life and those of sleep, except to maintain that the two worlds were not the same, though alike. The consequence was that, with the belief that the soul left the body in sleep, the savage had no difficulty in classing all types of dreams together, those the product of recrudescent memories and those having a real or supernormal character. Many of the Greeks and Romans had much the same conception of the matter, though it is probable that it was derived from

those dreams which were apparently supernormal and certainly coincidental, other types of them being disregarded in the unscientific condition of the age. Even the Epicureans admitted the existence of the gods on the evidence of dreams, but they gave them no power to influence physical events. Previous to the philosophic period of Greek culture dreams were looked upon very much as we find them in the Old Testament. The story of Joseph and his dreams illustrates what the Hebrews thought of them in their early history, and in both Greek and Oriental civilizations the same general view seems to have prevailed, namely, that dreams were revelations of the divine.

In primitive peoples it was not so much a communication from the divine as it was either experiences of the soul when out of the body in sleep, wandering about in another world, or communication with the deceased. That they were a revelation from higher powers seems to have been the result of a civilization infected with a more definite theology, polytheistic, or monotheistic. But until this more systematic type of thought arose the simpler view indicated seems to have prevailed. In fact we may suppose the polytheistic theory to have arisen out of a modification of the theory of communication with the discarnate, as there are many traces of this evolution in early Greece, the distinction between the gods and deified heroes not being clearly drawn. Before man systematized his view of the cosmos, he had only his dream-life, illusions, and hallucinations to guide his speculations, and these took the form of perceptions in another world or communications with the deceased,

which were little different from the former. "The New Zealanders," says Tylor in his *Primitive Culture*, "considered the dreaming soul to leave the body and return, even travelling to the region of the dead to hold converse with its friends. The Tagals of Luzon object to waking a sleeper, on account of the absence of his soul. The Karens, whose theory of the wandering soul has just been noticed, explain dreams to be what this *là* (soul) sees and experiences in its journeys when it has left the body asleep. The North American Indians allowed themselves the alternative of supposing a dream to be a visit from the soul of the person or object dreamt of, or a sight seen by the rational soul, gone out for an excursion while the sensitive soul remains in the body. So the Zulu may be visited in a dream by the shade of an ancestor, the itongo, who comes to warn him of danger, or he may himself be taken by the itongo in a dream to visit distant people, and see that they are in trouble; as for the man who is passing into the morbid condition of the professional seer, phantoms are continually coming to talk to him in sleep, till he becomes, as the expressive native phrase is, 'a house of dreams.'

"To the Greek of old, the dream-soul was what to the modern savage it still is. Sleep, loosing cares of mind, fell on Achilles as he lay by the sounding sea, and there stood over him the soul of Patroclus, like to him altogether in stature, and the beauteous eyes, and the voice, and the garments that wrapped his skin; he spake and Achilles stretched out to grasp

him with loving hands, but caught him not, and like a smoke the soul sped twittering below the earth."

Though philosophy tended to eliminate this belief, it did not wholly dislodge it. Like the belief in the oracles, it looked at the phenomena with a cautious eye and often accepted it in some form. Only the most radical spirits wholly overcame the prevailing superstitions. Plato admitted the divine manifestation in sleep and a prophetic character for dreams. Aristotle was as wary as he had been about the oracles, and yet accepted the possibility of the popular belief. "That there is a divination concerning some things in dreams is not incredible," said that greatest of all ancient thinkers. The Stoics, if Cicero is to be trusted, reasoned that if the gods cared for men they would reveal their purposes in sleep. The Christian Church could hardly escape the same admission. Its Scriptures were full of the doctrine, and one need only mention the fact to secure its recognition.

But in spite of these facts, the natural tendencies of both the philosophic and the religious mind were away from the belief. The philosopher could not escape, after Socrates and Plato, considering the mind's point of view in the investigation of psychological phenomena, and the Church had so idealized the conception of the divine and placed it so remote from human contact that its dispensation in the trivial rather than the weightier matters of providence scandalized the dignity of God. In the process of time the belief lost its hold, except to be held as a necessity of past providential scheme. Like miracles, dreams, as a vehicle of divine communication, ceased to be

a source of revelation, and as philosophic and scientific views of man and his mental action prevailed the phenomena became the products of fancy and other "natural" causes. St. Augustine, devout a theologian as he was, was sceptical of their foreign origin, and thought even the most striking of them the product of imagination.

The extent to which the older view prevailed until more careful observation and other influences modified it is apparent in a statement of the writer in the *Encyclopædia Britannica*. "In the *De Divinatione* of Cicero," says this author, "we have almost an unique instance among classic writings of a complete rejection of the doctrine of the supernatural origin of dreams, and of a full and consistent adoption of the natural method of explaining the phenomena. Cicero's position stands in marked contrast to that of partial sceptics, as, for example, Pliny, who seems content to exclude from the supernatural method of explanation certain of the more obviously natural dreams, such as those occurring immediately after food and wine, or when one has fallen asleep after waking." Among philosophic minds this view began to prevail, but among early and mediæval physicians, men who were brought into contact with pathological conditions of the mind and body, and who were attached either to ancient or Christian views generally, there continued a belief in at least occasional supernatural dreams, while the admission was free that most of them were affairs of the mind and body. The rise of that psychology which recognized the active and subjective functions of the mind

strengthened this view of a "natural" origin, and the more that a scientific study of them was made the more acceptable became this position.

I shall not discuss at any length the nature and causes of our ordinary dreams, as intelligent readers know well enough the explanation of them. We do not know as yet how to explain the material contents of many of them except in the most general way, but the fact that they are the result of definite and indefinite bodily conditions is so well recognized that we can make no mystery of their occurrence beyond the puzzling nature of their contents. Pressure in the stomach, in the blood-vessels, irritation in the sensorium, defects of assimilation, narcotics, muscular fatigue, or any sensory stimulus, conscious or subconscious, and the thousand conditions affecting the integrity of the organism, avail to start a dream, and its contents may be anything as unrelated to the stimulus as the ordinary sensation is related. A story is told of a man dreaming that he was walking on the ice at the North Pole, and awakening he found his foot out from under the bedclothes exposed to a cool temperature. A feeling of *malaise* may give rise to a nightmare in which the sensations are enormously exaggerated and distorted. I remember once that work in a hay-field, more than ten years after I had been accustomed to work of this sort, resulted in a muscular condition which was associated with dreams of my childhood that I had not had the like of for years. In fact I so seldom dream of my childhood that I might safely say that these were almost my only dreams of that period. Be-

sides, my dreams are not frequent and not easily remembered when they do occur. Occasional disturbance in the stomach causes a troubled sleep with unpleasant dreams. Fear and anxiety will produce various types of dreams repeating features of this fear or anxiety in some exaggerated form, or objects wholly out of a natural relation to such mental states. I remember that anxiety about my lessons in the High School resulted in both relevant and irrelevant dreams. One author attributes the dreams of running, flying, resisting, struggling, to certain conditions of the muscles. Experiments made by Maury showed interesting results. Stimuli were applied to a sleeping subject, and he was awakened to tell his dream. "When, for example, his lips were tickled, he dreamt that he was subjected to horrible tortures; that pitch plaster was applied to his face and then torn off."

These are illustrations of external stimuli, at least most of them, but there are internal influences such as ideas and emotions, or such as are in the memory and representing the momentum of the mind's action before the suspended functions in sleep take place. They are associations with our previous states of consciousness. Only one type of these is particularly interesting here. It is a type mentioned by Maury. He found that automatic central excitations produced dream images of objects which had never been distinctly perceived, and which nevertheless had left a trace of their action subliminally. This is a phenomenon similar to the instances of recall by crystal vision by Miss Goodrich-Freer, referred to above.

The bodily influences, therefore, which are the most frequent causes of ordinary dreams, are reducible to three general types. (1) Subliminal or unconscious stimuli on the periphery of the organism, and so the external sensorium. (2) Subliminal stimuli on the internal sensorium or at any affectible part of the bodily tissue. (3) Central influences, cerebral or mental, affecting the mental action of the mind or brain. This may be, as intimated in one statement, nothing but subliminal mental states themselves. They are all summarizable in the one principle of causality, namely, *intra-organic* and normal *extra-organic* stimuli or influences. The older theory supposed that the influences were wholly *extra-organic*, and so distinctly analogous to the influence of an external world in our normal sensations. Those views representing the beliefs of savages and the early Greeks show this very clearly. But the modern doctrine, which is overwhelmingly supported by the facts of both normal and abnormal psychology, confines these stimuli to intra-organic agencies, at least for all ordinary dreams, which in their statistics show such uniformity in this respect as to make any other type of dream and influence very incredible. It is a natural maxim that we should not interpret a dream as anything but the result of some abnormal or subliminal stimulus within the organism and not expressive of any external world in the form in which the dream usually represents it. If there is a normal correspondence between the dream image and the stimulus we simply assume that the subject is in a waking state. The dream proper shows little or no

articulation between stimulus and product, the contents of the dream having no natural relation to its cause. Hence the attempt to make any mystery of dreams generally, to demand that they shall have some "supernatural" interpretation, or to seek some explanation of them in the influence of a supersensible world or agencies, now meets with no favor; and certainly this sober and conservative view is the only safe one for all but the rarest exceptions which still have to have their claims tested. The whole burden of proof rests on the person who asserts or believes that any dream whatsoever has an extra-organic stimulus suggesting supernormal knowledge or agencies.

But there are certain facts which make it possible that dreams may be occasionally induced by stimuli that are neither normal nor intra-organic. The first of these is the circumstance that, as the prevailing theory actually assumes, subliminal stimuli excite the dreaming state. It is, perhaps, this circumstance that gives rise to the peculiar nature of the dream's contents, and if it is subliminal in its cause it will only be a matter of the kind of evidence to find that the stimulus is extra-organic. We found in crystal vision that subliminal stimuli, that is, sensory impressions not noticed at the time of their occurrence, may be induced to rise into consciousness afterward by the crystal. In many cases the phenomena representing a telepathic stimulus also represent hallucinatory results precisely like those of dreams; and we also found that normal anæsthesia was sometimes associated with subliminal hyperæsthesia, which means

that, when we sometimes suppose that the mind is wholly insensible or inaccessible to outside influences it is even more sensitive to them than in the normal state, though the normal consciousness is not aware of the fact and does not remember the impressions, unless reproduced by hypnotic suggestion or other similar means.

All these circumstances, the recall of latent and subliminal impressions by the crystal, the paradox of hyperæsthesia when the sensorium shows normal anæsthesia, and the hallucinatory tendency of telepathic impressions, which are distant extra-organic stimuli, show that the mind may be affected by outside influences in its normal condition, and we might expect that the dream-life should exhibit analogous effects, and these we may find in coincidental dreams. It will be only a question of evidence to prove the fact. This evidence, of course, must be of the best kind and proportioned partly to the consequences involved and partly to the numerical character of the alleged coincidences. Whether we have this evidence sufficient in quantity and quality to accept the fact of supernormal dreams will depend somewhat upon the nature and number of the instances claiming that character, and there will be great differences of opinion regarding it, according to the attitude with which men's minds approach the facts, real or alleged. But whether provable or not, I shall give some instances of recorded dreams that certainly suggest some extra-organic cause. In selecting illustrations I shall confine the choice to cases in which no supposition of ordinary hyperæsthesia is possible.

The first incident which I shall quote is confirmed by two other witnesses than the dreamer. I shall abbreviate some instances, but this one I shall quote in full. It is taken from *Journal* of the Society for Psychical Research. The reporter is a Mrs. Howieson, the experience being her own and involving a distance of two hundred miles between the percipient and the supposed agent.

"The incident which I promised to you occurred in June, 1883 (recorded in 1889). My eldest daughter Kathleen, then a child nearly five years old, was absent from home on a visit to my mother, who lived in Newport, Monmouthshire.

"For some months previous to her leaving home, she had been in a weak, nervous state of health, but an absence of three months in that charming county, and living almost entirely out-of-doors, wrought wonders for her. My mother wrote to me from time to time, saying how well she could climb the hills, and how her nervousness had given place to joyous glee, as she watched from a hilltop the ships sailing in sunlight up and down the Bristol Channel, or the wonderfully fascinating, gorgeous sunsets over Twm Barlum, which even now she dreams of.

"All my anxiety about her had vanished, and with my little baby three weeks old beside me, I was quietly sleeping when I suddenly awaked, hearing Kathleen call me, in a sharp, terrified voice, 'Mamma, oh! mamma!' Forgetting that the child was away, I sat up in bed and called to my nurse, saying, 'Do see, nurse, what ails Kathleen.' 'Why, ma'am,' she

said, 'you've been dreaming, sure you know she's in Newport.'

"Thoroughly awake, I laughed and lay down to sleep; but just as I was dozing off again, I was startled by hearing the child's voice calling down the stairs from the next floor, where she slept when at home, the same words, 'Mamma, oh! mamma!' I simply screamed to nurse, 'Oh, nurse, I've heard her again, and there is something wrong with the child.' I trembled all over, the thing was so real; and yet so unlikely, that I allowed myself to be soothed, and talked into silence.

"No sooner had nurse settled herself comfortably in bed, and I, broad awake, was lying wondering about it, when Kathleen's cry broke on my ears again, a scream, 'Mamma, oh! mamma, I've got scarlet fever, I've got scarlet fever!' There was no more sleep for me that night. My husband came in and tried to calm me, in vain. When the morning came he telegraphed to Newport, and this is the sequel:

"The evening before, Kathleen complained of headache going to bed, and after she went to bed grew hot and feverish, so much so that my mother sat up with her, hoping to see her go to sleep. All the night she kept saying, 'I wish mamma was here,' 'I don't know why I left my mamma.' But as the small hours of the morning drew on she grew so ill that my father fetched the doctor. On seeing her he said it was just possible she had caught scarlet fever, as it was very prevalent just then. Directly the child heard what he said, the wild scream I had

heard broke from her, in the very words, 'Mamma, oh! mamma, I've got scarlet fever, I've got scarlet fever!' And nearly two hundred miles away they were flashed to my ears."

Mr. Howieson vouches for the correctness of this story and the father of Mrs. Howieson, Rev. John Douglas, at whose house the child was staying, vouches for what occurred with the child, including the phrases which she had uttered.

The next case also involves independent confirmation. It is a case in which the dream was repeated almost immediately after it first occurred, and is taken from the *Phantasms of the Living*. The authors of that work remark that it is rare that a dream is repeated the same night.

"When we were living at Leamington, I had a remarkable vision. I was sleeping with my sister Maria. Suddenly the curtains of our bed, at the side I slept, were undrawn, and Mr. L. appeared standing there. He said, addressing me by name, 'My mother is dead.' I tried to persuade myself I had been dreaming, and Maria said that I had dreamt it; but after a short time the same thing was done again, and the same announcement made. I was rather chaffed at breakfast because of the story I told. After breakfast I went into the drawing-room to practise. Presently I heard myself called, and I went out to the balcony to listen. It was the daughter of the man whom I had seen twice at night, and the granddaughter of the old lady whose death had been announced. She was riding on horseback.

She said, 'Have you heard? My father is sent for, and my grandmother is dead!'"

The sister who was sleeping with the narrator corroborates the incidents. A curious feature of it is the vision of the old lady's son, he being alive and possibly sent for about the time of the dream, before or after.

A Mr. Wingfield narrates the following as having occurred in 1880, and it was put on record in 1883.

"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 afterward 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., from the effects of terrible injuries received in a fall while hunting with the Blackmore Vale hounds.

"I will only add that I had 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 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 honor that the circumstances I have related are the positive truth."

The correctness of Mr. Wingfield's memory as to date of his brother's death is confirmed in the London *Times*, and the Prince de Lucinge Faucigny, a friend, corroborates the story as having been told him by Mr. Wingfield on April 4th, 1880, in Paris, and that Mr. Wingfield showed him the note in the memorandum-book.

Another instance has similar corroboration. I shall abbreviate it, though it contains interesting details. A lady dreamed that she was looking out a window and saw her father driving in a sledge,

followed by another in which was her 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 great fright. The next morning my father and brother returned. I said to him, 'I am 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 related to me what 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!'"

The brother confirms the story and that his sister told him the dream in accordance with the facts. The case, like many others, is regarded by the authors of the *Phantasms of the Living* as belonging to the weak class, owing to several circumstances, lapse of time, and the dangers of illusions of identity and memory. But they regard it as coincidental, nevertheless.

Dr. Robert H. Collyer, F. C. S., tells the following story, which is, of course, second hand, but is confirmed by one of the living parties concerned.

"On January 3d, 1856, my brother Joseph being in command of the steamer *Alice*, on the Missis-

sippi, just above New Orleans, she came in collision with another steamer. The concussion caused the flagstaff or pole to fall with great violence, which, coming in contact with my brother's head, actually divided the skull, causing, of necessity, instant death. In October, 1857, I visited the United States. When at my father's residence, Camden, New Jersey, the melancholy death of my brother became the subject of conversation, my mother narrated to me that at the very time of the accident, the apparition of my brother Joseph was presented to her. This fact was corroborated by my father and four sisters. Camden, New Jersey, is distant from the scene of the accident, in a direct line, over one thousand miles, and nearly double that distance by the mail route. My mother mentioned the fact of the apparition on the morning of the 4th of January to my father and sisters; nor was it until the 16th, or thirteen days after, that a letter was received confirming in every particular the extraordinary visitation. It will be important to mention that my brother William and his wife lived near the locality of the dreadful accident, now being in Philadelphia; they have also corroborated to me the details of the impression produced on my mother."

Mr. A. E. Collyer confirms the story. Various circumstances make caution about details necessary, but at least a most important coincidence seems to have been assured.

There is one supported by the testimony of four persons, though it seems to have occurred while the

subject was wide awake, but early in the morning, so that it may be considered a waking dream.

"About 2 o'clock on the morning of October 21st, 1881 (recorded in 1883), while I was perfectly wide awake, and looking at the lamp burning on my wash-stand, a person, as I thought, came into my room by mistake, and stopped, looking into the looking-glass on the table. It soon occurred to me it represented Robinson Kelsey, by his dress and wearing his hair long behind. When I raised myself up in bed and called out, it instantly disappeared. The next day I mentioned to some friends of mine how strange it was. So thoroughly convinced was I, that I searched the local papers that day (Saturday) and the following Tuesday, believing his death would be in one of them. On the following Wednesday, a man, who formerly was my drover, came and told me Robinson Kelsey was dead. Anxious to know at what time he died, I wrote to Mr. Wood, the family undertaker at Lingfield; he learnt from the brother-in-law of the deceased that he died at 2 A. M. He was my first cousin, and was apprenticed formerly to me as a miller; afterwards he lived with me as journeyman; altogether, eight years. I never saw anything approaching that before. I am seventy-two years old, and never feel nervous; I am not afraid of the dead or their spirits."

This narrative is signed by a Mr. Marchant and attested by three others who assert that Mr. Marchant told them of the experience the next day after it happened. Mr. Marchant had not spoken to the man for twenty years.

A gentleman reports a case in which he put his wife to sleep and she seemed to go into a dream state and remarked that she could not attend to certain things, as she was thinking out her husband's thoughts. He requested an explanation and the wife replied in her sleep, "About Jimmy B., it is so strange because I never saw him in my life; but you were thinking about him." The husband was ready to deny that he was thinking about him when his wife went on: "You were dreaming of him last night, and said, 'Poor Jimmy,' in your sleep, so I was obliged to follow out your thought this morning." She then went on to remind her husband that Jimmy "had gone to a party with my brothers, sisters, and self; that he drank too much and was ill for several days at our house, my mother nursing him." This Mr. Corder, the reporter, says happened before he became acquainted with his wife, and he could not recall dreaming about the boy. But his sister remembered the circumstances and confirms the story of the boy's intoxication and nursing. The authors of the *Phantasms of the Living* think that more information was given in the lady's dream than was likely to have been uttered by Mr. Corder in his subconscious dream.

There is a very pretty instance involving the apparently simultaneous phantasm of the ideas in the dreamer's mind by the person concerned.

"On June 10th, 1883 (recorded in February, 1884), I had the following dream. Some one told me that Miss Elliott was dead. I instantly, in my dream, rushed to her room, entered it, went to her

bedside and pulled the clothes off her face. She was quite cold; her eyes were wide open and staring at the ceiling. This so frightened me that I dropped at the foot of her bed, and knew no more until I was half out of bed in my room and wide awake. The time was 5 o'clock A. M. Before leaving my room I told this dream to my sister, as it had been such an unpleasant one."

The narrative is signed by Miss Constance Bevan, and her sister, Miss Elsie Bevan, confirms the statement that the dream had been mentioned before leaving the room in the morning. The following is the narrative of Miss Elliott, the lady whose death had been the subject of Miss Bevan's dream.

"I awoke on the morning of June 10th (record dated February, 1884), and was lying on my back with my eyes fixed on the ceiling, when I heard the door open and felt some one come in and bend over me, but not far enough to come between my eyes and the ceiling; knowing it was only C., I did not move, but instead of kissing me she suddenly drew back, and going towards the foot of the bed, crouched down there. Thinking this very strange, I closed and opened my eyes several times, to convince myself that I was really awake, and then turned my head to see if she had left the door open, but found it still shut. Upon this a sort of horror came over me, and I dared not look towards the figure, which was crouching in the same position, gently moving the bedclothes from my feet. I tried to call to the occupant of the next room, but my voice failed. At this moment she touched my bare foot, and a cold

chill ran over me, and I knew nothing more till I found myself out of bed looking for C., who must, I felt, be still in the room. I never doubted that she had really been there until I saw both doors fastened on the inside. On looking at my watch it was a few minutes past five."

Miss Antonia Bevan states that "the first thing in the morning, Miss Elliott told me all about her unpleasant dream, before speaking to any one else." It is apparent that Miss Elliott's experience was not like an ordinary dream, though it has some features of this phenomenon. Whatever it was, its relation to the details of Miss Constance Bevan's dream is most interesting.

A most striking coincidence is recorded in the dream of a man who made a note of it in his diary at the time, and this diary was inspected by Mr. Gurney. I shall have to give the account in full, as it contains evidential incidents of some importance in establishing the probability of the story and the nature of the coincidence.

"In December, 1881 (recorded in 1886), we were living at 6 George Street, Melbourne, Victoria. My father resided then, as he does now, at Phillmore Lodge, Kensington (London, England). In those days I always went to bed about midnight. I awoke suddenly, tremendously startled by a dream that my father's house was on fire. The dream impressed me so vividly that I felt convinced that a fire had actually happened there, and, striking a light, I walked across the room to the dressing-table, on which my diary lay (I used generally to jot down the

events of the day just before turning in), and made a brief entry of it, there and then, first looking at my watch in order to be able to set down the time, which I found to be 1 A. M. I had, therefore, been in bed less than an hour, which of itself seems to add an extraordinary feature to the case (I refer to my sinking to sleep, dreaming and waking up, as after a long sleep, in so short a space of time). The entry of my diary is, as it was likely to be when standing out of bed, very brief: '*At night I dreamt that the kitchen in my father's house was on fire. I awoke and found that it was 1* A. M.' I kept my diary in a plain paper book; and the entry came below what I did up to midnight on December 22d. What I further still remember distinctly of the vision is this — that in it, the servants' bedrooms (which are really at the top of my father's house, while the kitchen, etc., are at the bottom) were adjoining the kitchen suite, all on one floor, and that the smoke and blaze seemed general. Further, I remember distinctly, though I just made a bare entry in my diary and hurried back to bed, that two of father's maids, named Coombes and Caroline respectively, were the only persons except myself present in the vision, and that I seemed to have no impulses and no power of moving, but was merely a spectator; nor did the idea of risk to myself form part of the impression.

"Six or seven weeks afterwards (mail contract between London and Melbourne is forty-two days) I received a letter from my father, dated December 22d, 1881. He wrote, 'We had a fire on Sunday evening while we were at church. Coombes went with

a wax taper to tidy her room and, I suppose, blew it out and put it down with sparks. Very soon after she left, a ring at the bell that the attic was on fire put Caroline on her mettle while the other lost her head. She dashed it out with water before the window-frame was burnt through, and subdued it. Fifteen pounds will repair the damage — two chests of drawers much burnt, wearing apparel, etc. I gave her a sovereign for her pluck, as the roof would have been on fire in another five minutes.'

"Now I wish to draw your attention to what has attracted my attention most. The Sunday before December 22d, 1881, was December 18th. I had the communication, therefore, in my sleep, not on the actual day of the fire, but on the day on which my father wrote the letter. At Kensington, where my father was writing, Australian letters have to be posted in the branch offices about 5 P. M. My dream was a 1 A. M. Time in Victoria 9½ hours ahead of English time. When I was having the communication, therefore, it was about 3.30 P. M. in Kensington. Now with the mail going out at 5 P. M., 3.30 would have been a very natural — I think I may say a most natural time for my father to be finishing a letter to me. [Mr. Sladen, Sen., confirms this.] I, therefore, had my magnetic communication when he was at once focussing his mind on me, and focussing his mind on the fire, in order to tell me about it.

"I have asked my wife, and she remembers perfectly my waking her up, and telling her that I had dreamt that my father's house was on fire, and was

so convinced of its betokening an actual occurrence that I should make a note of it in my diary there and then."

This is one of the best substantiated instances on record, and one of the most interesting features in it is the form of the subject's dream, which does not show anything apparently clairvoyant, as phenomena of this kind often appear in the narratives after the event, but does show the transformation of a thought into a hallucination representing a perfectly definite coincidence, but not an exact replica of the facts.

In another case a man alarmed the household by sitting up in bed and shouting as if in intense agony. Members of the family ran to the bedside and inquired if he was ill, but he was found to be perfectly well and only dreaming. In the morning he seems to have remarked that he hoped that there was nothing wrong with his friend Barnes. By dinner-time a messenger arrived and told of the sudden death of Mr. Barnes more or less coincidentally with the dream. The next instance is a very pretty one involving coincidence with the thought of the person who can be presumed to be the agent. It involves an apparent representation of a coincident death which did not take place.

"During our residence in India as missionaries, our children remained at home, either residing with my sister or at school, and about the years 1864 or 1865 our eldest boy was at school at Shireland Hall near Birmingham. The principal was the Rev. T. H. Morgan, now Baptist minister at Harrow-on-the-Hill.

"One night, during the summer of one of the years I have mentioned, I was awakened from my sleep by my husband asking, 'What is the matter, J.? Why are you weeping so? I could let you sleep no longer, you were crying so much.' I replied that I was dreaming, but could not tell the dream for some minutes. It had seemed so like a reality that I was still weeping bitterly.

"I dreamed that the sister (who acted as guardian to our boys in our absence) was reading to me a letter, giving a detailed account of how our Henry died of choking, while eating his dinner one day at school.

"When sufficiently composed I again went to sleep; but when I awoke in the morning, the effect of my dream was still upon me. My husband tried to rally me, saying, 'It is *only a dream*, think no more about it.' But my heart was sad, and I could not shake it off.

"In the course of the day I called on a friend, the only other European lady in the station. I told her why I felt troubled, and she advised me to take a note of the date, and then I should know how to understand my dream when a letter of that date came to hand. Our letters at that time came to us via Southampton, and nearly six weeks *must* elapse before I could hear if anything had transpired on that particular date, even if a letter could have been dispatched at once; but it might not have been the 'mail day,' and that would give some additional days for me to wait. They were weary weeks, but at length the looked-for letter arrived, and it con-

tained no reference to what I had anticipated. I felt truly ashamed that I had permitted a dream to influence me, and thought no more about it.

"A fortnight later another letter from my sister came in, bearing an apology for not having told me in her last what a narrow escape from death our Harry had experienced, and then went on to detail what I had dreamed, with the additional piece of intelligence that just as his head had dropped on the person supporting him, and he was supposed to be dead, the piece of meat passed down his throat, and he shortly revived, and was quite well at the time of her writing.

"That boy is now a minister of the Gospel, and about a year ago I was talking with him about my strange dream, when a friend who was present said to him, 'Do you remember what you thought about when you were choking?' He replied, 'Yes, I distinctly remember thinking I wonder what my mother will do when she hears I am dead.'"

The husband confirms the story, and the son who had experienced the choking tells his thought at the time, and though it does not exactly tally with that reported of him by the mother, it shows that he was thinking of his mother.

Another instance represents a man dreaming that he heard a cry of a woman calling for water, recognizing the voice of a woman who was in the hospital at the time. He named the woman at breakfast whose voice he heard. He then resolved to go and see the woman, and when he reached the door and was placing his hand on the latch to open it, he heard

a faint voice saying: "Will some kind Christian give me some water?" He got her the water. She died the same week. The dream is corroborated by the man's wife. Another instance has confirmation.

"On the night of Saturday, the 11th of March, 1871 (recorded in 1884), I awoke in much alarm, having seen my eldest son, then at St. Paul de Loanda, on the southwest coast of Africa, looking dreadfully ill and emaciated, and I heard his voice distinctly calling me. I was so disturbed I could not sleep again, but every time I closed my eyes the appearance recurred, and his voice sounded distinctly, calling me 'Mamma.' I felt greatly depressed all through the next day, which was Sunday, but I did not mention it to my husband, as he was an invalid, and I feared to disturb him. We were in the habit of receiving letters every Sunday from our youngest son, then in Ireland, and as none had come, I attributed my great depression to that reason, glad to have some cause to assign to Mr. Griffith rather than the real one. Strange to say, he also suffered from intense low spirits all day, and we were both unable to take dinner, he rising from the table saying, 'I don't care what it costs, I must have the boy back,' alluding to his eldest son. I mentioned my dream and the bad night I had had to two or three friends, but begged that they would say nothing of it to Mr. Griffith. The next day a letter arrived containing some photos of my son, saying he had had fever, but was better, and hoped immediately to leave for a much more healthy station, and written in good spirits. We heard no more

until the 9th of May, when a letter arrived with the news of our son's death from a fresh attack of fever, on the night of the 11th of March, and adding that just before his death he kept calling repeatedly for me. I did not at first connect the date of my son's death with that of my dream until reminded of it by the friends, and also an old servant, to whom I had told it at the time."

The incidents are confirmed by the old servant named and the date of the death by the letter containing the information.

Professor Royce, of Harvard University, was chairman of the American Committee on coincidental experiences in the early period of the American Society, and made a report on these phenomena collected in this country. Of his collection he regards twenty-two cases as *pseudo-presentiments*, which, perhaps, would be better understood by the term illusions of memory. But he gives fifty-four instances which he regards as coincidental, that is, as representing events not known in any normal manner at the time. They are not all dream coincidences, some being waking phenomena. Whether they involve a causal relation in this representation may be a question, but there was a coincidence in them. It is possible that the twenty-two cases classified as pseudo-presentiments were also coincidental, but the evidence was apparently not good enough to guarantee this, and hence it may have been better not to advance a positive hypothesis of mnemonic illusion without definite evidence that it applied. A judgment of non-evidential might have been the safer

position. But I shall assume that either this view or that of Professor Royce is the true one for this class, and proceed to those which he regards as evidential of coincidence, involving the possibility of some unusual cause.

The first instance was subjected to a most careful investigation for flaws by Professor Royce, and he found it strong in veridical probabilities. It would require too much space to quote details. I shall leave the reader to his report for these and merely give the person's experience.

"I have not heard of you for an age. The train that should have been here Friday last has not arrived yet (written Wednesday at St. John, N. B.). I had a very strange dream on Tuesday night. I have never been in Ottawa in my life, and yet I was there, in Mr. E.'s house. Mrs. E. and the little girls were in great trouble because Mr. E. was ill. I had to go and tell my brother (Mr. E.'s son-in-law), and, strange to say, he was down a coal mine.

"When I got to him I told him that Mr. E. was dead. But in trying to get out we could not do it. We climbed and climbed, but always fell back. I felt tired out when I awoke next morning, and I cannot account for the dream in any way."

Inquiry showed that Mr. E. died that same night about midnight in Ottawa, and that it was normally impossible for the writer of this letter to have known it in any normal way. Another instance reported by a physician indicates a coincidence of some interest.

"On the evening of the 29th of June, 1888 (recorded in October of same year), my wife became

hysterical for the first time, to my knowledge, during seven years' marriage. She had a paroxysm of weeping, almost violent, fearing some unknown disaster to some member of her family in France. This lasted about half an hour. On the 7th of July there was a similar attack.

"A letter, bearing date of the 29th of June, announced the serious sudden illness (apoplexy), already of several days duration, of her father, and announced his demise on July 6th."

The letter announcing the illness of the lady's father was received on July 10th, and that of his death on July 28th.

A most interesting case was fortunately recorded on the morning of its occurrence. The documents were preserved.

"A curious coincidence occurred this morning (April 27th, 1888), which I report immediately.

"A young woman in our household, North Irish by birth, Mary B., said early this morning that she had had a bad dream in the night. Her mistress, an elderly lady and an invalid, in whose room Mary B. sleeps, complained of being very restless in the early part of the night, and of having unpleasant dreams, but she slept soundly later on. Mary B. then got to sleep, too, when her dream occurred. She says she saw distinctly the sister of her mistress — whom she has not seen in a year, and then only in a passing sort of way — standing on the threshold of the door, in a long black gown and her hands folded in front of her. Mary B. related this as soon as she rose in the morning to a member of

the family, and said impressively, 'I am sure something is going to happen.' A half-hour later, the door-bell rang and the messenger handed in a telegram, which was brought to me directly. (Mary B. was then up-stairs, and knew nothing of it for some hours after.) The telegram stated that Mrs. D., of ——, had been taken suddenly ill and was not expected to live. This was the lady (the sister of her mistress) whom Mary B. had seen in the night."

Inquiry showed that it was between 11 and 12 o'clock that Mary B. noticed the restlessness of her mistress, and that it was about 2 in the morning that Mary B. had her dream. The telegram announcing the sudden illness of Mrs. D. came at 8 A. M., and one of her death six hours later, 2 P. M. Mrs. D. was in delicate health, but that she was in danger of a serious attack seems not to have been known. The author of the narrative added in reply to inquiry also that this Mary B. repeatedly had dreams of this character, and tells one of them. "About four months ago, she had a similar dream concerning her father, an old man in Ireland, the news of whose death arrived about a fortnight after."

Whatever explanation be supposed of this, as all others, whether it be a chance coincidence or some extraneous cause, it has borne critical examination as against ordinary illusions.

The next is also from a good source. I shall abbreviate it and content myself with the statement that its credentials are unusually good.

A gentleman lost his only sister in St. Louis in 1867. In 1876 he was in St. Joseph, same State,

finishing up some orders as a travelling agent. While at his desk, writing his orders and smoking a cigar, he saw an apparition of this sister and noted a peculiar scar on her right cheek. When the man told his experience at home in Boston, on his return, his father ridiculed him; but the mother rose trembling and nearly fainted away; as soon as she sufficiently recovered her self-possession, with tears streaming down her face she stated that while doing some little act of kindness to the daughter's body she unintentionally scratched her face at that spot and obliterated all traces of it with a powder, and never told any one of the fact until that day. The son seems never to have known the fact.

The chief interest in this incident is not only the coincidence, but the form that it takes. We cannot admit for a moment that a discarnate soul should have a scar produced on the body after death, and hence we find, as in other cases, that the coincidence is between facts known to living minds.

Instances like these could be related indefinitely. But I shall summarize those on record by saying that these are samples of 150 similar instances, without mentioning what are called "borderland" cases, which represent the experience as occurring between the waking state and sleep, and so not classifiable exactly with dreams. Of this borderland type there are 108 cases mentioned in the work quoted, the *Phantasms of the Living*. There are many such put on record since, but not yet published. The collection is probably a small part of the whole number that have actually occurred in such experiences.

Even these instances can hardly be due to chance coincidence, especially when certain complex details are involved.

But whatever may be said of these, the most interesting class, so far as chance coincidence is concerned, is what is called collective cases. These are cases in which two or more percipients have the same experience at the same time indicative of a knowledge of the same event at a distance. It will be more natural for the sceptically inclined mind to dispute the objective significance of such cases as I have narrated, but it will not be so easy to discredit the collective cases on the same grounds. I shall quote some instances of this type from the *Phantasms of the Living*.

A gentleman had a servant, Susan by name, who was taken to the hospital ill. It was seven miles distant. "During Saturday night," says a Mr. Mathews, "the following mystery occurred, which has ever since been a puzzle to myself. Being asleep, I was awakened with or by a sudden feeling of terror. I stared through the darkness of the bedroom, but could not see anything, but felt overcome by an unnatural horror or dread, and covered myself with the bedclothes, regularly scared. My room door was in a narrow passage, leading to my mother's room, and any one passing would almost touch the door. I passed the remaining portion of the night in restlessness. In the morning I met my mother on coming down-stairs, and observed that she looked ill and pale, and most unusually depressed. I asked, 'What's the matter?' She replied, 'Nothing;

don't ask me.' An hour or two passed, and I still saw that something was amiss, and I felt determined to know the cause, and my mother seemed equally bent on not satisfying me. At last I said, 'Has it anything to do with *Susan?*' She burst into tears and said, 'What makes you ask that question?' I then told her my scare during the night, and she then related to me the following *strange story.*

"'I was awakened by the opening of my bedroom door, and saw, to my horror, *Susan* enter in her night-dress. She came straight towards my bed, turned down the clothes, and laid herself beside me, and I felt a cold chill all down my side where she seemed to touch me. I suppose I fainted, as I lost all recollection for some time, and when I came to myself the apparition had gone — but of one thing I am sure, and that is *that it was not a dream.*'

"We heard by the village woman on her return Sunday evening, that *Susan* died in the middle of the night, and that previous to becoming unconscious her whole talk was about 'returning to Troston Hall.' We had no apprehension whatever of the death. We thought she had gone to the hospital, not because she was in danger, but for the sake of special treatment."

In another instance a lady, Mrs. W., sailed for America and took smallpox in Boston and died. This was about the last of November or the first of December. About twenty-four hours after her death and some time before the death was announced by letter, the deceased lady's sister-in-law, residing in London, England, tells the following experience.

"About the end of November, or the beginning of December, in the same year (1872), I was disturbed one morning before it was light, as near as may be between 5 and 6 A. M., by the appearance of a tall figure, in a long dress, bending over the bed. I distinctly recognized this figure to be no other than my sister-in-law, Mrs. W., who, as I felt, distinctly touched me. My husband, who was beside me asleep at the time, neither saw nor felt anything.

"This appearance was also made to an aged aunt, residing at this time at Theydon Bois, near Epping, Essex. She told my husband as recently as the 4th inst. (1885), that the appearance came to her in the form of a bright light from a dark corner of her bedroom in the early morning. It was so distinct that she not only recognized her niece, Mrs. W., but she actually noticed the needlework on her long night-dress! This appearance was also made to my husband's half-sister, at that time unmarried, and residing at Stanhope Gardens. The last-named was the first to receive the announcement of the death of Mrs. W., in a letter from the widower, dated December (day omitted), 1872, from 156 Eighth Street, South Boston, still preserved."

Here are three persons who seem to have had the same coincidental apparition, and the truthfulness of the personal narratives is vouched for by the husband of the lady, Mrs. Coote, who writes it. The next one is perhaps more interesting still, as it involves, according to the circumstances of the narrative, no comparison of experiences before the identity of the reference has been established.

"The first instance occurred when I was in Shanghai. It was the month of May, 1854 (recorded in 1885). The night was very warm, and I was in bed, lying on my back, wide awake, contemplating the dangers by which we were then surrounded, from a threatened attack by the Chinese. I gradually became aware there was something in the room; it appeared like a thin, white fog, a misty vapor, hanging about the foot of the bed. Fancying it was merely the effect of a moonbeam, I took but little notice, but after a few moments I plainly distinguished a figure which I recognized as that of my sister Fanny. At first the expression of her face was sad, but it changed to a sweet smile, and she bent her head towards me as if she recognized me. I was too much fascinated with the appearance to speak, although it did not cause me the slightest fear. The vision seemed to disappear gradually in the same manner as it came. We afterwards learned that on the same day my sister died — almost suddenly. I immediately wrote a full description of what I had seen to my sister, Mrs. Elmslie (the wife of the consul at Canton), but before it reached her, I had received a letter from her, giving me an almost similar description of what she had seen the same night, adding, 'I am sure dear Fanny is gone.' When this occurred, we [*i. e.* Mr. de Guerin and Mrs. Elmslie] were upwards of one thousand miles apart, and neither of us had a thought of her being seriously, much less dangerously, ill. Before her death she had spoken of us both to those around her

bedside. She died in Jersey (England), on the 30th May, 1854, between 10 and 11 at night."

These are samples of collective cases, and they are chosen from a list of forty-eight similar cases. One of them, the best extant and on record, is too long to quote, but it has the support of three intelligent persons as to the occurrence and the coincidence. Two of these are General Reynardson and Dr. G. Crichton. But I shall not quote further. What I have given suffices to indicate the character of the collective instances, and we have only the question of the credibility and judgment of the witnesses to decide in order to determine the importance of the alleged facts. The collection of them represents forty-eight cases, a very large number, considering the complications which must necessarily accompany such phenomena.

When it comes to offering an explanation of these coincidences I think our first duty is to ask whether they may possibly be due to chance. It has, of course, been usual to refer them to telepathy, and the authors of the *Phantasms of the Living* think that they "may reasonably be regarded as telepathic." To approach such a classification of them they had to consider the question of chance coincidence, and I think that we may safely repudiate such an explanation as impossible, unless we had a census of experiences like them which did not prove coincidental, and which was large enough to make chance in these plausible. Excluding chance from them, I think the best way to indicate their nature is to regard them as at least pointing toward an extra-

organic cause of a supernormal sort. Whether they are telepathic or initiated by some other agency may remain an open question. But I think that they at least indicate an extra-organic cause distinct from the intra-organic stimuli, peripheral or central, and also distinct from normal extra-organic stimuli. We may introduce all the hallucinatory elements we please into the result, — and they are apparently present in some of them, — yet they represent such reference to events at a distance that we can hardly refuse them a supernormal cause of some kind, and so may have a right to assume that experiences, subjectively like internally initiated states, may have a foreign source, and it would remain to investigate this cause more carefully.

That they may be telepathic is apparently supported by the peculiar character of some of them, representing the thoughts of persons at a distance, and not a corresponding physical event. Take the case of the dream in which a lady's son appeared to have died from choking. The death did not take place, but the boy had the choking fit, and seems to have actually thought of his mother. The reader may notice that a number of the instances represent this sort of characteristics, and they were quoted purposely to call attention to the fact. No one can obviously insist that the coincidences of this kind have an explanation necessarily in discarnate agency, since the incidents are not evidence of such influences. They, on the contrary, seem to support a direct connection between living minds, and we should most naturally resort to something like telepathy as the

more plausible hypothesis, though we should require experimental evidence to justify even this application of it, and I think this evidence is illustrated in the previous chapter.

The most interesting circumstance, however, is the fact that most of the coincidences relate to the contemporary illness or death of a certain person, and that the number of the coincidences is much greater for the dream-life than for the waking state. The spontaneous coincidences of the waking state are much less numerous than those of sleep, and in nearly all cases they are in some way related to critical moments of some kind, and mostly of severe illnesses and death. Probably we should find in the end that the large majority of them are death coincidences, and this fact alone gives them an extraordinary interest, though we may have to prosecute our inquiries much further before venturing upon an hypothesis to explain this peculiar feature of them. Superficially, however, they open an inquiry of vast proportions, and if for no other reason than for protection against erroneous interpretation of them, they make careful investigation imperative.

CHAPTER VII

APPARITIONS

An intelligent public cannot restrain a smile when a man begins to talk seriously of "ghosts." The topic in all respectable quarters is a subject for humor and mirth. The reason for this is not far to seek. We have escaped the superstitions of antiquity and the middle ages. A very slight acquaintance with those periods reveals the most extraordinary and incredible stories about the visitations of departed spirits. It would be a useless and perhaps a thankless task here to detail any of the conceptions maintained by early civilizations, as they have little but an antiquarian interest for all but the psychic researcher. Besides it would take up too much space, and I must content myself with the bare fact that apparitions are phenomena which are older than the recent investigations into their real or alleged meaning.

I have one precaution to indicate for the reader, and that is, that we are not obliged to respect the public's attitude in such matters in our demand for scientific examination of either the fact or the belief in "ghosts." The public is usually interested in the sensational or the humorous side of the matter, and the scientific mind in the explanation of facts

regardless of the question whether they have any bearing at all upon the reality of events alleging a source outside the person experiencing them. There are reasons enough for recognizing the healthiness of popular scepticism about apparitions without assuming that its conceptions of the issues involved are correct. If the phenomena laying claim to being "ghosts" or apparitions were no better supported than are the stories of antiquity and the middle ages we might well disregard them, but we are so familiar with the phenomena in our asylums that we can easily distinguish between their value for reality and their importance for psychiatry or abnormal psychology. If we knew no more about the mind than did our ancestors we might well feel uncanny at such stories as once obtained credence, but we are so familiar with illusions, hallucinations, and the products of the imagination that we are not disposed to take seriously the accounts of hysterical people in the matter of apparitions.

I think, however, we may be able to impress some scientific men and more intelligent laymen, who have scientific and ethical impulses, to examine persistent stories which affect human belief for good or ill, and to bring them under such surveillance as will enable us to guide the less intelligent into accurate opinions on such phenomena. I beseech no other interest here in the attempt to examine seriously the allegations of men from time immemorial. While I shall vie with any one in the humorous aspects of such a question, I shall not waste my time trying to prove my sanity on the subject by indulging wit

or humor about it. There are better reasons in this unsettled age and in the vagaries of many people for examining the phenomena and for reducing them to some intelligible order, even though that be only one of systematic delusion.

An apparition or "ghost," at least in the popular mind, is supposed to represent a departed spirit, and so claims to be more than a product of fancy. It is supposed to have the same reality, though of a different kind, spiritual as distinct from physical, as the external objects which affect our senses. But we have found so many alleged cases of this vanishing into the limbo of illusion and dreams that we are rightly chary of admitting any objective reality for their appearance unless credentials very different from such as we usually find are produced to make them credible.

As illustrations of credible experiences that can be proved to have no such reality as popular credulity assigns them I may narrate the following incidents, coming from excellent authorities.

James Beattie, the poet and philosopher, whose sympathies might naturally have enlisted him in the support of the reality of apparitions, tells the following interesting experiences, which show how quickly the popular conception vanishes when intelligent men tell their observations.

"By the glimmering of the moon, I have once and again beheld, at midnight, the exact form of a man or woman, sitting silent and motionless by my bedside. Had I hid my head, without daring to look the apparition in the face, I should have passed

the night in horror, and risen in the morning with the persuasion of having seen a ghost. But, rousing myself, and resolving to find out the truth, I discovered that it was nothing more than the accidental disposition of my clothes upon a chair. Once I remember to have been alarmed at seeing, by the faint light of the dawn, a coffin laid out between my bed and window. I started up, and recollecting that I had heard of such things having been seen by others, I set myself to examine it, and found it was only a stream of yellowish light, falling in a particular manner upon the floor, from between the window curtains. And so lively was the appearance, that, after I was thoroughly satisfied of the cause, it continued to impose on my sight as before, till the increased light of the morning dispelled it. These facts are perhaps too trivial to be recorded; but they serve to show that free inquiry, with a very small degree of fortitude, may sometimes, when one is willing to be rational, prove a cure to certain diseases of the imagination."

Doctor Carpenter quotes a narrative from Sir Walter Scott's *Demonology and Witchcraft*, giving the experience of that author while "engaged in reading with much interest, after the death of Lord Byron, an account of his habits and opinions." The narrative is written in the third person.

"Passing from his sitting-room into the entrance-hall, fitted up with the skins of wild beasts, armor, etc., he saw right before him, and in a standing posture, the exact representation of his departed friend (Byron), whose recollection had been so strongly

brought to his imagination. He stopped for a single moment, so as to notice the wonderful accuracy with which fancy had impressed upon the bodily eye the peculiarities of dress and posture of the illustrious poet. Sensible, however, of the delusion, he felt no sentiment save that of wonder at the extraordinary accuracy of the resemblance; and stepped onwards towards the figure, which resolved itself, as he approached, into the various materials of which it was composed. These were merely a screen occupied by greatcoats, shawls, plaids, and such other articles as are usually found in a country entrance-hall. Sir Walter returned to the spot from which he had seen this product of what may be called imagination proper, and tried with all his might to recall it by force of will, *but in vain.*"

Doctor Tuke mentions a case quoted by Doctor Carpenter. It is the case of an apparition of an ape, and seems also to have been a collective one, that is, seen simultaneously by more than one person. The instance would be inconceivable but for the authority from which it comes and from the report of Leon Marillier on the apparition of the Virgin at Dordogne, in France, where a large number of people, evidently influenced by suggestion, seem to have had an apparition of the Virgin after a little girl of neurotic character reported her experience in seeing the same in a grotto. But I return to Doctor Tuke's instance, so extraordinary that we may well feel justified in scepticism of the truth of the story, without having any temptations to treat it even as seriously as an hallucination.

"During the conflagration at the Crystal Palace in the winter of 1866-67, when the animals were destroyed by the fire, it was supposed that the chimpanzee had succeeded in escaping from his cage. Attracted to the roof, with this expectation in full force, men saw the unhappy animal holding on to it, and writhing in agony to get astride one of the iron ribs. It need not be said that its struggles were watched by those below with breathless suspense, and, as the newspapers informed us, 'with sickening dread.' But there was no animal whatever there; and all this feeling was thrown away upon a tattered piece of blind, so torn as to resemble, to the eyes of fancy, the body, arms, and legs of an ape."

Dr. Hibbert mentions an interesting case in his *Treatise on Apparitions*, and it is a fine sailor's story.

"A whole ship's company was thrown into the utmost consternation, by the apparition of a cook who had died a few days before. He was distinctly seen walking ahead of the ship, with a peculiar gait by which he was distinguished when alive, through having one of his legs shorter than the other. On steering the ship towards the object, it was found to be a piece of floating wreck."

I take a more recent instance recorded by Professor Sorley in the *Census of Hallucinations*, published by the Society for Psychical Research, under the signatures of Professor Sidgwick, Mr. F. W. H. Myers, Miss Johnson, Mr. Podmore, and Mrs. Sidgwick.

"Lying in bed," says Professor Sorley, "facing the window, and opening my eyes voluntarily in order

to drive away the imagery of an unpleasant dream which was beginning to revive, I saw the figure of a man, some three or four feet distant from my head, standing perfectly still by the bedstead, so close to it that the bedclothes seemed slightly pushed towards me by his leg pressing against them. The image was perfectly distinct — height about five feet eight inches, sallow complexion, grey eyes, greyish mustache, short and bristly, and apparently recently clipped. His dress seemed like a dark grey dressing-gown, tied with a dark red rope.

"My first thought was, 'That's a ghost;' my second, 'It may be a burglar whose designs upon my watch are interrupted by my opening my eyes.' I bent forward towards him, and the image vanished.

"As the image vanished, my attention passed to a shadow on the wall, twice or three times the distance off, and perhaps twelve feet high. There was a gas lamp in the mews-lane outside, which shed a light through the lower twelve inches or so of the (first floor) window, over which the blind had not been completely drawn, and the shadow was cast by the curtain hanging beside the window. The solitary bit of color in the image — the red rope of the dressing-gown — was immediately identified with the twisted mahogany handle of the dressing-table, which was in the same line of vision as part of the shadow."

I shall relate one more because it was so carefully examined, and its illusory nature so clearly determined. It is by a lady.

"One evening at dusk I went into my bedroom to

fetch something I wanted off the mantelpiece. A street lamp threw a slanting ray of light in at the window, just sufficient to enable me to discern the dim outline of the chief articles of furniture in the room. I was cautiously feeling for what I wanted when, partially turning round, I pereeived at a short distanee behind me a figure of a little old lady, sitting very sedately with her hands folded in her lap, holding a white pocket-handkerchief. I was much startled, for I had not before seen any one in the room, and called out, 'Who's that?' but reeeived no answer, and, turning quite round to faee my visitor, she immediately vanished from sight. 'Well,' I thought, 'this is strange!' I had left all the rest of the household down-stairs; it was hardly possible that any one eould have followed me into the room without my being aware of it, and besides, the old lady was quite different from any one I had ever seen. Being very near-sighted, I began to think my eyes had played me a trick; so I resumed my search in as nearly as possible the same position as before, and having sueeeeded, was turning to come away, when lo! and behold! there sat the little old lady as distinet as ever, with her funny little cap, dark dress, and hands folded demurely over her white handkerehief. This time I turned round quickly and marehed up to the apparition, whieh vanished as suddenly as before. And now being eonvineed that no one was playing me any triek, I determined to find out, if possible, the why and because of the mystery. Slowly resuming my former position by the fireplaee, and again perceiving the figure, I

moved my head slightly from side to side, and found that it did the same. I then went slowly backwards, keeping my head still until I reached the same place, when deliberately turning round the mystery was solved.

"A small, polished mahogany stand near the window, which I used as a cupboard for various trifles, made the body of the figure, a piece of paper hanging from the partly open door serving as the handkerchief; a vase on the top formed the head and dress, and the slanting light falling upon it and the white curtain of the window completed the illusion. I destroyed and remade the figure several times, and was surprised to find how distinct it appeared when the exact relative positions were maintained."

Both these instances involved that kind of investigation by the subjects of them that is necessary to *prove* the character of any experience of the kind. They are not such as can be merely *explained* by the hypothesis of hallucination, but they are *proved* hallucinations or illusions. They are evidentially supported, and would not stand the examination for any other than a subjective reality. There are several other similar instances which I shall not quote. I have given sufficient to show what the scientific man will be on the alert for before he admits any other meaning than hallucination for similar experiences.

If any story of an apparition is told it must present certain credentials to give it more than a hallucinatory character; that is, more than a merely sub-

jective creation, peripherally or centrally initiated. There are at least two circumstances which must be proved regarding such experiences to give them what is called a veridical nature, that is, a definite causal connection with external reality not normally perceived. They are (1) that the experience shall coincide with a corresponding event at such a distance as precludes normal sensory perception, and (2) the subject of the experience must not have known at the time the event represented. Without the fulfilment of these conditions such experiences cannot escape the objection that they are hallucinations. But if a sufficient number of coincidental apparitions occurs, having such credentials as I have indicated, the question of their extra-organic initiation will become as serious a problem as that of coincidental dreams.

Now it happens that there is a large number of such experiences, and the first question is whether they are due to chance. This cannot be determined until we know the facts of the case and the details of the experiences. Prior to illustrating them I shall classify them with reference to the difficulties in explaining them. The scepticism of their veridical nature is so obstinate, and possibly justly so, that we must take the phenomena in the types which suggest less doubt as to their source. No one hesitates about such as I have illustrated, and only when a claim to the supernormal origin of some of them is put forward, whether by telepathy or other agencies, do men stand stolidly for the sceptical view regarding the facts. If, however, we can find well-

authenticated instances of apparitions that do not represent departed spirits we may obtain a hearing. Such would be phantasms of the living. Fortunately we have instances of this type. Then there is a type coinciding with the deaths of the persons represented, and lastly there are those involving the appearance of persons who have been deceased for a longer or shorter period. I can classify them briefly, as (1) Apparitions of the Living, (2) Apparitions of the Dying, and (3) Apparitions of the Dead.

1. *Apparitions of the Living*

As I have already hinted, the sceptic cannot produce against alleged apparitions of the living the same objections which he inclines to use against alleged cases of the dead. The doubts about personal survival after death, or the suspicions created and sustained by a long history of scientific criticism of alleged spiritistic phenomena, start objections to "ghost" stories so determined that it is impossible to secure even the consideration of the evidence for even a more natural theory of the facts. But these prejudices cannot be invoked against phantasms or apparitions of the living. The question is, do such phenomena occur, not what explanation of them is possible. Of this last we can speak, if we can assure ourselves that they occur in sufficient numbers to exclude chance coincidence from their explanation. The primary problem in such cases is to establish an actual coincidence between the apparition and the event at a distance which it is supposed to represent.

It is the *fact* of significant coincidence, not the mode of it, that first requires proof, and this result can be achieved only by such a number of them evidentially sustained as will force conviction precisely as did stories of falling meteors. Of this first class I shall proceed to give such illustrations as have received proper record and examination to give them some sort of respectable authenticity.

The primary interest of such cases is that they possess a verifiable character, which consists in the establishment of the extraneous event to which the subject's experience corresponds. We do not always have to rely upon the testimony of a single person for the integrity of the story. Often two parties at least can attest the coincidence, or each the fact which helps to fix the coincidence. The ordinary objections to the truthfulness of such narratives do not apply, and scepticism will have to accuse the persons concerned of conspiracy or resort to the theory of chance. Scepticism has its rights unless these conditions are fulfilled.

In selecting my instances I shall first take a type which may supposably be due to expectancy or suggestion, and follow these up with various cases of both spontaneous and experimental character. Those possibly due to expectancy or suggestion are selected from the *Census of Hallucinations*, made by the Society for Psychical Research and signed by the persons mentioned above. The first instance was indorsed by the subject of the experience, but written out by the collector of the Society.

"This happened in 1870, when Mrs. E. was aged

forty. She was sitting in the drawing-room of the hotel overlooking a park, and was waiting for her husband to take her down to dinner. The drawing-room was open, and from her seat Mrs. E. had a view of part of the staircase and the intervening hall or passage. He delayed coming, so Mrs. E. ever and anon kept glancing towards the door and out into the hall beyond. At last one time she imagined she saw him turn a bend in the staircase and come slowly along the corridor. Keeping her eyes all the time on what she thought was her husband approaching her with a well-known smile, Mrs. E. rose and crossed the room till she stood, as she thought, opposite her husband, when the spectre vanished before her eyes. She was in good health at this time. In about half an hour afterwards, her husband, detained unavoidably, did veritably come into the room."

This instance is not coincidental, inasmuch as it does not show the corresponding external incident in the husband's mind or actions to make it have that character. It does illustrate, however, the fact that a living person can be represented in an apparition under circumstances of expectation, so that coincidental cases must be free from that influence to have a supernormal explanation. I am concerned at present mainly with the fact that phantasms of the living occur, regardless of the question whether they coincide with certain significant events at a distance. I therefore give a few non-coincidental cases.

"In the year 1883, I was studying music, and used to practise alone frequently in the evening. Towards the autumn of that year, on one occasion, I felt

some one touch me, and on looking round I saw the figure of a gentleman whom I knew. He was dressed in black clothes, with the collar of his coat buttoned closely round his neck, showing no white collar. As I looked he faded away. This occurred on three different occasions. I was in perfect health at the time, and in no trouble or anxiety. I had not seen the gentleman for about two years before that occurrence, and have no idea what he was doing at the time. The two first occasions were exactly alike."

The next incident associates the apparition with a noise actually made by the person seen.

"The most distinct hallucination that I remember was one which occurred to me one day in January, 1891 (recorded soon after). I heard a friend (whose footstep I recognized) coming into this house, cross the hall outside the room in which I was standing, and up-stairs. *At the same time* that I distinctly heard her going up-stairs after having crossed the hall, I saw her in the room where I was. The room opens into the hall. I only saw her for a second or two; and she had not on her hat and jacket as she would naturally have had coming from a walk, but was dressed as she usually is in the house. The appearance vanished almost at once. I was startled by it, and when my friend came down I told her what I had seen, explaining that it must have been the sound of her step outside which caused the appearance. I had also just come in from a walk, and was talking to other people in the sitting-room. I was not out of health nor in anxiety of any kind."

Another instance shows that investigation confirms the apparitional nature of the experience as distinct from an illusion caused by the sight of some one present.

"At my grandmother's house, Albemarle Co., Virginia, at about 11 P. M., my cousin, Miss S., somewhat older than I, and myself, had been conversing in the parlor. She left me. The house door opening into the parlor stood open, the night being warm, and the moonlight streamed in over the floor beside me as I sat, leaning on the sofa arm, my back to the entrance. The shadow of a human form fell on the moonlit floor. Half-turning my head I saw a tall woman dressed in white back of me. By the contour and the gleam of the plaits round her head I recognized my cousin, and deemed she had doffed her black dress to try a white one. I addressed an ordinary remark to her. She did not reply and I turned right round upon her. Then she went out of the door down the entrance steps, and as she disappeared I wondered I had heard nothing of a step or the rustle of her dress. I sat and puzzled over this, though without taking fright, for a few minutes. I was unoccupied, ruminating quietly; in robust health; completely awake; untroubled; age sixteen years about. It was, I felt convinced, though I did not see her face, my cousin. I am short-sighted, but fully believed I saw my cousin. She had shortly before left the room by the inner door. She lived there. I was familiar with the sight of her. I was alone for about half an hour. I then sought my cousin and found her in the other

sitting-room with my grandmother. I said, 'I thought you had changed your dress.' She said, 'No, I have not.' I asked, 'Didn't you come to the house door just now?' She said, 'I've been with grandmother the last half-hour, — since I left you.' I then grew frightened and went up to the only other two inmates, at that hour, of the house. These two (females) denied that they had been down-stairs during the interval. The negro slaves had all gone to their (outside) quarters for the night."

These suffice for non-coincidental apparitions which are, of course, attributed to ordinary hallucination, and they are narrated only to show that apparitions of living persons are possible, whether having a normal or a supernormal interpretation. If telepathy be a fact we shall have no difficulty in recognizing the possibility of apparitions representing living people in the same way as mere hallucinations. I turn, therefore, to coincidental cases, whatever the explanation of them.

I shall refer first to one already quoted in the chapter on telepathy. It is the case in which a man's wife appeared to him in *mauve* dress, she being alive and well and at some distance from home (p. 107). This instance, the reader will remember, was well corroborated. The next instance is told by Mr. Myers in his *Human Personality and Its Survival of Bodily Death*, and is especially good in its evidential aspects. It is quoted from *Phantasms of the Living*.

"In the autumn of 1877, while at Sholebrooke Lodge, Towcester, Northamptonshire, one night, at a little after ten o'clock, I remember I was about to

move a lamp in my room to a position where I usually sat a little while before retiring to bed, when I suddenly saw a vision of my brother. It seemed to affect me like a mild shock of electricity. It surprised me so that I hesitated to carry out what I had intended, my eyes remaining fixed on the apparition of my brother. It gradually disappeared, leaving me wondering what it meant. I am positive no light or reflection deceived me. I had not been sleeping or rubbing my eyes. I was again in the act of moving the lamp when I heard taps along the window. I looked towards it — the window was on the ground floor — and heard a voice, my brother's, say, 'It's I, don't be frightened.' I let him in; he remarked, 'How cool you are! I thought I should have frightened you.'

"The fact was, that the distinct vision of my brother had quite prepared me for his call. He found the window by accident, as he had never been to the house before; to use his own words, 'I thought it was your window, and that I should find you.' He had unexpectedly left London to pay me a visit, and when near the house lost his way, and had found his way in the dark to the back of the place."

The next instance represents a trivial circumstance, and is an apparition only of the hands and a letter, but it is so well confirmed in its essential points that it must be quoted. It is also quoted by Mr. Myers from *Phantasms of the Living*.

"[Mr. Gottschalk begins by describing a friendship which he formed with Mr. Courtenay Thorpe, at the rooms of Dr. Sylvian 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 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. 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 awestruck 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 Prince's Theatre, know that it was from you?' [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 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 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 com-

pany 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 diary in which I had noted the time of my vision, and asked Dr. Mayer to read what was written under the date of 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 assistance, the coincidence of the time between his actually opening the envelope and my seeing him do so, I was satisfied as to the principal part, and proceeded to analyze 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."

Dr. Mayer confirms the case so far as to say that he saw the note in diary and that it tallied almost exactly with Mr. Thorpe's statements.

I quote one collective case well confirmed and reported in the *Census of Hallucinations*. The incident is confirmed by the two sisters who had the experience and by the third sister who was the object of it.

"I was playing the harmonium in the church of —— at about 4 P. M., August, 1889, when I saw my eldest sister walk up the church towards the chancel with a roll of papers under her arm. When I looked up again she had disappeared, and I thought she had just come in for a few minutes and gone out again; but when I asked her afterwards what she wanted in the church, she was much surprised, and told me she had been in the rectory library all the afternoon, studying genealogical tables.

"My eldest sister looked just as usual and wore her hat and jacket, as I and my younger sister both noticed. She walked rather briskly, looking straight before her. She assures us that she was sitting alone in the rectory library *all* the afternoon."

The sister present and participant of the collective apparition writes as follows: —

"My sisters and I were spending the day with

our uncle at ——; as he is rector his garden leads into the churchyard. In the course of the afternoon C. and I went into the church; she began to play the harmonium and I stood on a stone coffin beside her with my hand on her shoulder; my sister was playing a hymn and I was looking down at the book to read the words. C. casually looked up; I did the same, and following the direction of her eyes saw K. walking to us up the church with — and this rather surprised me — a long bundle of papers in her hand. We made no remark and took no further notice of her movements, for when we go to —— we often just wander in to see the church. It was certainly K. herself; I could see her face quite well. C. and I finished our hymn and found she had gone. C. and I soon after went in to tea. At tea we were surprised to hear K. say, 'I am sorry I did not see the church, but part of the afternoon I was looking at pedigrees in the study; before that I passed the church gate; I was going in, but turned back to the study instead,' or words to that effect. C. and I exchanged glances, but said nothing. However, next morning we attacked K. on the subject; she was much surprised, had certainly not been in the church, but had first been in the library studying the family pedigree, and then gone to the church gate and returned."

K., the sister mentioned, gives the following account of her doings: —

"Upon the afternoon during which this curious incident happened, I wandered about my uncle's

garden for awhile, and half thought of going into the church, but changed my mind and did not. I went into the library, and, being interested in genealogy, studied my uncle's family pedigree until tea-time, when I remarked to my sisters that I had not been to the church all the afternoon, and they told me that they had seen me there. I felt no unusual sensations during the afternoon, and am much mystified by the incident."

The coincidence lies in the fact that the sister, K., had intended to go into the church and had not. Otherwise we might place the case among the non-coincidental instances, or as an illusion or hallucination suggested by some sensory impression in the church.

The *Census* records five other collective cases much more striking in their incidents than this one and less exposed to ordinary explanations. I simply mention this type as affecting the problem of chance.

There seems to be but few instances in which spontaneous apparitions of the living are coincidental and suggestive of the supernormal, when the parties are in their normal waking state. I have quoted the majority of those that I can find having any special interest. There seems to be, however, a larger number of experimental instances, and I shall quote them at some length.

Dr. Elliotson, in the *Zoist*, mentioned a case in which a friend was able by his will, telepathic suggestion, but not so called at the time, to produce in another phantasms of those he was thinking of. Dr. Charpignon reports a similar phenomenon, and

Dr. Dagonet, in the *Annales Medico-Psychologiques*, reports a case of this kind. The details of these, however, are not given, and little can be said of them except that they record coincidental phantasms whose explanation was not attempted.

A Mr. Wesermann, in the *Archiv für den Thierischen Magnetismus*, reports a series of experiments of his own in producing an apparition of himself at a distance. I quote the account, but shall not vouch for its trustworthiness. As the authors of the *Phantasms of the Living* say: "To such a record, if it stood alone, we should attach very little importance, in default of any evidence as to the intellectual and moral trustworthiness of Wesermann." But as the phenomena are much like some of the instances quoted in reference to telepathy, they are no more incredible than these are, and besides they contain a few facts, which, if the sceptic of more striking facts will accept these, can be used against the spiritistic hypothesis.

"*First Experiment at a Distance of Five Miles.* I endeavored to acquaint my friend, the Hofkammerath G. (whom I had not seen, with whom I had not spoken, and to whom I had not written, for thirteen years), with the fact of my intended visit, by presenting my form to him in his sleep, through the force of my will. When I went to him on the following evening, he evinced his astonishment at having seen me in a dream on the preceding night.

"*Second Experiment at a Distance of Three Miles.* Madame W., in her sleep, was to hear a conversation between me and two other persons, relating to

a certain secret; and when I visited her on the third day, she told me all that had been said, and showed her astonishment at this remarkable dream.

"*Third Experiment at a Distance of One Mile.* An aged person in G. was to see in a dream the funeral procession of my deceased friend S., and when I visited her on the next day her first words were that she had in her sleep seen a funeral procession, and on inquiry I learned that I was the corpse. Here then was a slight error.

"*Fourth Experiment at a Distance of One-Eighth of a Mile.* Herr Doctor B. desired a trial to convince him, whereupon I represented to him a nocturnal street-brawl. He saw it in a dream, to his great astonishment.

"*Fifth Experiment at a Distance of Nine Miles.* The intention was that Lieutenant N. should see in a dream, at 11 o'clock P. M., a lady who had been five years dead, who was to incite him to a good action. Herr N., however, contrary to expectation, had not gone to sleep by 11 o'clock, but was conversing with his friend S. on the French campaign. Suddenly the door of the chamber opens; the lady, dressed in white, with black kerchief and bare head, walks in, salutes S. thrice with her hand in a friendly way, turns to N., nods to him, and then returns through the door. Both follow quickly, and call the sentinel at the entrance; but all had vanished, and nothing was to be found. Some months afterward, Herr S. informed me by letter that the chamber door used to creak when opened, but did not do so when the lady opened it — whence it is to be

inferred that the opening of the door was only a dream-picture, like all the rest of the apparition."

This last instance, if we can accept it as reported, affords a pretty suggestion of telepathic transmission of images which might otherwise be taken for phantasms of the dead. That is, it is a case in which we do not suppose that the agent is what appears to be such. The next case, which is accepted by Mr. Gurney, is much like those which I have quoted and has corroboration by the Rev. Stainton Moses.

"One evening early last year, I resolved to try to appear to Z, at some miles distance. I did not inform him beforehand of the intended experiment; but retired to rest shortly before midnight with thoughts intently fixed on Z, with whose room and surroundings, however, I was quite acquainted. I soon fell asleep, and awoke next morning unconscious of anything having taken place. On seeing Z a few days afterward, I inquired, 'Did anything happen at your rooms on Saturday night?' 'Yes,' he replied, 'a great deal happened. I had been sitting over the fire with M., smoking and chatting. About 12.30 he rose to leave, and I let him out myself. I returned to the fire to finish my pipe, when I saw you sitting in the chair just vacated by him. I looked intently at you, and then took up a newspaper to assure myself I was not dreaming, but on laying it down I saw you still there. While I gazed without speaking, you faded away. Though I imagined you must be fast asleep in bed at that hour, yet you appeared dressed in your ordinary garments, such as you usually wear every day.' 'Then my experiment

seems to have succeeded,' said I. 'The next time I come, ask me what I want, as I had fixed my mind on certain questions I intended to ask you, but I was probably waiting for an invitation to speak.'

"A few weeks later the experiment was repeated with equal success, I, as before, not informing Z when it was made. On this occasion he not only questioned me on the subject which was at that time under very warm discussion between us, but detained me by the exercise of his will some time after I had intimated a desire to leave. This fact, when it came to be communicated to me, seemed to account for the violent and somewhat peculiar headache which marked the morning following the experiment; at least I remarked at the time that there was no apparent cause for the headache; and, as on the former occasion, no recollection remained of the event, or seeming event, of the preceding night."

There are three instances of experiment by the same agent with different percipients. They have the advantage of independent testimony at both ends of the line and so have unusual confirmation.

"On a certain Sunday evening in November, 1881, having been reading of the great power which the human will is capable of exercising, I determined with the whole force of my being that I would be present in spirit in the front bedroom on the second floor of a house situated at 22 Hogarth Road, Kensington, in which room slept two ladies of my acquaintance, *viz.*, Miss L. S. V. and Miss E. C. V., aged respectively twenty-five and eleven years. I was living at this time at 23 Kildare Gardens, a dis-

tance of about three miles from Hogarth Road, and I had not mentioned in any way my intention of trying this experiment to either of the above ladies, for the simple reason that it was only on retiring to rest upon this Sunday night that I made up my mind to do so. The time at which I determined I would be there was 1 o'clock in the morning, and I also had a strong intention of making my presence perceptible.

"On the following Thursday I went to see the ladies in question, and, in the course of conversation (without any allusion to the subject on my part), the elder one told me, that, on the previous Sunday night, she had been much terrified by perceiving me standing by her bedside, and that she screamed when the apparition advanced towards her, and awoke her little sister, who saw me also.

"I asked her if she was awake at the time, and she replied most decidedly in the affirmative, and upon my inquiring the time of the occurrence, she replied, about 1 o'clock in the morning.

"This lady, at my request, wrote down a statement of the event and signed it.

"This was the first occasion upon which I tried an experiment of this kind, and its complete success startled me very much."

The percipient, Miss L. S. Verity, tells her story of the experience in the following language: —

"On a certain Sunday evening, about twelve months since, at our house in Hogarth Road, Kensington, I distinctly saw Mr. B. in my room, about 1 o'clock. I was perfectly awake and was much ter-

rified. I awoke my sister by screaming, and she saw the apparition herself. Three days after, when I saw Mr. B., I told him what had happened; but it was some time before I could recover from the shock I had received, and the remembrance is too vivid to be ever erased from my memory."

The sister mentioned in this account also writes her confirmation of the event, and states that she, too, saw the apparition. It will be noticed also that the case is a collective one, and very much diminishes the probability of chance coincidence.

The next instance by the same agent is very interesting, as it not only has confirmation, but also has psychological features of some interest.

"On Friday, December 1st, 1882 (recorded ten days afterward), at 9.30 P. M., I went into a room alone and sat by the fireside, and endeavored so strongly to fix my mind upon the interior of a house at Kew (*viz.*, Clarence Road), in which resided Miss V. and her two sisters, that I seemed to be actually in the house. During this experiment I must have fallen into a mesmeric sleep, for although I was conscious I could not move my limbs. I did not seem to have lost the power of moving them, but I could not make the effort to do so, and my hands, which lay loosely on my knees, about six inches apart, felt involuntarily drawn together and seemed to meet, although I was conscious that they did not move.

"At 10 P. M. I regained my normal state by an effort of will, and then took a pencil and wrote down on a sheet of note-paper the foregoing statements.

"When I went to bed on this same night, I deter-

mined that I would be in the front bedroom of the above-mentioned house at 12 P. M., and remain there until I had made my spiritual presence perceptible to the inmates of that room.

"On the next day, Saturday, I went to Kew to spend the evening, and met there a married sister of Miss V. (*viz.*, Mrs. L.). This lady I had only met once before, and then it was at a ball two years previous to the above date. We were both in fancy dress at the time, and as we did not exchange more than half a dozen words, this lady would naturally have lost any vivid recollection of my appearance, even if she had remarked it.

"In the course of conversation (although I did not think for a moment of asking her any questions on such a subject), she told me that on the previous night she had seen me distinctly upon two occasions. She had spent the night at Clarence Road, and had slept in the front bedroom. At about half-past 9 she had seen me in the passage, going from one bedroom to another, and at 12 P. M., when she was wide awake, she had seen me enter the bedroom and walk round to where she was sleeping, and take her hair (which is very long) into my hand. She also told me that the apparition took hold of her hand and gazed intently into it, whereupon she spoke, saying, 'You need not look at the lines, for I have never had any trouble.' She then awoke her sister, Miss V., who was sleeping with her, and told her about it. After hearing this account, I took the statement which I had written down on the previous evening, from my pocket, and showed it to some of

the persons present, who were much astonished although incredulous."

Mrs. L. was asked to write out an account of her experience, and she did so at the time. It represents an identical story with the one quoted, and her sister, Miss L. S. Verity, who was sleeping with Mrs. L. at the time and who was awakened, as stated, corroborates the experience of Mrs. L.

Another experiment of the same kind by Mr. B. was previously promised to Mr. Gurney, who had heard of those quoted. On March 22d, Mr. B. wrote to Mr. Gurney that he was going to make his presence visible that night at a certain address at 12 P. M., and to let Mr. Gurney know the results later. He was to produce an apparition of himself to Miss L. S. Verity.

Miss Verity's account of what her experience that night was is as follows, not having been informed of what Mr. B. intended to do.

"On Saturday night, March 22d, 1884, at about midnight, I had a distinct impression that Mr. S. H. B. was present in my room, and I distinctly saw him whilst I was widely awake. He came towards me and stroked my hair. I *voluntarily* gave him this information, when he called to see me on Wednesday, April 2d, telling him the time and the circumstances of the apparition, without any suggestion on his part. The appearance in my room was most vivid, and quite unmistakable."

In his account of it Mr. B. says that Miss Verity's "nerves had been much shaken, and she had been obliged to send for a doctor in the morning." Mr.

B. made no note of having intended to "stroke" the lady's hair, but says that he distinctly remembers this intention.

We have two more experimental cases from good authorities. One of them represents a deferral of the apparition, so that it does not coincide exactly with the time of its intentional appearance. The first incident comes into requisition very well at this point, because it was an experiment prompted by reading the very accounts which I have just narrated. The experiment and the account were made by the Rev. Clarence Godfrey, and corroborated by the percipient.

"I was so impressed by the account on p. 105 [Vol. I. *Phantasms of the Living*] that I determined to put the matter to an experiment.

"Returning at 10.45 (on November 15th, 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 endeavored 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: 'Remember the man put all the lamps out soon after I came up-stairs, and that is only done about a quarter to four.'"

On the next day, the 16th of November, Mr. Godfrey received from the percipient, evidently written without query from him, a letter telling her experience. I quote the account.

"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 down-stairs. 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."

There is apparently a mistake by Mr. Podmore in his report of the case, since the contents of the letter by the percipient indicates that her letter was written on the 17th. The apparent difficulty is explained by the fact that Mr. Godfrey's account on the 16th was an oral one. In every other respect the

account is consistent. The difficulty is in the manner of writing the record.

All that is noticeably coincidental in this incident is the apparition. The other circumstances are not reflected in it. It is probable that the impression was produced just before Mr. Godfrey was dreaming, but it is interesting to remark that the figure was not that which Mr. Godfrey tried to transmit. He was to *stand at the foot of her bed,* but he was seen, as indicated, "*under the large window on the staircase.*" This is possibly an evidence that the telepathic impression, if such it be, occurred about the time of the dream, which was some hours later than the conscious effort to impress himself. Some may think it a case of deferred percipience, but that judgment will depend upon evidence that the phantasm was identical with that intended. I doubt if it is a case of deferred percipience. Apparently no effect took place until about the time of the dream. But this is anticipating explanation, and I have no desire to suppose, at present, anything more definite than a coincidence and which would awaken the suspicion that the phenomenon is not chance, but has some causal connection not usual.

This terminates the experimental instances of apparitions representing the living. There is another type which has its interest in the fact that they coincide with the illness of the person whose apparition is seen by another. This type represents spontaneous cases, and is placed after the experimental instances because they lie nearer in character to the apparitions of the dying. Their interest and signif-

icance will appear in the sequel. I shall give a few instances of them.

There is a complicated instance which represents a transitional type from the spontaneous to the experimental apparition of the dead. It is complicated with planchette writing and table tipping and for that reason has a deep interest. I give it as showing a remarkable number of coincidences to which we should attach little interest but for the associated apparition. It is also associated with expectancy and suggestion on the side of the percipient.

"On November 27th, 1887, while staying near Melbourne, Australia, Miss B. made the acquaintance of a lady, Miss L. T., who had the capacity of planchette writing. A communication written through her, and signed by the name of a well-known authoress, 'M. N.,' stated that 'before another year rolled away, some gift of spiritual power would come to' Miss B. Miss B. afterward went to Otago, and on the evening of December 31st, 1887, was persuaded by the friends with whom she was staying to try experiments in table tilting. Miss B., remembering the prediction made through Miss T.'s planchette, wished to inquire further about it, and the tilts indicating that 'M. N.' was present, she asked when the gift would come to her and what form it would take. The tilts replied that 'M. N.' would be able to make herself visible to Miss B. the same night. This occurred at 10 P. M. Miss B. states that she was not at all impressed by the incident, and went to bed and to sleep without thinking about it. In the middle of the night, she awoke suddenly and com-

pletely, with a curious feeling of what she describes as 'inward shivering;' the room was quite dark, and she saw a tall white female figure slowly rising between the wall and her bed with its arms stretching out towards her. She turned away from it and saw it again after turning back; it then seemed to disappear slowly into the floor. After a few minutes, she looked at her watch and found it was 2.25 A. M. In the morning she told her host, who confirms her account.

"Six weeks later, Miss B. heard from Miss L. T. that she had been planchette writing with a friend at Melbourne on the evening of December 31st, 1887. 'M. N.' had communicated, but at 12.30 had said that she 'must go to' Miss B. This time at Melbourne corresponds to about 2.15 A. M. at Otago, the time when Miss B. saw the apparition.

"Miss L. T. writes on July 7th, 1889, giving an account of her planchette writing on the evening in question, and confirming Miss B.'s statements."

The next instance I shall abbreviate. It is quoted by Mr. Myers from *Phantasms of the Living*. A man was sitting in his office and happened to look toward the window, and saw an apparition of his wife "in a reclining position, with her eyes closed and the face quite white and bloodless, as if she were dead." When he got home in the evening he found that his wife had at that very time had a fainting fit, caused by a hurt to her child. Another gentleman reports an experience almost identical with this one, involving an apparition of his wife coinciding with a swoon in which she fell at the time.

I shall abbreviate another well-supported case. The details showing the proof of it would occupy too much space. A wife had left her husband a few days before in perfect health. Five days later she had an apparition of him, and on the next day received a telegram saying that he was dangerously ill. He died five days later. The case is taken from the *Census of Hallucinations*, as are several others to follow.

"I saw the figure of my cousin (a nurse in Dublin) coming up-stairs, dressed in grey. I was in Tasmania, and the time that I saw her was between 6 and 7 P. M. on April 21st, 1888."

Inquiry showed that the narrator, Miss Hervey, had noted her experience in a diary and that she did not know that her cousin was ill. This cousin died on April 22d, 1888, at 4.30 P. M. The nurses in the hospital in which she died wore grey, a fact unknown also to Miss Hervey.

In the next instance death does not follow the apparition of the agent. It is uncorroborated.

"My younger brother was in Australia, and had not written to his family for some four or five months, from which my mother had concluded he must be dead. I was sitting with her and my sister in our dining-room one morning, about 11 o'clock, engaged with my sister in writing a German exercise. Being at a loss for the right declension, I looked up, repeating the declension, when I saw my brother standing on the lawn in front of the window apparently looking at us. I jumped up, saying to my mother, 'Don't be frightened, mother, but there is T. come

back all right.' (My mother had heart disease, and I feared the sudden shock.) 'Where?' said my mother and sister, 'I don't see him.' 'He is there,' I answered, 'for I saw him; he is gone to the front door,' and we all ran to the door. My father, who was in the library, heard the commotion, and opened the door to ask the cause. I had by this time opened the front door, and not seeing my brother, I thought he was hiding for fun among the shrubs, so I called out, 'Come, T., come in, do not play the fool or you will kill dear mother.' No one answered, and then my mother exclaimed, 'Oh, you did not see him really, he is dead, I know he is dead.' I was mystified, but it did not seem to me the right solution of the mystery. I could not think he was dead, he looked so honestly alive. To tell the truth, I believed for some time that he was in the garden. However, he was not, nor was he dead. About a year afterwards he returned home, and when recounting his troubles, he told us that he had been very ill, and that while he was delirious he had constantly requested his comrades to lay him under the great cedar-tree on his father's lawn, and turning to my father he went on, 'Yes, father, and do you know I seemed to see the dear old place as I do now.' 'When was that?' said my father. He gave the date, and my mother, who had written it down, looked and said, 'Why, that was the very time when your sister declared she saw you on the lawn.' 'Yes,' said my father, 'and your mother at once killed you,' and there was a good laugh at my expense.

"I have often thought over it, but have never been able to account for it. This brother was not a particular favorite. Had it been my sister, I could have supposed that, as she was rarely absent from my mind, I might have conjured up her form in my imagination. Then I would have bitten my tongue out rather than have startled my mother. But I never doubted for a moment that my brother was there. I was about twenty-five years of age, and had no theory as to ghosts or spirits in general. I was at that time far too much occupied with the cares and anxieties of the family to have time to dwell on such fancies, and was also too matter-of-fact to think much about such phenomena. I remember at the time, that I saw my brother dressed as he usually was when he came home from London, not as he was when he left home, nor as he could be in Australia, nor as I had ever seen him when walking in the garden. He had on a tall hat and a black cloth suit, neither of which he had taken with him."

It is not necessary to suppose this instance anything more than a subjective hallucination in order to admit its coincidental character. I am not concerned with its explanation, whether by chance or otherwise, but with the circumstances which tend to make the fact coincidental and coincidental with illness.

There are two instances of striking interest in that they have a sort of corroboration in the testimony of two persons. I shall quote them at length. The first narrative is by a Mrs. Walsh, of the Priory,

Lincoln, and the second by a Mr. T. J. Hoare, who tells an account of his various experiences. Mrs. Walsh says:

"The gentleman who teaches music in my house tells me that if anything sad or terrible happens to any one he loves, he always has an intimation of it. I am very fond of him, and I know he looks on me as a very true old friend, and one of my sons, now in India, is the dearest friend he has.

"I went out one morning about 9 o'clock, carrying books for the library, and being very busy, took the short way to town. On some flags in a very steep part of the road, some boys had made a slide. Both my feet flew away at the same moment that the back of my head resounded on the flags. A policeman picked me up, saw I was hurt, and rang at the Nurses' Home close by, to get me looked to. My head was cut, and while they were washing the blood away, I was worrying myself that I should be ill, and how I should manage my school till the end of the term. I told no one in my house but my daughter, and no one but the policeman had seen me fall. I asked my daughter to tell no one. I had a miserable nervous feeling, but I pretended to her it was nothing. The next morning after a sleepless night, I could not get up. It was my habit to sit in the drawing-room while the music lessons were given, so my daughter went in to tell Mr. —— that I had had a bad night, and was not yet up. He said, 'I had a wretched night, too, and all through a most vivid dream.' 'What was it?' she asked. 'I dreamed I was walking by the Nurses' Home, and

while my head was being bathed I was worrying myself how I should manage my lessons till the end of the term, and the worrying feeling would not go.' "

The account of Mr. Hoare is as follows:

" I shall be very pleased to relate the account of a dream, as described by Mrs. Walsh most accurately, which took place on a Tuesday evening early in November, 1882. The dream consisted of this: I supposed I was going down the Greystone Stairs, when I had a fall at the first flight, was picked up, and helped by a policeman to the Nurses' Institute, about twenty yards from the imaginary fall, being there attended by a nurse. I was much perplexed as to how I should manage to finish my work during the term. This was followed the next morning by a severe headache in the region of the imaginary blow.

" On seeing Miss Walsh the following morning, I was told by her that Mrs. Walsh was unwell, but not the cause. I replied I, too, felt unwell, and accounted for it through the dream. Mrs. Walsh related to me the same evening her own adventure, which in every detail exactly coincided with my dream as happening to myself. I in no way knew of Mrs. Walsh's mishap till the evening after, when told by herself.

" In another instance, whilst staying in Devonshire, I received an impression, or felt a conviction, that something had happened to Mrs. Walsh. I think I wanted to write, so confident was I of something having taken place, but desisted because I had

left Lincoln through an outbreak of smallpox in the house next my rooms, only the previous week, so was unwilling to respond. On my return here, I found out that both my day (*i. e.*, the day of the impression) and the accident — a fall — were true.

"In many other instances have I received similar experiences, and so confident have I been always of their accuracy that I have written to the persons and places, and always received confirmation of my impressions. I have had, I think, ten or twelve impressions. They are quite unlike fits of low spirits and indigestion, and I can easily distinguish them from such, as in every case I have been most conscious of outside action."

I shall add one more instance of this type, because it is so well substantiated, the original letters of both parties having been preserved. It is reported in the *Census of Hallucinations*.

On Wednesday, August 22d, 1888, 9 P. M., Miss Clark writes to Miss Maughan:

"Were you crying on Sunday night near 11 o'clock? because I *distinctly* heard some one crying, and supposed it was H— in the next room, but she wasn't there at all. Then I thought it might be you."

On Thursday continuing the same letter, which was not posted until this day, the 23d, Miss Clark writes:

"Thank you very much for your letter just come. I am so sorry your face is sore; did it make you cry on Sunday night?"

Miss Maughan's letter, which brought out this

postscript note, was dated Tuesday evening, August 21st, and received August 23d, and was as follows:

"On Sunday we went to see Wroxam Broad. We had an immense amount of walking to do altogether, and I think I got a little cold in my face in the morning, and all night I suffered with it, and my face is swelled still."

On receipt of Miss Clark's query which was on August 26th, Miss Maughan writes a postscript to a letter begun before the receipt of Miss Clark's.

"I am putting poultices on my gums. I have never had such a huge swelling before, and it *won't* go down. It is so horribly uncomfortable . . . .

"*Saturday afternoon.* — Thanks for letter. Yes, I was crying on Sunday night — only on account of pain. It was awful, but I only cried quietly, as Edith was asleep."

There is a large number of this type of coincidence, but such examples as I have referred to illustrate the class sufficiently for the purpose here, which is to indicate a phenomenon bordering on the next type to be considered. I quoted two or three instances in which the person represented in the phantasm soon afterward died, and others were in no way related to approximate death, but both are coincident with illness or mishap, some abnormal condition of the person seen either in sleep or in the waking state, though, as in the instance next to the last, the identity of the person really or apparently acting as agent and the appearance is apparently an experience of the percipient. This characteristic is a most important one for comparison

with alleged mediumistic communications with the dead.

The next type, still belonging to apparitions of the living in the classification of psychic researchers generally, is that of apparitions supposed to coincide with the death of the person assumed to be the agent in the communication of the influence. What place they are to have in explanation will be examined again. The point to be made at present is that they are the next step in a graduated series of phenomena.

For my first instances I shall merely remind the reader of those which I narrated in *Science and a Future Life*, and which I shall not repeat here. They have such respectable sources that the ordinary confirmation is not so imperative. I refer to the apparitions, coincident with the death of a friend, and seen by Lord Brougham, John Addington Symonds, Mr. Andrew Lang, Mr. Keulemans, and the premonitory case of Mr. G. J. Romanes. I also there mentioned the case which Dr. Weir Mitchell reports of his father's knowledge in the life of a patient. Dr. Minot J. Savage is also quoted for one within his knowledge. These suggest the necessity of listening to coincidental narratives purporting to represent apparitions coincident with the death of the person seen.

2. *Apparitions of the Dying*

Apparitions coincident with illness lead up to the type that is coincident with death. I have quoted mostly those which coincide only with illness and not such as coincided with a fatal illness. But there are

many apparitions associated with sickness that ends in death, and perhaps they are more numerous than the type quoted. But I wished to lay proper stress upon the type, which is apparently not in any way connected with phenomena suggesting a spiritistic theory, which depends for its proof upon such phenomena as indicate a discarnate existence, or the possibility of an independent existence for consciousness. No claim for spiritism, as that is usually understood, can be made for apparitions that are associated only with illness. But such phenomena can be used to establish a causal nexus against chance, whatever the ultimate explanation, and in any scientific view of the facts it is necessary to articulate the more puzzling phenomena with those which give explanation less perplexity. Assuming telepathy as experimentally established it would seem most natural to apply that hypothesis to as many of the facts as the circumstances will permit. At the same time it is as well also to know that the limits of such phenomena are not determined by the mere fact of illness, but extend to the point of the final exit of consciousness, and here we find a most numerous class of apparitions.

I shall not quote as extensively from this type, though I shall make clear some idea of their comparative frequency. A few instances will suffice to illustrate their character. The first instance is one that occurred in the waking state, and is well supported.

"N. J. S. and F. L. were employed together in an office, were brought into intimate relations with

one another, which lasted for about eight years, and held one another in very great regard and esteem. On Monday, March 19th, 1883, F. L., in coming to the office, complained of having suffered from indigestion; he went to a chemist, who told him that his liver was a little out of order, and gave him some medicine. He did not seem much better on Thursday. On Saturday he was absent, and N. J. S. has since heard he was examined by a medical man, who thought he wanted a day or two of rest, but expressed no opinion that anything was serious.

"On Saturday evening, March 24th, N. J. S., who had a headache, was sitting at home. He said to his wife that he was what he had not been for months, rather too warm; after making the remark he leaned back on the couch, and the next minute saw his friend, F. L., standing before him, dressed in his usual manner. N. J. S. noticed the details of his dress, that is, his hat with a black band, his overcoat unbuttoned, and a stick in his hand; he looked with a fixed regard at N. J. S., and then passed away. N. J. S. quoted to himself from Job, 'And lo, a spirit passed before me, and the hair of my flesh stood up.' At that moment an icy chill passed through him, and his hair bristled. He then turned to his wife and asked her the time; she said, 'Twelve minutes to 9.' He then said, 'The reason I asked you is that F. L. is dead. I have just seen him.' She tried to persuade him it was a fancy, but he most positively assured her that no argument was of avail to alter his opinion.

"The next day, Sunday, about 3 P. M., A. L., brother of F. L., came to the house of N. J. S., who let him in. A. L. said, 'I suppose you know what I have come to tell you?' N. J. S. replied, 'Yes, your brother is dead.' A. L. said, 'I thought you would know it.' N. J. S. replied, 'Why?' A. L. said, 'Because you were in such sympathy with one another.' N. J. S. afterward ascertained that A. L. called on Saturday to see his brother, and on leaving noticed the clock on the stairs was twenty-five minutes to 9 P. M. F. L.'s sister, on going to him at 9 P. M., found him dead from rupture of the aorta."

The narrator of this experience is N. J. S. himself, and it is corroborated by his wife and the brother of the deceased as a witness of the coincidence.

An interesting case of waking apparition is that of a workman in a cemetery. He had often seen a certain lady at the tomb of her husband, and one evening saw her there and went up to find her and to speak to her, after noticing that she had disappeared in an unaccountable manner. He could not find any traces of her, and told his wife that evening that he had seen her, but learned the next day that she had died about the time he saw her apparition. The next instance has an independent witness. It is a dream.

"On the morning of February 7th, 1855, at Mount Pleasant Square, Dublin, where I lived, I awakened from a troubled sleep and dream, exclaiming, 'John is dead.' My husband said, 'Go to

sleep, you are dreaming.' I did sleep, and again awoke repeating the same words, and asking him to look at the watch and tell me what o'clock it was then; he did so, and said it was 2 o'clock. I was much impressed by this dream, and next day went to the city to inquire at the house of business; Mr. John C. being at Dundrum for the previous month. He was not a relative, but a very intimate friend. When I got to the house I saw the place closed up, and the man who answered the door told me the reason. 'Oh! ma'am, Mr. John C. is dead.' 'When did he die?' I said. 'At 2 this morning,' he said. I was so much shocked, he had to assist me to the waiting-room to give me some water. I had not heard of Mr. C.'s illness, and was speaking to him a fortnight previously, when he was complaining of a slight cold, and expected the change of Dundrum would benefit him, so that he could return to town immediately. I never saw nor heard of him after, until I dreamt the foregoing."

The husband confirms the experience, and inquiry seems to indicate that Mrs. Lincoln, the narrator, is not in the habit of talking in her sleep, but has had several dreams which she regarded as premonitory. Another instance involves certain interesting details and evidential incidents.

"On the morning of September 25th, quite early, I awoke from a dream to find my sister holding me, and much alarmed. I had screamed out, struggled, crying out, 'Is he really dead?' When I fully awoke I felt a burning sensation in my head. I

could not speak for a moment or two; I knew my sister was there, but I neither felt nor saw her.

"In about a minute, during which she said my eyes were staring beyond her, I ceased struggling, cried out, 'Harry's dead, they have shot him,' and fainted. When I recovered, I found my sister had been sent away, and an aunt who had always looked after me was sitting by my bed. In order to soothe my excitement she allowed me to tell her my dream, trying all the time to persuade me to regard it as a natural consequence of my anxiety. When in the narration I said he was riding with another officer, and mounted soldiers behind them, she exclaimed, 'My dear, that shows you it was only a dream, for you know dear Harry is in an infantry, not a cavalry, regiment.' Nothing, however, shook my feelings that I had seen a reality; and she was so much struck by my persistence, that she privately made notes of the date, and of the incidents, even to the minutest details of my dream, and then for a few days the matter dropped, but I felt the truth was coming nearer and nearer to all. In a short time the news came in the papers — shot down on the morning of the 25th when on his way to Lucknow. A few days later came one of his missing letters, telling how his own regiment had mutinied, and that he had been transferred to a command in the 12th Irregular Cavalry, bound to join Havelock's force in the relief of Lucknow."

There is a discrepancy between the date mentioned by the narrator and that given in the East India Register, which places the death on September 26th.

This might equally be a mistake, as the aunt is certain she never destroyed her notes, though not being able to put her hands on them, and refuses to look them up because she thinks attention to such things is ridiculous. The coincidence, then, is in the details of the experience more distinctly and possibly also in the dates.

In another case a gentleman was at the theatre in Toronto, Canada, and saw an apparition of his brother in the pit. He exclaimed: "Good God! there is my brother," pointing to the figure. But his friend with him did not see anything. The man, in his excitement, rushed down-stairs to find the brother, but did not succeed. On his return to England shortly afterwards he learned that his brother had died at the French Hospital, in Shanghai, in China, and inquiry showed that the death coincided very closely with the apparition.

Another instance involved a sleepless night until something like a vision of a strange country occurred when the subject became conscious that he was with his brother in India, and that this brother died while he was with him. Three months later the news came which confirmed the death of this brother coincidentally with the vision.

I take a little group of dream coincidences related to death and all of them experienced by the same person.

"On the night of 29th of January, 1873, I dreamt that I saw a baby in a bath. When the post-bag came in the morning, I said to my husband, 'Please don't open it yet, I am sure there will be

news of a death in it, but I can't tell whose; none of our friends are ill, and the dream was so vague.' He laughed, and proceeded to open the bag; it contained a letter from the Rev. S. A., announcing the death of his only boy. [Here the dreamer had no knowledge of the illness of the person who died.]

"On the night of April 24th, 1877, I dreamt that I saw an infant in a bath. On the 25th, I heard that my cousin, B. C., had died on the 24th. [Here the dreamer had no knowledge of the illness of the person who died.]

"On June 11th, 1877, while asleep in a chair, I dreamt that I saw my husband's aunt, Mrs. B., looking at an infant in a bath; she was dressed in white, with a strong light about her. She died in the evening of that day. [Here the dreamer knew of the illness of the person who died.]

"Before my husband's death on November 17th, 1880, I had my warning dream. I seemed to stand in deep mourning watching an infant in a bath."

[Here the dream preceded the death by more than a day. The husband had been long ill, but his immediate death was not expected.]

Before giving her experiences the lady, who is narrating them, states that her coincidental dreams are associated, as the reader will see, by the vision of an infant in a bath, and I have called attention to this group to note the circumstance that the vision or dream does not always have its significance in the details, but in the death coincidence. In studying the nature and conditions of such "communica-

tions" or apparitions such phenomena are of very great importance.

Professor Royce records a number in the American *Proceedings,* two of which I abbreviate. In the first a lady had sailed to Glasgow on the *Cambria,* expecting to return on the same steamer, but chose another, with some regret that she could not have come back with the captain who had been so kind to her. On the night of October 19th, the same year, she called out in her sleep "The ship has gone down." A friend sleeping in the same room awakened her and asked what was the matter. The lady was crying and said: "The ship in which I went to England is lost. I saw it go down with all on board." She felt that Captain Carnigan was lost. Inquiry showed that the steamer *Cambria* was wrecked off Donegal, and only one person saved to confirm the fact, the news not reaching New York until after the dream occurred.

The next instance is given on the authority of Mr. Ira Sayles, then on the United States Geological Survey, and addressed to Dr. Morton Prince, of Boston. Mr. Sayles vouches that the dream was told him before its verification later.

A young man to whom the mother was much attached went west in the troublous times of slavery. One night not far from midnight the mother awoke her husband with a scream. He exclaimed: "Mother, what is the matter?" She replied: "Why! don't you see Johnny there? He says to me, 'Mother, they've shot me. The bullet entered right here,' and he pointed to a hole over his right eye." The

husband tried to convince his wife that she was dreaming, but she always insisted that she both saw and heard her son Johnny.

"Two weeks afterward, however, the young man that went with the young Stewart to Kansas returned. The first thing he did was to visit Mr. Stewart at his law office, and to narrate to him there, that *on a certain day, at four o'clock* P. M., *a Missourian shot Johnny, the ball entering his head just above his right eye.* Moreover, the day of the shooting proved to be the very day on which Mrs. Stewart had her vision, at night, about six hours after the shooting."

Mr. Sayles adds an interesting coincidence to this story. "I had myself," he says, "in 1856, lost a little daughter, nine years of age, and after her (Mrs. Stewart's) son's death she told me that Johnny came to her window one night, tapped on it, and she asked, 'Who's there?' The reply was: '*Johnny, I have found Florett.*' That was my daughter's name."

Most probably this last experience was a coincidental dream, though it is told as if it were a normal event. It is probably a waking dream of the borderland type.

I shall refer briefly to one collective case, as involving three percipients, a lady, her nurse, and a little child.

A Mrs. Hunter looked into her bedroom and saw a large coffin on the bed, "and sitting at the foot of it was a tall old woman steadfastly regarding it." She was laughed at for her experience, and when she went to the nursery, the nurse complained

that she "felt so queer," having "at 7 o'clock seen a tall old woman coming down-stairs." This, too, was laughed off, and about half an hour afterwards she "heard a piercing scream from her little daughter, aged five, followed by loud, frightened tones, and she then heard the nurse soothing the child. Next morning little E. was full of her wrongs. She said that a 'naughty old woman was sitting at the table and staring at her, and that made her scream.' Nurse told me that she found the child awake, sitting up in bed, pointing to the table, and crying out, 'Go away, go away, naughty old woman!' There was no one there. Nurse had been in bed some time, and the door was locked."

A day or two afterwards a letter came from a son of a Mrs. Macfarlane, announcing her death, and telling that "her last hours were disturbed by anxiety for my husband and his family." Mrs. Hunter had left in Mrs. Macfarlane's care a box of valuables.

I can quote no more of this type. But to give some idea of their frequency I may mention the following particulars. In the record of the *Phantasms of the Living* there are some 380 instances, and these are but a small proportion of the number now collected. Of these thirty-one are of the waking type, sixty-seven are coincidental dreams involving death coincidences, ninety-nine are borderland cases, meaning that the coincidental experience occurs in the borderland between sleeping and waking states, forty-nine are visual apparitions alone, thirteen are visual and auditory, and eight are au-

ditory and tactile, while thirty-seven are collective, involving two or more percipients. Such a showing indicates that the death coincidences are more numerous than others; for I have quoted a very large proportion of the type not involving death coincidences. But here we have about 380 instances apparently related to the death of persons indicated by the experiences narrated, and the question is whether we can treat them as casual, that is, accidental hallucinations.

The answer of the collectors to this query is seen in their calculations which I can only abbreviate. I cannot explain the process by which the calculation was made, but it was extremely conservative. The conclusion was that the number of " subjective hallucinations of a recognized voice should be sixty-three times as large as they have been shown to be " in order to consider the hypothesis of chance. Another method of calculation showed that " from these data the odds against the occurrence by accident of as many coincidences of the type in question (auditory) are *more than a trillion to one.*"

The same authors further state: " But the *reductio ad absurdum* becomes far more striking when we apply the doctrine of chances to *visual* cases." The calculation here shows that " the odds against the occurrence, by accident, of as many coincidences of the type in question as the thirty-one which that circle produced, are about *a thousand billion trillion trillion trillions to one.*" If this is the case with so small a collection, how would it stand with a larger one?

3. *Apparitions of the Dead*

A hard and fast line between apparitions of the dying and of the dead cannot be drawn, especially as the collection supposed to represent the former included all cases supposed to have occurred within twelve hours after death. The exact time of final demise cannot be determined, and besides it was assumed that any telepathic impression produced by a dying person on a distant friend might have its emergence into consciousness deferred for the amount of time assumed. Hence the limit was an arbitrary line. However this may be, the *Phantasms of the Living* did not include those presumably of the dead. A primary reason for this was the desire to examine cases which did not present superficial credentials in favor of a spiritistic interpretation. In this account, however, I do not require to limit myself to those types, especially as it is apparent to most persons that the same general theory will be involved in the explanation of phantasms of the dead. The reasons for this will appear in the conclusion of this chapter.

Apparitions of the dead were as much the subject of inquiry by the Society as the types already illustrated, but the results were not published in the volumes from which I have so freely quoted. They were published and discussed in the Society's *Proceedings*. I shall have to quote from these sources, being careful to have the interval between death and the apparition great enough to assure interest in the phenomenon. Before quoting in-

stances, however, it is important to remark their importance and the difficulties attending their investigation.

In phantasms of the living and of the dying there is apparently evidence that, not being due to chance, they are objectively caused, though this cause may be nothing more than telepathy. But, says the late Mr. Edmund Gurney, "It is evident that in alleged cases of apparitions of the dead, the point which we have held to distinguish certain apparitions of *living* persons from purely subjective hallucinations is necessarily lacking. That point is *coincidence* between the apparition and some critical or exceptional condition of the person who seems to appear; but with regard to the dead, we have no independent knowledge of their condition, and therefore never have the opportunity of observing any such coincidences.

"There remain three, and I think only three, conditions which might establish a presumption that an apparition or other immediate manifestation of a dead person is something more than a mere subjective hallucination of the percipient's senses. Either (1) more persons than one might be independently affected by the phenomenon; or (2) the phantasm might convey information, afterwards discovered to be true, of something which the percipient had never known; or (3) the appearance might be that of a person whom the percipient himself had never seen, and of whose aspect he was ignorant, and yet his description of it might be sufficiently definite for identification. But though one or more of these

conditions would have to be fully satisfied before we could be convinced that any particular apparition of the dead had some cause external to the percipient's mind, there is one more general characteristic of the class which is sufficiently suggestive of such a cause to be worth considering. I mean the disproportionate number of cases which occur *shortly after* the death of the person represented. Such a time-relation, if frequently enough encountered, might enable us to argue for the objective origin of the phenomenon in a manner analogous to that which leads us to conclude that many phantasms of the living have an objective (a telepathic) origin. For, according to the doctrines of probabilities, a hallucination representing a known person would not *by chance* present a definite time-relation to a special cognate event — *viz.*, the death of that person — in more than a certain percentage of the whole number of similar hallucinations that occur; and if that percentage is decidedly exceeded, there is reason to surmise that some other cause than chance — in other words, some objective origin for the phantasm — is present." The application of this principle will appear in the sequel.

The first instances shall represent apparitions near the point of death, but perhaps probably after it. I take them from Mr. Gurney's record of them, and readers of his work will know that he was abundantly cautious. I shall choose the cases with reference to their trustworthiness as narratives and regardless of their explanation. I have at present no theory to prove by them, but only that coincidental experiences

took place. The first instance was contributed by the Bishop of Carlisle as an experience in the life of the Rev. G. M. Tandy. I shall abbreviate it.

"When at Loweswater, I one day called upon a friend, who said, 'You do not see many newspapers; take one of those lying there.' I accordingly took up a newspaper, bound with a wrapper, put it into my pocket and walked home.

"In the evening I was writing, and, wanting to refer to a book, went into another room where my books were. I placed the candle on a ledge of the bookcase, took down a book and found the passage I wanted, when, happening to look towards the window, which was opposite to the bookcase, I saw through the window the face of an old friend, whom I had known well at Cambridge, but had not seen for ten years or more, Canon Robinson (of the Charity and School Commission). I was so sure I saw him that I went out to look for him, but could find no trace of him.

"I went back into the house and thought I would take a look at my newspaper. I tore off the wrapper, unfolded the paper, and the first piece of news that I saw was the death of Canon Robinson!"

The next instance has a romantic and pathetic interest, and the coincidence is well supported.

"I send you a short account, describing what I experienced at the time of the apparition of my friend, who was a young gentleman much attached to myself, and who would willingly (had I loved him well enough) have made me his wife. I became engaged to be married, and did not see my friend

(Mr. Akhurst) for some months, until within a week of my marriage (June, 1878), when in the presence of my husband he wished me every happiness, and regretted he had not been able to win me.

"Time passed on. I had been married about two years and had never seen Mr. Akhurst, when one day my husband told me he (Mr. Akhurst) was in Newcastle and was coming to supper and was going to stay the night. When my husband and he were talking, he said my husband had been the more fortunate of the two, but he added if anything happened to my husband he could leave his money to whom he liked and his widow to him, and he would be quite content. I mention this to show he was still interested in me.

"Three months passed and baby was born. When she was about a week old, very early one morning I was feeding her, when I felt a cold waft of air through the room and a feeling as if some one touched my shoulder; my hair seemed to bristle all over my head and I shuddered. Raising my eyes to the door (which faced me), I saw Mr. Akhurst standing in his shirt and trousers, looking at me, when he seemed to pass through the door. In the morning I mentioned it to my husband. I did not hear of Mr. Akhurst's death for some weeks after, when I found it corresponded with that of the apparition, and though my father knew of it before, he thought in my weak state of health it were better I should not be told."

The husband confirms the story and states that

it was six months afterward before he learned that Mr. Akhurst was dead, and inquiry showed that he had died at about 1 A. M. July 12th, and the date of the apparition was in September following, this being fixed by the birth of the child in that month.

The next instance is also a good one evidentially, as the distance involved and the independent attestation of a newspaper show that the death could not have been known in the ordinary way.

"On the 2d November, 1876, I arrived at my brother's house. My journey had been a long one — from 8 A. M to 8 P. M. I sat up late talking to my sister-in-law, and about 12 o'clock went to my room. There I spent some time arranging my belongings. I found I had left something I wanted down in the hall, and feeling restless, I suppose, thought I must get it then, and not wait until the morning. So down-stairs I went. The house is a large one; the passages long. My room was in the third story, and I had to go to the entrance-hall. It took me some time. On returning and entering the corridor in which my room was, I saw, standing *beyond* my doorway, a figure. It looked misty, as if, had there been a light behind it, I should have seen through the mist. This misty figure was the likeness of a friend of ours whom I knew to have been on a voyage to Australia. I stood and looked at 'It.' I put my hand over my eyes and looked again. Still it was there. Then it seemed to pass away, how I cannot say. I went on and into my room. I said to myself, My brain is tired out; and I hurried to bed so as to get rest.

"Next day I told my sister-in-law what I had seen. We laughed about my ghost.

"I was away from home three weeks. On my return, my mother showed me the account in a newspaper of our poor friend's body having been cast on shore at Orfordness and buried as an unknown castaway the very time I saw the figure. We were the only friends he had in England, but why I saw him I cannot tell. It did no good to any one. One thing I should tell you, I had not been thinking or speaking of him."

The headstone on the man's grave reads: "In memory of Frederick Gluyas Le Maistre, 2d Officer of the barque *Gauntlet*, of London, native of Jersey, Channel Islands, aged 24 years and 5 months, whose body was found near Orfordness Harbour, October the 22d, 1876, his death having been occasioned by falling from on board the above-named vessel in the Downs on the 27th of September of the same year."

The next instance I shall have to abbreviate, though it comes from excellent authority and is so interesting that only the want of space can excuse the abbreviation. The man who narrates it as his experience laughed at the idea that apparitions really occurred and had been in places where such things ought to occur if they were true. But he had a friend, whom he calls J. P., that had gone out to the Transvaal in Africa. When they bade each other farewell they expected to see each other again. But one night the narrator had gone to bed about one o'clock. Early in the morning this experience took place.

"Standing by my bed, between me and the chest of drawers, I saw a figure, which, in spite of the unwonted dress — unwonted, at least, to me — and of a full black beard, I at once recognized as that of my old brother officer. He had on the usual khaki coat, worn by the officers on active service in eastern climates. A brown leather strap, which might have been the strap of his field service glass, crossed his breast. A brown leather girdle, with sword attached on the left side, and revolver-case on the right, passed round his waist. On his head he wore the ordinary white pith helmet of service. I noticed all these particulars in the moment that I started from sleep, and sat up in bed looking at him. His face was pale, but his bright black eyes shone as keenly as when, a year and a half before, they had looked upon me as he stood with one foot on the hansom, bidding me adieu.

"Fully impressed for the brief moment that we were stationed together at C— in Ireland or somewhere, and thinking I was in my barrack-room, I said, 'Hello! P., am I late for parade?' P. looked at me steadily, and replied, 'I'm shot.'

"'Shot!' I exclaimed. 'Good God! how and where?'

"'Through the lungs,' replied P., and as he spoke his right hand moved slowly up the breast, until the fingers rested over the right lung.

"'What were you doing?' I asked.

"'The General sent me forward,' he answered, and the right hand left the breast to move slowly to the front, pointing over my head to the window,

and at the same moment the figure melted away. I rubbed my eyes, to make sure I was not dreaming, and sprang out of bed. It was then 4.10 A. M. by the clock on my mantelpiece."

That day the gentleman looked for news from the war, but found none, and spoke to a friend about his experience, and on the next day the news placed his friend J. P. among the killed in the battle of Lang's Neck. The London *Gazette* shows that the man was killed probably between 11 and 12 o'clock on January 28th. It seems probable that the narrator's time, 4.10 in the morning, is wrong for his experience, but Mr. Gurney thinks that the apparition took place after death or very close to it.

The next instance is especially interesting for the manner in which the coincidence was determined, and more especially for the way in which the person's identity was established and the coincidence made credible as pertinent to the possibility of an objective cause of some kind. I shall have to quote it in full.

"I was sleeping in a hotel in Madeira in January, 1885. It was a bright moonlight night. The windows were open and the blinds up. I felt some one was in my room. On opening my eyes, I saw a young fellow about twenty-five, dressed in flannels, standing at the side of my bed and pointing with the first finger of his right hand to the place where I was lying. I lay for some seconds to convince myself of some one being really there. I then sat up and looked at him. I saw his features so plainly that I recognized them in a photograph which was shown me some days after. I asked him what he wanted;

he did not speak, but his eyes and hand seemed to tell me I was in his place. As he did not answer I struck out at him with my fist as I sat up, but did not reach him, and as I was going to spring out of bed he slowly vanished through the door, which was shut, keeping his eyes upon me all the time.

"Upon inquiry I found that the young fellow who appeared to me died in the room I was occupying."

The writer signs himself as John E. Husbands, and a Miss Faulkner, who was resident at the hotel, writes her knowledge of the incident.

"The figure that Mr. Husbands saw while in Madeira was that of a young fellow who died unexpectedly months previously, in the room which Mr. Husbands was occupying. Curiously enough, Mr. H. had never heard of him or his death. He told me the story the morning after he had seen the figure, and I recognized the young fellow from the description. It impressed me very much, but I did not mention it to him or any one. I loitered about until I heard Mr. Husbands tell the same tale to my brother; we left Mr. H. and said simultaneously, 'He has seen Mr. D.'

"No more was said on the subject for days: then I abruptly showed the photograph.

"Mr. Husbands said at once, 'This is the young fellow who appeared to me the other night, but he was dressed differently' — describing a dress he often wore — 'cricket suit (or tennis) fastened at the neck with a sailor knot.' I must say that Mr.

Husbands is a most practical man, and the very last one would expect a ' spirit ' to visit."

Another case, described as a " local apparition," because it seems to represent a tendency of the alleged spirit to linger about the locality in which the demise took place, involved the appearance to an entire stranger of a " ghost " which, when described, was recognized as an exact representation of the person who had died in that bed, even to the position and appearance. The account is too long to quote. When asked to describe her apparition the lady who had the experience said the " old wife was on top of the bed with her boots on, and her legs drawn up as though she were cold; her face was turned to the wall, and she had on what is known in the Highlands as a ' sow-backed mutch,' that is, a white cap which only women wear; it has a frill round the front, and sticks out at the back. She also wore a drab colored petticoat and a checked shawl round her shoulders drawn tight." This description is complete enough for identity, and when a neighbor heard the description, she at once recognized the old woman meant, who had been beaten by her husband and died from the effects of it, precisely in the position and condition indicated, and wholly unknown to the parties in the house who had rented it for the summer some time after the death of the woman. I am not troubled by the peculiarly uncanny features of the story, as science has nothing to do with these, but with the coincidence, whatever the explanation.

The next instance also is well sustained, and because of the distance involved and the difficulties of

supposing any possible previous knowledge it may be quoted.

"I saw two respectably dressed females driving alone in a vehicle like a mineral cart. Their horse stopped at a water to drink; but as there was no footing, he lost his balance, and in trying to recover it he plunged right in. With the shock, the women stood up and shouted for help, and their hats rose off their heads, and as all were going down I turned away crying, and saying, 'Was there no one at all to help them?' upon which I awoke, and my husband asked me what was the matter. I related the above dream to him, and he asked me if I knew them. 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 (January), and this is why I remember the date.

"The following Third Month (March) I got a letter and a newspaper from my brother in Australia, named Allen, letting me know the sad trouble which had befallen him in the loss, by drowning, of one of his daughters and her companion. Thou will see by the description given of it in the paper how the event corresponded with my dream. My niece was born in Australia, and I never saw her."

This was on the night of January 9th that the dream occurred and it was mentioned, as said, to the son on the 10th. The paper from Australia, sent to Kensington, London, was issued on Friday, January 11th, and states the facts as follows.

"A dreadful accident occurred in the neighbor-

hood 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 ten or twelve 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 afterward, 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."

According to the deposition of a brother of one of the drowned women, he saw them about 11 A. M., and did not see them alive after that, while it was about 4 P. M. that Mr. McKechnie found the cart, etc. The husband of the dreamer confirms his wife's statements as to the date and details of the dream.

Mr. Gurney recognizes that the dream occurred some hours after the death, but knows no way to explain the coincidence unless "clairvoyance" or telepathy from the mind of the brother when he wrote his letter. But a "clairvoyance" that does not coincide with the events seen is one not familiar even to the imagination of the spiritualists. Telepathy from a living person might have been the description of the phenomenon.

The next instance I shall abbreviate. It is taken from Mr. Gurney's collection. A gentleman and his

wife were staying at a strange house. A lady staying at the same place died in her chair one evening and the fact was mentioned the next morning to his wife by the gentleman indicated. That night the wife had a vision of a man "at the foot of the bed, an old gentleman with a round rosy face, smiling, his hat in his hand, dressed in an old-fashioned coat (blue) with brass buttons, light waistcoat, and trousers." The lady said nothing about it until she could inquire of one of her nieces whether the apparition could be that of Dr. R. On describing her experience to the niece the latter at once recognized the correctness of the guess. This Dr. R. died in 1865, and the apparition of him occurred in 1868.

Mr. Gurney has twenty-seven instances of this type in his collection. Unfortunately he died before he could make it larger, and the later results of inquiry were embodied in the *Census of Hallucinations*, from which an instance or two must be quoted.

"My friend, whom I had known intimately for the greater part of my life, had become weak and failing from age, and, for a week or so, I had been receiving very serious accounts of her condition. On the Saturday morning (January 31st), following days of illness, I received letters saying she was better, and fears of her immediate death seemed past.

"On the Sunday evening, however, I had a strong impression that my friend had gone from us; but through cross-country posts I got no news on Monday morning. On the Monday night when I lay down in bed there came to me a conviction that she was trying to make her presence felt, and I became

aware of her standing in an angle between my bed and the fire; not oppressed with extreme age as I had often seen her in the last year or so, but in the vigor of middle age when I had most intercourse with her.

"The color of her dress and cap — the fashion of both — were absolutely familiar to me as belonging to that time. She stood poised in a natural attitude — her figure with absolute solidity — looking straight at my face lying on the pillow. . . .

"In the morning following the appearance I received the news of her death, which had taken place between 3 and 4 A. M. on the Sunday morning (February 1st)."

I shall also abbreviate the next case and make it the last taken from the volume quoted.

"At Fiesole, on March 11th, 1869, I was giving my little children their dinner at half-past one o'clock. It was a fine hot day. As I was in the act of serving macaroni and milk from a high tureen, so that I had to stand to reach it and give my attention to what I was doing, — on raising my head (as much from fatigue as for any purpose), the wall opposite me seemed to open, and I saw my mother lying dead on her bed in her little house at ——. Some flowers were at her side and on her breast; she looked calm, but unmistakably dead, and the coffin was there.

"It was so real that I could scarcely believe that the wall was really brick and mortar, and not a transparent window — in fact, it was a wall dividing the hotel in which we were living from the Carabinieri.

"I was in very weak health — suffering intensely

with neuralgia — the baby was almost still-born, on January 31st.

"Owing to a family quarrel, I had left England without telling my people where I was going; but I was so fond of my mother that, when in Paris, I made an excuse to write to an old servant, who lived with my mother, to ask her for a toy which we had left with her — the object being to get news of my mother. Reply came that for years she had not been so well and strong; thus I had no reason for imagining her to be dead.

"I was so distressed at the vision, that I wrote to her (my mother) to give her my address, and entreat her to let me know how she was. By return of post came the statement that she had died on March 5th and was buried on the 11th.

"When I was married, my mother made me promise, as I was leaving home, to be sure to let her know in any way God permitted if I died, and she would try to find some way of communicating to me the fact of her death — supposing that circumstances prevented the usual methods of writing or telegraphing. I considered the vision a fulfilment of this promise, for my mind was engrossed with my own grief and pain — the loss of baby, and my neuralgia, and the anxieties of starting a new life."

The facts show that this apparition occurred *six* days after the death. The sisters of the narrator before the mother's death saw an apparition of their godmother, who had died in 1852. There are twelve of these cases reported in the *Census*, and added to Mr. Gurney's collection make thirty-nine. I quote

one more involving a promise to return after death.

"I awoke from sleep and saw a brother, who had been dead more than five years, standing at the foot of my bed. He stood still, gazing at me earnestly. I cannot remember a voice, but he distinctly conveyed to my mind the impression that I was to have no more anxiety and that all would be for the best. I said, 'Oh, Arthur!' and jumped up to go to him, when he vanished. This took place on a bright sunny morning about 4.30 A. M. in June, 1872. No one was present. I was in perfect health; but we had family trouble at the time. I was twenty-eight. My brother in life had said he would appear after death if possible."

I turn next to cases of apparitions more than a year after the death of the person apparent. They are interesting as removing the ordinary interpretation of their meaning. The effects of anxiety or grief cannot be assumed as the most likely cause.

A gentleman was looking after some books in a library and saw a face apparently peering around the corner of a shelf and then noticed that the body was *in* the bookcase. He advanced toward the figure and noticed that it was "an old man with high shoulders, with his back toward the observer and a shuffling gait. The face was pallid and hairless, and the orbits of the eyes were very deep."

On mentioning the experience to a friend the next morning this person at once recognized the man represented and said, "Why, that's old Q!" Inquiry showed that he had died about the time of

year at which the gentleman saw the figure. Mr. Myers says that the experience was obtained by himself from a person known to himself and widely known in the scientific world. Mr. Myers reports fourteen cases of this type, and they may be added to the thirty-nine already mentioned, making fifty-three in all.

Mr. Myers also quotes twenty-five cases of apparently continued knowledge of terrene events after death involving coincidences similar to those of apparitions of the living. They are long and tedious cases, and I shall not quote them. The number, however, can possibly be added to the fifty-three cases, and will make seventy-eight in all.

In dealing with the explanation of such phenomena the first problem was to ascertain whether such coincidences could be by chance. It was assumed that the circumstances might justify supposing that the experiences were casual hallucinations. For various reasons the total number of cases are cut down to thirty, which were well enough accredited to accept them as definitely coincidental without a doubt. This was estimated to be about one in forty-three of the thirteen hundred cases, coincidental and non-coincidental.

"Since the average death-rate in England and Wales (from which the cases were collected) is 19.15 per 1,000, 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 in which his apparition is seen and recognized,

supposing that there is no causal connection between the apparition and 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 probable number. Or, looking at the matter another way, we should require 30 x 19,000, or 570,000 apparitions to produce by chance thirty cases of death coincidences. Of these apparitions we may safely assume that about one-quarter, or 142,000, would be remembered. We should therefore expect to have to collect 142,000 cases, instead of 350, in order to obtain by chance thirty death coincidences." The 380 were cut down to 350.

Assuming that chance is excluded from the explanation of the coincidences in the thirty cases, we can well imagine how much more it is excluded from the larger number, if made acceptable. The explanation of the phenomena after thus eliminating chance is not so easy. Of course, the general explanation of leading psychical researchers, at least for all apparitions preceding death and so including apparitions of living and dying persons, is telepathy. The circumstance which lends this hypothesis its importance is that the first two classes of them can lay no claims to being proof of survival after death, at least according to the very nature of the case and the standard of evidence, — which must be that of the personal identity of a deceased person, that is, apparitions not due to chance. The telepathic hypothesis is most apparent in all instances repre-

senting apparitions of living persons, whether they be of the experimental or spontaneous type. The fact that a number of these apparitions or coincidental phenomena had no relation to illness or death, but were definitely related to the present ideas or states of consciousness in the agent and percipient, and not apparitions of the dying or dead, is a fact that coincides exactly with the type of phenomena quoted in support of experimental telepathy. The consequence is that, if we are to assume a cause at all as against chance coincidence, we have to assume telepathy. It is certain that, evidentially, no other causal agency, if telepathy be this, can be supposed until we have gone farther in psychic research. Of course this assumed telepathy means that the causal nexus is directly between two living minds and represents the access to present active mental states of the agent transferred to the percipient. I do not use the term to express any other type of phenomenon.

There is a way of looking at apparitions of the living that turns them into an argument for the possibility of the discarnate, and it is one that has recommended itself to philosophic thinkers, though I do not agree with their view of the matter. If the soul can divest itself of its bodily connection long enough to appear to a friend or stranger at a distance it has no such relation to the organism as is implied by the materialistic interpretation of consciousness as a function of it. It can assume a sort of "discarnate" condition before the body perishes. We might even suppose, consistently with the numerous apparitions of that kind, that the conditions for

its appearance might be better before death than after. But disregarding this as requiring more evidence than we can command, the supposition that the tenure of the body is as precarious as apparitions of the living might imply, we might defend an independence of the organism that is wholly incompatible with materialism, and that once supposed survival after death would at least be a proved possibility, and only two objections could be raised to it. One would be the view of the Epicurean who maintained that the soul, though an independent organism, also perished at the same time as the body. The other would be the real or alleged absence of evidence for its being a fact, though this would not affect the possibility *per se*.

The real objection to using apparitions as an argument for the independent existence of mind is the hypothesis of telepathy. We find reason to believe, accepting telepathy as a fact, that the thoughts of the agent may appear as apparent physical realities, that is, the thoughts of the agent are the percipient's hallucinations. Such a conception does not require us to suppose that the soul leaves the body, but only that it can produce an hallucinatory effect at a distance while it remains in connection with the organism, or even is nothing more than a function of that organism. Hence the possibility of telepathic phantasms must stand in the way evidentially of interpreting phantasms of the living as evidence of the independent existence of mind, especially when we have to deal with apparitions of the living which coincide with the existence of normal consciousness

of the person at a place distant from the place of appearance. It is this that lends force to the explanation by telepathy. I will concede difficulties, however, in the telepathic theory, and that we may admit some claims in apparitions of the living to the possibility that the mind has its own existence occasionally made independent of the organism.

Those who do not admit the telepathic hypothesis as a phenomenon at all can hardly have any other explanation of phantasms of the living than their testimony to this independent existence of mind; and in any case the point of view is suggestive enough to entitle scepticism to play its part in reducing the confidence of the materialist. Instead of finding the unity of all apparitions, of the living and the dead, in telepathy between the living it would seem as rational to assume that both can be explained by the independence of mind, and that the evidence for this independence in the case of the dead is harder to obtain in the same quantity as in the case of the living. At any rate with the independence of mind assumed we have only an evidential question to deal with in its survival after death, though that evidence might not be necessary to such a conclusion when we assumed the indestructibility of energy.

When it comes to apparitions of the dead, if they can be supposed to be more than chance coincidence will explain, it will not be so easy to apply the telepathic theory without admitting survival after death, which is the thing to be proved. The object of forming our theories on phenomena not involving

survival is to both articulate the facts with our normal knowledge so far as that is possible and to eliminate all the prejudices attaching, whether justly or unjustly, to the belief in transcendental realities. But the very grounds on which telepathy is applied to apparitions of the living are such as to exclude its application to apparitions of the dead without assuming their existence, unless we suppose that the telepathic hallucination is produced from the mind of some living relative of the deceased. It is clear, however, in any case, that the same general theory has to be adopted for all three classes of apparitions, those of the living, those of the dying, and those of the dead. The whole series graduate into each other in such a manner, are so decidedly alike in their essential characteristics, and are so related to critical moments in the lives of certain persons that it is very difficult to avoid the same ultimate explanation, whether that includes survival or not. If this hypothesis be telepathy, as usually defined, it limits the process, evidentially, to the living, and as long as this is supposed and is actually connected with the approach or climax of death there is a natural tendency to extend it to cases beyond, even if we have to assume that the agent is not the same in apparitions after death as the agent before death. The spiritualist, of course, is so anxious to maintain the truth of his hypothesis, whether it applies to coincidences among the living or not, that he is chary of admitting telepathy in the cases involving apparitions after death, and presses his case as strongly as the telepathist can press his for appa-

ritions of the living and dying. Evidentially, as I have said, I think that telepathy is the only assumption beyond chance that is applicable to the first two classes, whatever else may be implied.

I shall not lay any special emphasis on the limitations of the conception of telepathy. It is a fact that its scientific meaning and legitimacy limits its import to coincidences between the thoughts of living persons having a causal rather than a casual connection, and also not due to normal methods of acquiring knowledge. There is no adequate scientific evidence for any other kind of "telepathy," and the public entirely misunderstands the position of the scientists when it assumes that telepathy is coextensive with any coincidence in supernormal knowledge. But I shall not urge this limited import of the term as implying that any other explanation of the coincidences is impossible or improbable. The one point to be accepted and pressed is, that whatever its import in relation to the facts described, it is always taken to imply a direct process between living minds and excluding the necessity of an indirect process through transcendental agencies. In the absence of evidence that there are such realities there is no alternative to making it a process between the living. But even on this supposition there are two things in this assumed process about which we are ignorant. (1) We know nothing about the nature of this assumed process, whether it represents a mode of motion between two living minds or some peculiar activity not recognized in our conceptions of matter and motion. (2) We cannot exclude the agency of

transcendental realities from mediating the whole result, though we may have no satisfactory evidence that they exist. They might produce all sorts of effects, if they existed, and yet not reveal their identity. We are completely in the dark as to both their existence and influence, and as long as that is the case we cannot say they do not produce the results, though we have no right to assume that they do.

I present the nature and limitations of our knowledge on this matter simply to show that we have hardly yet begun to investigate the problem, and to indicate that there is, as yet, no excuse for the unintelligent application of the hypothesis to every supernormal fact that comes along.

But assuming that the process is a direct one between two minds and not involving a third mind to mediate it, there is a most important fact to be taken into account in any application of the hypothesis. If the reader will notice the various cases quoted he will find that nearly always the agent involved in the supposed telepathy is the person seen or thought of. Rarely, if ever, does some one else than the agent appear in the apparition. It is so constant that any other occurrence must be regarded as the anomaly, and the telepathy must be assumed to be normally between the percipient and the person seen or heard, or both seen and heard. Accepting this as the prevalent fact, we can at once see that apparitions of the dead cannot be explained on this assumption without admitting that such apparitions are a proof of the existence of discarnate spirits. On the other hand, if we assume that apparitions of

the dead are telepathically produced by the living, say friends of the deceased, we introduce another conception of the agent in apparitions of the living than the person seen, and we are where we should only require evidence of discarnate existence, say in mediumistic phenomena, in order to make plausible the intervening agency of the discarnate to produce supernormal phenomena of all kinds. At any rate we cannot assume the person represented in the apparition to be the agent without involving ourselves in the spiritistic theory for apparitions of the dead not due to casual hallucinations. It would certainly be strange and anomalous to suppose the experimenter, the ill person, or the dying person, the agent in producing telepathic apparitions and not suppose that the same probability applied to the hypothesis of spirits in phantasms of the dead. I think this will be clear to every one, and equally clear, perhaps, the fact that any assumption of other agents than those who appear in the living is wanting in evidence, and would open the way to a *tertium quid*, or third agency concealed behind the scenes. There would be no limit to assumptions of transcendental influences on this idea of the cause.

But it is possible that we have more to deal with in the application of telepathy than the mere process and agents involved. As long as we are seeking conclusive evidence for a discarnate existence we must naturally see that any classification of phenomena as telepathic must exclude the spiritistic explanation. The theory of discarnate spirits requires for its support phenomena proving personal identity

after death; telepathic phenomena, or all such as are explicable by telepathy, cannot be evidence of another life. That is self-evident. But if we are to believe that apparitions of the dead not due to chance are evidence of spirit existence, we may well imagine that the method of communication between spirits and the living is telepathic, as we have observed that telepathic impressions appear in the form of phantasms or hallucinations. We could thus extend telepathy to cover all the phenomena of apparitions, not as their sole condition, but as the process of effecting the result, while we seek for reasons to explain that the phenomena are common to the living and the dead. The point, then, to be considered in telepathy, besides the process, is its *meaning*. Concentration on its evidential relation to the spiritistic hypothesis distracts attention from its relation to the materialistic hypothesis in general. We must examine this matter.

There is no reason to doubt the fact of survival after death except the meaning and strength of the materialistic theory of organic life. Materialism holds that consciousness is a function of the organism, analogous to digestion and circulation, and so perishable with the body. The only way to finally dislodge this position is to produce evidence that a particular consciousness has not perished as a fact, and the evidence that will suggest this very strongly would be apparitions of the dead not due to chance and mediumistic communications which cannot be explained by telepathy between the living. Now this materialism can hold its ground as long as we have no evidence that consciousness is not a function of

organism. *Hence the whole problem seems limited to the proof of this one fact,* and IT DOES NOT REQUIRE THAT WE HAVE ANY THEORY OF THE NATURE OF THE SOUL. The common notion is that there is a soul inhabiting the body and that this soul is conscious. Assuming such a reality — and I do not mean to question the fact — we can imagine it to have all sorts of capacities not indicated in its normal functioning. We might thus have a position to make intelligible the occurrence of supernormal phenomena. But we have the existence of the soul to prove, and its proof requires that we obtain traces of an individual consciousness, which we can refer to a soul, if we prefer, or make a stream in the universal force, it matters not. But supposing a continuance of consciousness after death, the most natural supposition is that it proves a soul, that is, some sort of reality, finite or infinite, it matters not, which exists before death and of which consciousness is a function. The argument for survival does not require us to assume more than a stream of consciousness to satisfy the spiritistic and to disprove the materialistic theory. Hence the problem appears to be one in which the only question is whether a relation between one living consciousness and another is enough to account for the phenomena, or whether we have to suppose a discarnate consciousness to account for some of them. In thus looking at the problem we forget to ask WHAT THE MEANING OF TELEPATHY IS IN RELATION TO MATERIALISTIC THEORY.

Now the materialistic theory assumes that functions of the organism are limited in their action to

the spatial mass of the body. Digestion, circulation, assimilation, sensation, all the functions go on in the body and produce no known transcendental effects on matter. Radiation of heat occurs, but this is not properly a function of the body, but is the result of a function in the body which is limited. We are isolated beings. We get into relation with others only by contact of some kind. Ordinary communication of ideas is only an interpretation of signs and this interpretation is an intra-organic process and does not go beyond the organism. In our normal life consciousness is assumed to be such a function, on the materialistic hypothesis; and if it be such it cannot extend its operations beyond the organism, any more than digestion and circulation can do it. I do not say that it does not so extend its influence as a fact, but only that on the ordinary conception of materialism it cannot so extend its agency, without widening materialistic conceptions so much as to deprive it of antagonism to the opposite theory. Telepathy certainly involves an extraordinary influence at a distance. This might imply such a variation from the usual explanations as to require some "soul" or reality other than the body to account for the exceptional facts, and if that is once granted we have the doctrine of the indestructible nature of substance, whether sensible or supersensible, as a guarantee that the soul survives dissolution, whether personal identity does or not. Consequently, telepathy may have a meaning for functions that interfere as effectively with the materialistic hypothesis as identity phenomena. If so it is doubly a mis-

take to suppose it in any way opposed to a larger interpretation of mental facts. It can only limit the kind and amount of conclusive evidence for survival while it opens a presumptive way to difficulties with materialism right within the field of supernormal phenomena that are not evidence of this survival. It opens this way by suggesting the very conditions of survival before any final proof of it is possible.

Another difficulty with the materialistic theory is that, in the case of apparitions of the living near death or in illness, it has to assume that consciousness can do more than in the normal condition. Ordinary materialism must assume that consciousness performs its functions best when the organism is healthy, and it would not naturally expect telepathic phenomena to be caused by the conditions which weaken the mind's action. There is no use to say that it is the subliminal and hyperæsthesic conditions of the organism that determined it and not the normal functions of the body; for hyperæsthesia and subliminal action involve activities when the normal consciousness seems entirely suspended, and the existence of powers on the borderline of more refined and delicate agencies than the grosser senses is a suspicion of a supersensible world that robs materialism of its conceptions as based upon ordinary sensations. The more that we refer telepathic action to subliminal action the more likely we make the theory that subliminal functions do not represent the natural physical world of sense, but are a foresight of a spiritual world toward which the evolution of the mind is moving. All that would remain would be to produce

phenomena that make telepathy between the living improbable in order to have scientific evidence for this survival. Besides, this view would consist with the possibility that apparitions of the dead are not telepathically produced by the living, if they are not assumed to be due to chance. The consequence is that we have the wider theory of a soul "substance" to account for consciousness in any condition, incarnate or discarnate, while we may imagine the process of communication between the incarnate and discarnate to be what we please, as a condition of explaining the facts. Besides, the supposed existence of a subject other than the brain for consciousness in the living and capable of surviving would furnish an assumption which would make probable the occurrence of all sorts of borderland phenomena between the living and the dead, such as clairvoyance, telepathy, etc., to say nothing of hyperæsthesia and allied phenomena.

The trouble which many people have with the supposition that, if phantasms of the dead rightly attest the existence of spirits, they offer an insoluble difficulty in the appearance of clothes. This is the objection which has occurred to nearly every one who has been asked to respect the testimony for such facts. All that I have to say is that the circumstance is wholly irrelevant. If the coincidence is such that it attests survival as the only natural explanation, we must treat the apparition of clothes as an incidental phenomenon to be explained by subsidiary hypotheses. The fact is not an objection to the hypothesis, but a perplexity *in* it. However, this is

not the answer to the objection so constantly urged. The real reply is that the phenomenon does not give the intelligent psychologist any trouble. He is quite willing to recognize that the whole apparition, clothes and all, is an hallucination. He simply regards it as a *veridical* hallucination, and thereby means that it is caused by an extra-organic though supernormal stimulus, as subjective hallucinations are produced by intra-organic or normal extra-organic stimuli. He does not require to believe that the spirit is seen where it is any more than he supposes that telepathic phantasms are real as seen. Readers, if they consult the original data or evidence for telepathy, will notice that the telepathic effect is an hallucination, and very often one that is fused more or less with some memory of the subject. This is quite frequently the case with apparitions of the dead. Readers may have noticed that they often represent the individual as known by the percipient and not as the subject died. True, their present and unknown appearance is often presented, but perhaps not so often as in the form of some memory picture of them. Hence, as we do not suppose anything more than a stimulus to affect the subliminal with identity of the agent, we can assume that the subliminal, according to its usual function, produces a phantasm of the person. When the subject is seen as he has not been known we can assume that the process is clairvoyant, and not telepathic. In some cases both processes may be active, and we have a fusion of memory pictures elicited by telepathy and of real facts elicited by clairvoyant conditions.

Kant's theory of the ideality of space will help this conception out, so that the orthodox idealist can have no criticism to make upon the view.

I am, of course, indulging hypotheses at this point, but, with perhaps the exception of clairvoyance, they are hypotheses accepted by psychical researchers at least, and they are telepathy and telepathic hallucinations. These remove the ordinary difficulty of the laymen about apparitions and make possible the belief that all sorts of representations in the physical and mental world may take place, as effects of the discarnate, without being facsimiles of the source which instigates them. I, of course, hold such theories in abeyance for further evidence, and would not push them, but to solve the perplexities which seem natural and to remove such difficulties as the attempt to explain all three types of apparitions by telepathy between the living must involve us without further investigation. Nor would I encourage confidence in the spiritistic explanation of phantasms of the dead, until we have gathered much more material and perhaps material with better evidence of its supernormal character. Apparitions are not likely to be sufficient proof of survival after death for the scientific man until better records are made of the facts. The hypothesis can be tolerated as an alternative to ordinary suppositions not evidentially sustained, but it is not to be considered as in any respect proved by the data now on hand. We shall have to educate those who have such experiences to observe more carefully and to make contemporary records of them.

CHAPTER VIII

CLAIRVOYANCE

The older eommon meaning of elairvoyanee made it very comprehensive. It eomprised all that scientifie analysis had reduced to several elasses, namely, telepathy, apparitions, and mediumistic phenomena, as well as what is now known technieally as "clairvoyanee" by the ehief leaders of psychic research. This teehnieal meaning is the result of distinguishing carefully between phenomena that do not apparently involve the same causes, and eertainly do not assume the same form. Clairvoyance teehnically, therefore, is a name for a supposed or alleged proeess of pereeiving objeets or seenes at a distanee and without any of the normal impressions of sense. It differs from telepathy in the faet that the phenomena presumably explained by it are not neecssarily mental states of some one at a distanee. The apparent character of clairvoyance is that it represents pereeption of distant objeets rather than the perception of distant minds. That is, at least, the superficial appearanee of the phenomena, and they seem neither to serve as evidence of disearnate agency nor of telepathy. It is, therefore, narrowed down to a proeess apparently analogous to vision, with the difference that it is supernormal, whereas ordinary vision is normal. In thus defining it, however, I am

not implying that it is a fact, but that, if it be a fact, this is the conception which we have to take of it. Whether the alleged phenomenon is possible or not I shall not assume at present. I shall only recount first the alleged facts presumed to suggest or support the claim.

One thing we must remember. The definition of clairvoyance may be very clear to our imagination, but we must not forget that it ought to be defined, and in the end must be defined, by the facts which we discover. We do not yet know what the facts are that might illustrate it and much less do we know the limits of the alleged phenomenon. Besides, for most people there is complete ignorance of the delicate psychological functions which might give rise to phenomena that are taken for supernormal, and which are truly not normal, but which are by no means what the imagination too often takes them to be, simply for the lack of psychological knowledge that would modify their interpretation. Consequently I do not mean by the definition given that we have any clear-cut idea of the cause of alleged clairvoyant experiences: for these may shade into all sorts of extraordinary phenomena that are not what the definition implies. I mean only to use a term which distinguishes certain alleged facts from others with which we are either more familiar or more satisfied. It may be a mistake to select the extreme type of phenomenon to define what is meant by the term. Nevertheless this is the only clear way to distinguish the alleged phenomenon from others, and we may then estimate the evidence for its claims

according as it illustrates the claim or is explicable by simpler hypotheses, though they are not the familiar ones to our normal experience.

In presenting the facts claiming classification as clairvoyant I shall have no reference to their ultimate explanation. It may be that they will articulate either with telepathy or hyperæsthesia at various times, but it will appear difficult in others to suppose any such complication. However this may be, I shall start with historical cases told by Mr. Frank Podmore in his *Modern Spiritualism.*

The first instance is the historical case of Alexis Didier, whose performances had mystified even Robert Houdin, the prince of prestidigitators and illusion workers. Didier was in charge of a man who had the reputation of a gentleman. Didier apparently read cards with their faces toward the table, or passages in a closed book and the like. But in the absence of any careful records and conditions that would exclude very simple fraud with which most intelligent men are perfectly familiar, there is no reason, as Mr. Podmore clearly shows, to suppose that anything of a really remarkable character occurred. The whole case is an example of what had imposed upon generations of credulous or careless people. Mr. Podmore is right in attaching more weight to the account of Professor de Morgan, who had been a careful observer of unusual phenomena. He was an able mathematician and logician in the University of London. Though Professor de Morgan's account is long, it is too important to abbreviate, especially as certain details are necessary to

protect the case against certain very simple objections to its cogency in favor of something supernormal. The following is Professor de Morgan's account of an experiment by Mrs. de Morgan, and explains itself:

"I have seen a good deal of Mesmerism, and have tried it myself on —— for the removal of ailments. But this is not the point. I had frequently heard of the thing they call clairvoyance, and had been assured of the occurrence of it in my own house, but always considered it as a thing of which I had no evidence direct or personal, and which I could not admit till such evidence came.

"One evening I dined at a house about a mile from my own — a house in which my wife had never been *at that time*. I left it at half-past ten, and was in my own house at a quarter to eleven. At my entrance my wife said to me, '*We have been after you*,' and told me that a little girl whom she mesmerized for epileptic fits (and who left her cured), and of whose clairvoyance she had told me other instances, had been desired in the mesmeric state to follow me to —— Street, to —'s house. The thing took place at a few minutes after ten. On hearing the name of the street, the girl's mother said:

"'She will never find her way there. She has never been so far away from Camden Town.'

"The girl in a moment got there. 'Knock at the door,' said my wife. 'I cannot,' said the girl; 'we must go in at the gate.' (The house, a most unusual thing in London, stands *in* a garden; this my wife knew nothing of.) Having made the girl go in

and knock at the door, or simulate, or whatever the people do, the girl said she heard voices up-stairs, and being told to go up, exclaimed, 'What a comical house! there are three doors,' describing them thus. [Diagram given.] (This was true, and is not usual in any but large houses.) On being told to go into the room from whence voices came, she said, 'Now I see Mr. de Morgan, but he has a nice coat on, and not the long coat he wears here; and he is talking to an old gentleman, and there are ladies.' This was a true description of the party, except that the other gentleman was not *old*. 'And now,' she said, 'there is a lady come to them, and is beginning to talk to Mr. de Morgan and the old gentleman, and Mr. de Morgan is pointing at you and the old gentleman is looking at me.' About the time indicated I happened to be talking to my host about Mesmerism, and having mentioned what my wife was doing, or said she was doing with the little girl, he said, 'Oh, my wife must hear this,' and called her, and she came up and joined us in the manner described. The girl then proceeded to describe the room: stated that there were two pianos in it. There was one [piano], and an ornamental sideboard, not much unlike a pianoforte to the daughter of a poor charwoman. That there were two kinds of curtains, white and red, and curiously looped up (all true to the letter), and that there were wine and water and biscuits on the table. Now my wife, knowing that we had dined at half-past six, and thinking it impossible that anything but coffee could be on the table, said, 'You must mean coffee.' The

girl persisted, 'Wine, water, and biscuits.' My wife, still persuaded that it must be coffee, tried in every way to lead her witness, and make her say *coffee*. But still the girl persisted, 'Wine, water, and biscuits,' which was literally true, if not being what people talk of under the name of a glass of wine and a biscuit, which means sandwiches, cake, etc., but strictly wine, water, and biscuits.

"Now all this taking place at twenty minutes after ten was told to me at a quarter to eleven. When I heard that I was to have such an account given I only said, 'Tell me all of it, and I will not say one word;' and I assure you that during the narration I took the most especial care not to utter *one syllable*. For instance, when the wine and water and biscuits came up, my wife, perfectly satisfied that it must have been coffee, told me how the girl persisted, and enlarged upon it as a failure, giving parallel instances of cases in which the clairvoyants had been right in all things but one. All this I heard without any interruption. Now that the things happened to me as I have described at twenty minutes after ten, and were described to me as above at a quarter to eleven, I could make oath. The curtains I ascertained next day, for I had not noticed them. When my wife came to see the room she instantly recognized a door, which she had forgotten in her narrative.

"All this is no secret. You may tell whom you like, and give my name. What do you make of it? Will the never-failing doctrine of *coincidence* explain it?"

Mr. Podmore quotes also a letter of Professor Gregory, of Edinburgh. Professor Gregory had paid a visit to a friend in a town some thirty miles from Edinburgh, and there met a lady who had been twice mesmerized by this friend and who was not known to Professor Gregory. She apparently had some clairvoyant powers and described Professor Gregory's house in Edinburgh so accurately that he was moved to the experiment which he describes in the following letter:

"I now asked her to go to Greenock, forty or fifty miles from where we were (Edinburgh was nearly thirty miles distant), and to visit my son, who resides there with a friend. She soon found him, and described him accurately, being much interested in the boy, whom she had never seen nor heard of. She saw him, she said, playing in a field outside of a small garden in which stood the cottage, at some distance from the town, on a rising ground. He was playing with a dog. I knew there was a dog, but had no idea of what kind, so I asked her. She said it was large, but young Newfoundland, black, with one or two white spots. It was very fond of the boy and played with him. 'Oh,' she cried, suddenly, 'it has jumped up and knocked off his cap.' She saw in the garden a gentleman reading a book and looking on. He was not old, but had white hair, while his eyebrows and whiskers were black. She took him for a clergyman, but said he was not of the Established Church, nor Episcopalian, but a Presbyterian dissenter. (He is, in fact, a clergyman of the highly respectable Cameronian body, who, as is well known,

are Presbyterians, and adhere to the covenant.) Being asked to enter the cottage, she did so, and described the sitting-room. In the kitchen she saw a young maid servant preparing dinner, for which meal a leg of mutton was roasting at the fire, but not quite ready. She also saw another elderly female. On looking again for the boy, she saw him playing with the dog in front of the door, while the gentleman stood in the porch and looked on. Then she saw the boy run *up-stairs* to the kitchen, which she observed with surprise was on the upper floor of the cottage (which it is), and receive something to eat from the servant, she thought a potato.

"I immediately wrote all these details down and sent them to the gentleman, whose answer assured me that all, down to the minutest, were exact, save that the boy did not get a potato, but a small biscuit from the cook. The dog was what she described; it did knock off the boy's cap at the time and in the place mentioned; he was himself in the garden with a book looking on; there was a leg of mutton roasting and not quite ready; there was an elderly female in the kitchen at that time, although not of the household. Every one of which facts was entirely unknown to me, and could not, therefore, have been perceived by thought-reading, although, had they been so, as I have already stated, this would not have been less wonderful, but only a different phenomenon."

Mr. Podmore narrates a well-supported case in which a clairvoyant was sought to find the sum of 650 pounds of money sent to the bank by post and that

had disappeared. The clairvoyant, the envelope being put into her hand, said that the two bank-notes and a bill of exchange were handed in at the counter and that they would be found in an envelope with other papers, in an inner room at the bank. They were found amongst some old circulars on the mantelpiece in the manager's private room. The term "private room" might suggest a room outside the bank and so defeat the importance of the phenomenon, but evidently Mr. Podmore means the manager's private room in the bank, and even then the coincidence is not accurate enough to treat it so seriously as a case of possible clairvoyance, though Mr. Podmore does not exactly do this. He recognizes its defects.

Professor Barrett, of Dublin, reports an experiment by a friend which has a point of interest, especially as many of the phenomena reported as clairvoyance in the early history of psychic research, turned out to be most probably mind-reading. It was found on investigation in many instances that the operator in the mesmeric experiment had to know the facts before they could be told by the subject. But the present instance quoted by Mr. Barrett shows this was not necessary in this particular case.

"A lady subject has often told us the time by a gold hunting watch, which was put in a box after the hands were altered to any extent by the keyless arrangement, so that no one knew their position. I remember one instance with her. There were some friends in the room looking on. The hands of the watch were twisted round promiscuously; it was then put in a box and the closed box put in her hand.

She at once said what o'clock it was. My father opened the watch to see if she was right, but found to his astonishment that she was wrong. He told her so, and gave her the watch to try again. She at once said she was right. He told her to look again, but she got crusty and refuscd to look for some time. He pressed hcr to look once more. She still said she was right, but that it was now a minute past the timc she first said. My father opened the watch to show those present the mistake she made, but found that she was perfectly right, that he had made a mistake himself. In that instance the thoughts of the mesmerizer were against her."

Professor Charles Richet, of the Physiological Institute in Paris, later in thc history of the Society's work performed two series of expcriments in clairvoyancc with the same subject that Drs. Gibert and Pierre Janet had in their experiments in telepathic hypnotism. The first serics consisted of sixty-eight trials at telling cards enclosed in an envelope which would not permit the transmission of light through it. His scientific reputation will givc us confidence in his judgment as to the conditions undcr which fraud was cxcluded, and so will the results. Hence I shall not detail thc manner of conducting the cxperiments. In the sixty-eight experiments he found the successcs far beyond what chance could explain. The scccnd series he thought not beyond this view, and they did not involve as carcful prccautions as the first scries. I shall not quote rcsults at lcngth. It suffices to statc that a man of his character was not above experimenting undcr very adverse circum-

stances and that he thought there was reason to believe that chance did not account for the coincidences in one series. As for myself I think that experiments with cards are useful only for mathematical measurements of chances, while other types of coincidence will more easily overcome the objection from chance and guessing.

Drs. Dufay and Azam, French physicians, the former in Blois and afterward a Senator of France, give some instances. The papers from which the article in the *Proceedings* of the Society for Psychical Research was translated were read before *The Society for Physiological Psychology* (Société de Psychologie Physiologique) and published in their publications. Dr. Dufay reports the following experiment in which his friend, Dr. Girault, took part.

"In order that there should be no suspicion of a prearranged scene between him and his servant, Dr. Girault had promised to get me to arrange the programme of the seance — the wrapping up, for instance, of certain packets so as to disguise the nature of their contents, which contents Dr. Girault himself was not to know. These little packets were to be given to the somnambulist, who was to find out what was inside them. Thus the matter was settled and the day fixed.

"I had already put aside for the purpose a few objects, not of common use, in order that chance should not too greatly assist our clairvoyante, when I received a letter from Algiers, from the commander of an infantry battalion, whom I had known in the garrison at Blois. He related to me several

episodes of his life in the desert, and especially spoke of his health, which had been very much tried. He had been sleeping under canvas during the rains, and this had resulted in violent dysentery, both in his case and in that of the majority of his comrades.

"I placed this letter in an envelope without address or postmark, and carefully stuck down the edges; then I put the whole thing into a second envelope of a dark color, and closed it in like manner.

"On the day appointed I arrived a little late at Madame D.'s. Marie was already asleep, and was thus unaware of my presence, merely knowing that I was to be there. The ten or twelve people assembled in the room were simply stupefied by what they had just seen; the somnambulist having correctly discerned the contents of several packets, which they had prepared in the way I had prepared mine. But I left my own in my pocket, so as to avoid monotony in the experiments, only slipping my letter into the hand of a lady present, and intimating by a sign that it was to be passed on to Dr. Girault. He received it without knowing that it came from me, and placed it between Marie's hands.

"I did not notice whether her eyes were open or shut, but, as will be readily understood, that is a matter of no importance in such a case.

"'What have you got in your hand?' asked Dr. Girault.

"'A letter.'

"'To whom is it addressed?'

"'To Dr. Dufay.'

"'By whom?'

"'A military gentleman whom I do not know.'

"'And what does this military gentleman speak of in this letter?'

"'He is ill. He speaks of illness.'"

The somnambulist was then sent on a tour of travelling clairvoyance to visit and report on this military gentleman, and did so, but nothing is said about the success. As to the coincidences in what I have quoted the reader can decide for himself, and the authority from which the facts come and the apparent cautions taken to make the experiment an evidential one speak also for themselves. With the explanation, telepathic or clairvoyant, I am not yet concerned. But it must be noticed that Dr. Girault did not know the contents of the letter and the somnambulist was supposed to be in *rapport* with him. Whether the phenomena were due to chance or telepathy from Dr. Dufay's mind may be conjectured by those interested in that interpretation.

Another experiment with the same subject by Dr. Dufay has some better incidents in it, one especially, as the narrative shows. Owing to one circumstance which the sceptic has a right to know, namely, the proximity of the subject to the suicide that occurred in the same prison, the story must be given entire.

"It is in the prison of Blois that we next encounter Marie, under circumstances which I have already made known. Owing to judicial formalities, she was not set at liberty the same day that her innocence had been proved.

"The following day I was sent for very early, on account of a suicide which had just taken place. A

prisoner, accused of assassination, had strangled himself with his neck-handkerchief, one end of which he had fastened to the foot of his bed, which was fixed to the floor. Laid prone on the flags of the cell, he had had the courage to push himself backwards with his hands, until the slip-knot in the handkerchief drew up and caused strangulation. The body was already cold when I arrived, at the same time as the procurator and the examining magistrate.

"The procurator, to whom the magistrate had related the somnambulic scene of the preceding day, expressed a desire to see Marie, and I proposed to him to take advantage of what had just taken place to question the girl as to the criminal who had thus executed justice on himself. The magistrates eagerly accepted my proposition. I cut off a piece of the handkerchief and wrapped it up in several sheets of paper, which I then tied firmly.

"Arrived at the women's quarters, — they had just left the dormitory, — we begged the sister to lend us her room; I signed to Marie to follow us, without saying a word to her, and put her to sleep by merely placing my hand on her forehead. Then I drew the packet from my pocket and put it between her hands.

"At that moment the poor girl started on her seat and flung the packet from her with horror, angrily crying out that she would not 'touch that.' Now it is well known that suicides in prisons are kept secret as long as possible; in the building nothing had as yet transpired as to the tragedy which had taken place; even the sister herself was ignorant of it.

"'What do you think that this paper contains?' I asked when calm had been partially restored.

"'It is something that has been used to kill a man.'

"'A knife, perhaps; or a pistol?'

"'No, no, a string. . . . I see . . . I see . . . it is a neck-handkerchief . . . he has hanged himself . . . But make that gentleman sit down, who is standing behind me, he is trembling so that his limbs cannot support him.' (This was one of the magistrates, who was so overcome with what he saw, that he was, in fact, trembling in every limb.)

"'Can you tell me when this took place?'

"'Why, here, you know very well. . . . It is a prisoner.'

"'And why was he in prison?'

"'For having assassinated a man who had asked to get up in his cart.'

"'How did he kill him?'

"'By striking blows with his *gouet*.'

"This is the name used in Loir et Cher for a sort of hatchet with a short handle, a broad, long blade turned over at the end like a parrot's beak. It is very much used in this country, especially by coopers and woodmen. In fact it was a *gouet* that I had suggested in my medico-legal report, as being the instrument probably used by the murderer.

"So far Marie's replies had taught us nothing that we did not know before. At this moment the examining magistrate drew me apart, and whispered in my ear that the *gouet* had not been found.

"'What has been done with this *gouet?*' I asked.

"'What has been done? . . . wait . . . it was thrown into a pool. . . . I can see it quite well at the bottom of the water.'

"And she described the place where the pool was situated, with sufficient exactness to permit of a search, which was made the same day in the presence of a superintendent of police, and resulted in the discovery of the instrument of crime."

Whatever we may think of the possibility of previous knowledge about the suicide, — which Dr. Dufay seems not to suppose, — this hypothesis can hardly apply to the finding of the *gouet*. Neither does telepathy apply to this last, whatever we think about the discovery of the contents of the packet.

The instances which I have quoted are experimental ones, and I come now to spontaneous illustrations of at least apparent clairvoyance. Experiment determines the conditions which may exclude fraud, but it cannot always be assured that it can obtain the desired phenomena or evidence. Spontaneous phenomena may exclude the first objection which experiment suggests, though it may not so easily eliminate chance and recrudescent memories. But Dr. Dufay reports some instances which have all the value of experiments while they are entirely spontaneous. He had them from M. Badaire, who had been director at the Normal School, first at Guéret and then at Blois, and they were under the observation of Dr. Cressant, the medical officer who wrote out the report. The subject of the phenomena was a young boy by the name of Janicaud, who was

afflicted with somnambulism or sleep-walking. This was so bad that he had to be watched for his safety, as he would get up and wander about out-of-doors. On one of these occasions the following incident took place, and was followed by similar ones.

"One evening about 11 o'clock, Janicaud, having escaped from the dormitory, knocked at the door of my bedroom.

"'I have just arrived from Vendôme,' he said, (probably about thirty miles distant on the map), '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 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 to 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 shop, 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 [Blois], had known of the accident the day before."

These phenomena are capricious enough, and one cannot help wondering why a power so far-reaching in its acquisition of knowledge could not find something better to do than watching a cat break a dish of paste. But science cannot at present stop its inquiries because the larger secrets of the cosmos are not revealed in these sporadic facts. Its duty is to accept the perplexity and wait for further developments.

Dr. Alfred Backman, of Kalmar, Sweden, reports a number of experiments that are attested by various witnesses. The whole chapter might be taken up with them. Some were successful and others not so, while some were partly successful. I shall quote but one of them, however, as it is brief and clear, no explanations being required.

"Sub-Lieutenant Werner had lost a little silver revolver, about 3 cm. long, which he valued very much. He lost it in a sandy field, and eight soldiers searched for it in vain for half a day. Some days afterward I hypnotized Anna Samuelsson and went with her, still asleep, to the field, where I told her to search for the revolver. I then asked if she could tell me whether I should succeed in finding it. 'Yes,' she answered, she saw Lieutenant wearing it again.

"Next day I suggested to another young patient, named Cecilia, that when she went away from the military hospital, where we then were, she should go to the spot where the revolver was lying, take it out of the sand, and give it to me the following day.

"When she came to me on the following day, she actually brought the revolver with her. Her mother told me that when Cecilia went away from the hospital, she walked straight to a very sandy part of the field (which I afterwards found was the same place that Anna went to), removed a little sand and found the revolver, which is now again worn by its owner."

Mrs. Sidgwick, wife of Professor Henry Sidgwick, of Cambridge University, England, has a long article in the *Proceedings* of the Society, which collects a large mass of incidents that are interpreted as bearing upon the problem of clairvoyance. It is impossible to quote from it at length, as its material would make several chapters. I can only abbreviate its matter and import and refer readers, who want to ascertain whether it has scientific value, to the record itself. An interesting case comes from a physician in Russia. It has value because the physician was not a believer in anything supernormal, and reports this as his only experience of the kind. It was a Dr. Golinski, of Krementchug.

"I am in the habit of dining at about 3 o'clock in the afternoon, and of sleeping for an hour and a half after the meal. In July, 1888, I lay down on a sofa as usual, and went to sleep about 3.30. I dreamt that the door-bell rang, and that I had

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

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

"About ten minutes after I awoke the door-bell rang, and I was summoned to a patient. Entering the bedroom I was astonished, for I recognized the

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

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

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

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

The incidents in this case seem to be inattributable to chance coincidence, and being reported by a rep-

utable physician who was sceptical, have some evidential value for the supernormal of the clairvoyant type.

The next instance is the experience of Mrs. Alfred Wedgwood, the daughter-in-law of Mr. Hensleigh Wedgwood, who was an English *savant* of some reputation and the brother-in-law of Charles Darwin. The narrative is given in her own language.

"I spent the Christmas holidays with my father-in-law in Queen Anne Street, and in the beginning of January I had a remarkably vivid dream, which I told to him next morning at breakfast.

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

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

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

for the peculiar blinds I had observed in my dream. These I met with at No. 50, a corner house, and knocking at the door, was relieved to find that it was the house of which I was in search.

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

Mr. Hensleigh Wedgwood confirms these statements and that inquiries were made at the house mentioned to ascertain the truth of incidents not previously known. He states that his daughter-in-law told him of the dream the morning after it occurred.

A long case is quoted as coming from Mr. William Boyd, a Fellow of the Royal Society. It represents the alleged clairvoyant knowledge of incidents taking place on the sea at a great distance, such as the dressing of the hand of a mate by the surgeon of the ship, accompanied with the vision that the mate had lost some of his fingers, followed by other specific incidents. The story was confirmed on the arrival of the ship in port. The incident is too old to quote in detail, but the authority for it is unusually good.

The next instance is reported by a Mr. A. W. Dobbie, an Associate of the Society for Psychical Research, and one who had practised the use of hypnosis. He kept a detailed account of his experi-

ments, and reported them to the Society, and seems to have had the entire confidence of the Council. I quote the case as reported.

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

"In the first instance I mesmerized [Miss ——] as an experiment whilst I was endeavoring to mesmerize several others. I found an easy subject. I afterwards had occasion to mesmerize her with a view of relieving her from rheumatic pains and curing her sore throat, whether I put her into the mesmeric sleep or not. As with several other patients, I can entirely remove all sensation of feeling from her limbs, so that she can be severely pricked with a needle without experiencing the slightest inconvenience. About the fifth time I mesmerized her it suddenly occurred to me to test her clairvoyant powers, and I was delighted to find that she developed this wonderful faculty.

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

"Her father was at the time over fifty miles away, but we did not know exactly where, so I questioned her as follows: 'Can you find your father at the present moment?' At first she replied that she could not see him, but in a minute or two, she said, 'Oh, yes, now I can see him, Mr. Dobbie.' 'Where is he?' 'Sitting at a large table in a large room, and there are a lot of people going in and out.' 'What

is he doing?' 'Writing a letter, and there is a book in front of him.' 'Who is he writing to?' 'To the newspaper.' Here she paused, and laughingly said, 'Well, I declare, he is writing to the A. B.' [naming a newspaper]. 'You said there was a book there. Can you tell what book it is?' 'It has gilt letters on it.' 'Can you read them, or tell me the name of the author?' She read or pronounced slowly, 'W. L. W.' [giving the full surname of the author]. She answered several minor questions *re* the furniture in the room, and I then said to her, 'Is it any effort or trouble to you to travel in this way?' 'Yes, a little; I have to think.'

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

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

Mr. Dobbie reports several other similar cases. One incident comes from the Bishop of Algowa, and a number of experiments by Dr. Wiltse, who was a member of the Society. But I shall close these incidents by one in Mr. Myers' collection in the same tenor. It came to the attention of the Society through Dr. Minot J. Savage, and was investigated and reported in the *Proceedings* in great detail. It is corroborated by some twenty or twenty-five witnesses.

Two boys by the name of Mason, whose father was dead, started to the station to meet their mother and were never afterward seen alive. When the mother returned she supposed the boys would soon be home. This was on Friday. The stepfather was away from home. The next day, Saturday, friends of the family sought for them in Boston, but could not find them. It was March and no one seemed to have thought it probable that the boys would go to the lake that was near. But to quiet the mother's anxiety, some men agreed to fire some cannon over the lake to raise the bodies if there. The lake was also dragged, but nothing of the boys was found. In despair and in spite of the fact that the mother was not a believer in Spiritualism, she suggested that some one go to Boston and consult a clairvoyant, and this was finally decided upon, a friend agreeing to do this who had never seen a medium before. The following is the account of what occurred, in the language of the lady who went to see the clairvoyant.

"I arrived in Boston at 12 o'clock. I went, as

I had been told to do, to the *Banner of Light* office, and asked there, as a stranger, if they could direct me to some reliable clairvoyant. They directed me to some one on or near Court Street. I found the woman engaged. The gentleman who answered the bell-pull directed me to a clairvoyant on Dix Place. When I arrived at Dix Place I found this woman also engaged, but she directed me to a Mrs. York, on Washington Street. It was about three o'clock. A sitter was leaving as I rang the bell. Mrs. York opened the door herself. When I told her my errand, she told me she could not see me till the next day, but on my saying the next day would be too late, she told me to walk into her parlor, and she would go out and take a walk, and on her return would see me. These were the only words she addressed to me, and I am sure she knew nothing of me whatever, where I came from, or what my errand was about. I spoke no words with her further than those I have already stated, neither had I ever heard of Mrs. York before, and she knew no one in N. She was gone about fifteen minutes, when she came into the room, and going to the fireplace at once, and with her back to me, and without my speaking one word, she said, 'They went east before they went west.' (The railroad station is east from the house, in which their mother lived, and the lake west.) She then said, 'They saw the fire, and so went to the water.' (It was afterwards found that on this day, Friday afternoon, some men were burning brush near the lake; that was what attracted them up there.) She then went on to de-

scribe the boat-house, with a hole in the side of the boat-house. She then said, 'They went in through this hole in the side.' She described the boat, which she said was a 'narrow boat, *painted black*,' and said, 'Oh dear, it was never intended that but *one* person should go into it at a time.' She told of their pulling out a little way, the younger brother falling into the water first, and the older brother trying to save him, and also said, 'The place where they are is muddy, and they could not come to the surface. Why,' said she, 'it is not the main lake they are in, but the shallow point which connects the main lake, and they are near the shore, and if it was not this time of the year (March) you could almost walk in and pick them up.' She told of the citizens' interest in trying to find them, and said, 'They will not find them; they go too far from the shore; they are on the left of the boat-house, a few feet from the land.' Then I said, 'If they are in the water, they will be found before I can reach home.' She said, 'No, they will not be found before you get there; you will have to go and tell them where they are, and then they will be found within *five minutes after you reach the lake*.' She made me promise to go with them to the lake. She said, 'They are very near together; after finding one you will quickly find the other.' I reached Natick at five o'clock. There was a crowd at the station. When I got out on to the platform, some gentlemen said to me, 'Mrs. D., what did the clairvoyant tell you?' I answered, 'Haven't you found them yet?' They said no, and then I told them what Mrs. York

had said, and went with them to the lake. In looking into the boat-house it was found that the *long, narrow boat* owned by Mr. Benning Hall, and painted, as she had said, *all in black*, was missing; this boat, as she had said, 'was to hold one man, and was unsafe occupied by two persons.' (I did not know at the time of my sitting with Mrs. York that Mr. Benning Hall was the owner of such a boat, or that the boat-house was used to shelter a boat of this description. I had never seen such a boat owned by any one; so this part she did not reach from my mind.) And this boat was found in a cove some distance from the boat-house, a few days after. Neither did I know of the 'hole' in the boat-house until I reached the lake on this afternoon. Finding that what she said of the boat and the hole in the boat-house was true, I began to think the rest might be true also; but no one in the crowd, so far as I know, did place any confidence in her statement. I stood on the shore and two boats put off with men holding grappling-irons. I was able to tell them how to direct their course. Three or four strokes of the oars and the elder brother of the boys who were missing, and who was holding one of the grappling-irons, exclaimed, 'I have hold of something.' The men stopped rowing, and he raised the body of the largest boy above the water. In taking the body into the boat, the boat moved a few lengths. They were told to go to the same place where the eldest had been found, and almost immediately brought up the other body. It was not ten minutes after reaching the lake that the boys were found, and

were being taken home. As Mrs. York had said, they were in a muddy place; their clothing testified to the fact.

"The disappearance of the boys in the manner I have described is known to fifty persons now living in Natick. I cannot say how much larger the number is.

"She had while in this trance, by using books on the table, showed me the boat-house and the shore so well, that any one from the description could have gone directly to the water and found them.

"I asked her how she came by this information. She answered, 'The boys' father told me.' How did she know that the boys' father had been dead several years?"

The coincidences in this narrative speak for themselves and require no extended comments from me. It can hardly be called a case of telepathy, in the form in which it is told, and though we might wish to question the integrity of the memory of the narrator, as filling in incidents after the discovery of the boys, I hardly think that this hypothesis can be sustained any more easily than a more remarkable one. Possibly the after-events have affected the language of the incidents told by the medium, but there are too many independent facts in the case to apply a theory of illusion of memory to such a group of incidents.

I shall rest from quotation at this point. When it comes to offering a theory of clairvoyance I cannot propose any that I would unqualifiedly advocate. Such a thing as clairvoyance is not to be admitted

lightly, and when it is admitted, we cannot make it intelligible in terms of other familiar and accepted laws of scientific knowledge. We have no analogies within the reach of either physiology or psychology to explain such phenomena. Telepathy has some points of analogy with well-known physical phenomena. We can describe the process and conditions of telegraphy and telephony, and they involve the action of a force or motion at definite points and their transmission, supposedly, by vibrations through an undulating medium. But such a thing as seeing objects and events at any distance from the subject and without the normal impressions of sense is a phenomenon that presents no intelligible analogies with ordinary experience, and the term can only appear as one to name and classify a group of facts and not to explain them or to indicate the process by which they are effected. The explanation must be sought in their articulation with a larger class of phenomena for which we can find some clue to their meaning, and these with the known laws of mental action.

As a preliminary to the extension of the inquiries necessary to reduce clairvoyance to something intelligible, I may be permitted to refer to some incidents quoted in my previous book, *Science and a Future Life*. The reader of that work may remember that I quoted (pp. 184 - 188) a remarkable set of incidents that were evoked from the " control " of Mrs. Piper, who called himself a Dr. Phinuit, by the mere presentation of a closed box with articles in it not known by the sitter, nor was it known at the time

from whom they came. The names and incidents elicited, along with the right naming of the articles in the box, were so beyond chance that no intelligent man would suggest that theory to account for them. The sitter, a lady, did not think that the knowledge was acquired from spirits, as no statement to that effect was volunteered by the "control." But Dr. Richard Hodgson adds to this incident two experiments in which he had taken part with Mrs. Piper and in which the apparent clairvoyance of a like kind to that mentioned was associated with the statement that the information came from a discarnate spirit and that "spirit" was correctly named, that is, a deceased person was named who would naturally have known the facts. This information, however, was not volunteered, but came in response to an inquiry as to the source of it.

The last case quoted shows a similar claim. I quoted it for this very purpose. The reader will notice that no trace of an explicable source of the information was given about the incidents associated with the drowned boys, until the clairvoyant was asked how she came by the information, and her reply was, as above, "*The boys' father told me,*" *and he was deceased several years.* I know two other cases similar, where there was no trace of the source except in certain incidental circumstances which were not compatible with the knowledge of the apparent source. Persons familiar, also, with this type of phenomena will recognize the fact that spiritistic elements are generally associated with clairvoyant incidents. The same is apparent even in some of

the phantasms of the dead or dying. They are only hints, however, and we must collect much more material and perform many more experiments before we can feel assured of such a clue, and when it is found it may leave us still in some perplexity, though it gives intelligible articulation to the phenomena.

CHAPTER IX

PREMONITIONS

A premonition, as technically defined by the psychical researcher, is "a supernormal indication of any kind of event still in the future." The common term "presentiment" is often used in the same sense, but without any implication that it involves an exceptional explanation. Prediction is also a similar term. But premonition has been adopted for technical usage and implication of a distinction implying the supernormal. Whether any such a thing as causally determined premonitions occur or not is not now the question, but the definition of an alleged phenomenon, which shall receive that denomination, if it be a proved fact, just to indicate its unusual character.

There are no phenomena that can so effectively excite scepticism and philosophic confusion as alleged premonitions. If we could dismiss the allegations as we can many ill-founded impressions in experience we should not be troubled with any problem, and if some well-authenticated instances of apparent intimations of the future had not been collected together we could easily apply the old argument based on imperfect observation and illusion. And it would be much the same with a few isolated instances not involving details beyond chance and

guessing. But apparently there is a mass of evidence on hand which forbids scoffing, even though we ultimately discredit the claims made for premonition. The difficulty that any complicated premonition presents is in the sense of fatality that it suggests in the order of the world, and we have been so long accustomed to the idea of freedom and responsibility that we naturally revolt at the claim. Besides, we have not yet found a means to bridge the enormous chasm involved between ordinary knowledge and that which would be required to determine a premonition. However this may be, it will be necessary to first look at the facts.

Mr. Myers, in one of his articles on the "Subliminal Consciousness," begins it with a type of phenomena that border on those of clairvoyance, but are not that clearly as they appear. They are a borderland type that, if they open a dim vista of human faculty, certainly show some links between the normal method of acquiring knowledge and the more remarkable process of clairvoyance. I shall quote a few of his instances of this kind. The first is one from a man whom I have quoted before, the Rev. P. H. Newnham, whose experiments in telepathy are classical.

"I have on many occasions," says this gentleman, "throughout the last thirty-five years at least, experienced the sensation of a soundless voice speaking words distinctly into my ear from the outside of me. Whenever this has been the case, the information or advice given has invariably proved correct.

"I distinguish this phenomenon clearly from the

ordinary forms of 'presentiment.' This voice is distinctly something *ab extra*. In presentiments, if certain words seem to come, they come from within, and are (so to speak) spoken voicelessly by myself, just as in verbal reading to yourself.

"I never pay any attention to these co-called 'presentiments.' I have had plenty of them, and find them more often false than true.

"But when *this* voice comes it never fails.

"In July, 1858 (I believe, but it may have been June, 1857), I was visiting friends at Tunbridge Wells, and went one evening entomologizing. As I crossed a stile into a field, on my way to a neighboring wood, the voice distinctly said in my right ear, 'You'll find "Chaonia" on that oak.' (This was a very scarce moth, which I had never seen before, and which most assuredly I had never consciously thought of seeing.) There were several oaks in the field, but I intuitively walked up to one, straight to the off side of it, and there was the moth indicated."

Mr. Myers quotes two similar instances whose account is too long to repeat, and then one shorter instance from Dr. Richard Hodgson, Secretary of the American Society, that closely followed the reading of Mr. Newnham's story. This I can quote, and will not imply by it more than an interesting coincidence, though the mental state which accompanies it, taken with what we know of other and more important supernormal phenomena, has its psychological interest.

"Yesterday morning (September 13th, 1895),

just after breakfast, I was strolling alone along one of the garden paths of Leckhampton House, repeating aloud to myself the verses of a poem. I became temporarily oblivious to my garden surroundings, and regained my consciousness of them suddenly to find myself brought to a stand, in a stooping position, gazing intently at a five-leaved clover. On careful examination I found about a dozen specimens of five-leaved clover as well as several specimens of four-leaved clover, all of which probably came from the same root. Several years ago I was interested in getting extra-leaved clovers, but I have not for years made any active search for them, though occasionally my conscious attention, as I walked along, has been given to appearances of four-leaved clover which proved on examination to be deceptive. The peculiarity of yesterday's 'find' was that I discovered myself, with a sort of shock, standing still and stooping down, and afterward realized that a five-leaved clover was directly under my eyes. I plucked some of the specimens, and showed them at once to Mr. and Mrs. Myers, and explained how I had happened to find them. Clover plants were thickly clustered in the neighborhood, but I failed on looking to find any other specimens. The incident naturally suggests the arresting of my subliminal attention."

A number of similar experiences appears in Mr. Myers' list and introduces his remarks on Precognition, which can include the phenomena of premonition. But, as Dr. Hodgson's remark at the end of his narrative indicates, the phenomena, if we are to

suppose anything more than chance coincidence, are due to subliminal and hyperæsthetic conditions, and are more nearly associated with clairvoyance than with premonition. They anticipate normal sensation of present objects or events, while premonition anticipates the existence of objects and events. When the premonition takes place, if it occurs at all, the facts which it antedates are not yet born. But I quote the facts here as intimations either of clairvoyance or subliminal hyperæsthesia that may imply mental information anticipating and predicting future events from the tendencies coming within the range of that knowledge. I shall, therefore, turn to incidents that answer more nearly to the phenomena defined and that cannot in any way be explained by hyperæsthesia or clairvoyance.

The following incident was reported by a gentleman, and confirmed by the subject of the experience to the *Boston Transcript*, and investigated by Dr. Hodgson.

"The following incident may interest some of the readers of the *Transcript*. A few weeks ago I had occasion to require the services of a dentist, and when I went to his office at the time appointed I found him in a very excited state of mind, caused, he told me, by a very strange occurrence. The office is a pleasant room facing the Common on Tremont Street, and in one corner, the farthest from the windows, the dentist had a small work-bench, partitioned off from the rest of the room, and there had his copper vessel which he used when vulcanizing the rubber for the setting of false teeth. He had been working at a

set of teeth, and was bending over the bench on which was the copper containing the rubber, when he heard a voice calling in a quick and imperative manner these words: 'Run to the window, quick! Run to the window, quick!' twice repeated. Without thinking from whom the voice could have come, he at once ran to the window and looked out to the street below, when suddenly he heard a tremendous report in his workroom, and looking round he saw the copper vessel had exploded, and had been blown up through the plastering of the room."

The man was alone at the time and only the marks of the explosion, confirmed by Dr. Hodgson personally, remained to suggest the truth of the story. It would, of course, take many such coincidences to intimate a causal connection, but the phenomenon has its psychological interest on any theory.

The next instance is a case in which a lady heard in a loud voice the words: "To-day, at six o'clock, you will die." The lady resolved not to brood over the uncanny experience, and went to visit a married sister to distract her attention from it, until the clock began to strike six. "As it commenced sounding, Mrs. E. said to herself, 'There, now, it's six o'clock, and nothing has happened,' but before the chime ceased blood was gushing out of both nostrils in a copious stream." The lady did not die, but recovered, having barely escaped death, according to the testimony of the physician.

The instance may be one of auto-suggestion, that is, an effect brought on by subconscious fear in spite

of the distraction attempted, but it has its psychological interest nevertheless.

A merchant who thought himself good for forty years more life dreamed one night that he had died, "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 noted the preparations for his burial and named the pall-bearers. The dream was told several persons the next morning, and these confirm the incident. This was January 12th, and he died at 3 A. M. on January 13th, and the pall-bearers named were chosen. The coincidence, however, is in the death.

The following circumstance is signed by fourteen persons, and a long account of it made by Dr. Suddick, of Cuba, Mo.

"This is to certify that we, the undersigned citizens of Cuba, Mo., did, prior to the death of Mr. Chris. Varis, of St. James, Mo., which occurred on the morning of the 8th of October, 1890, hear a prophecy to the effect that he would die on the morning of that day.

"We heard that his death was foretold at a seance, at the house of Dr. S. T. Suddick, in the town of Cuba, Mo., on the night of August the 29th, or forty days prior to that event."

The account of the experiment, which was one of table-tipping and which made the prediction, is too long to quote, but it made clear the prediction, and at the same time said the death would be in the forenoon and that a telegram would be sent to the friend, present at the experiment, on the morning of October

8th. There was also the announcement of the present death of another person whose demise was then unknown at the circle, but was verified in the St. Louis *Globe Democrat* the next day.

A lady wrote to Dr. Hodgson about the death of her mother a little more than a month after its occurrence, to say that a sealed envelope had been found in her private box, predicting her death about five years after that of her husband, who died on April 24th, 1888, and that her mother had often mentioned this to be her expectation. The mother died on August 20th, 1893. The contents of the letter found in the box were as follows:

"Ever since the death of my husband, on the 24th of April, 1888, I have felt that five (5) years is, or will be, the limit to *me* of life. There has been no sudden expression in that way, but the knowledge has seemed to follow me like the knowledge of any other fact, — say this is Friday, and I am thinking of doing something in a day or two, I would just think, to-morrow will be Saturday and the next will be Sunday, then I can't do it. The thought always follows me, just quietly and naturally: *Five years.* Now if I should live *six* years, I will destroy this, but if my *premonition* comes true, I wish this sent to Mr. Richard Hodgson, 5 Boylston Place, Boston, Mass., with particulars."

I quote one from G. J. Romanes, the English peer and disciple of Darwin. It has special interest because it comes from one of the great scientific men of his time. Professor Romanes told Mr. Myers that

the experience and its coincidental nature made a deep impression upon him.

"Towards the end of March, 1878, in the dead of night, while believing myself to be awake, I thought the door at the head of my bed was opened and a white figure passed along the side of the bed to the foot, where it faced about and showed me it was covered, head and all, in a shroud. Then with its hands it suddenly parted the shroud over the face, revealing between its two hands the face of my sister, who was ill in another room. I exclaimed her name, whereupon the figure vanished instantly. Next day (and certainly on account of the shock given me by the above experience), I called in Sir W. Jenner, who said my sister had not many days to live. [She died, in fact, very soon afterward.]

"I was in good health, without any grief or anxiety. My sister was being attended by our family doctor, who did not suspect anything serious, therefore I had no anxiety at all on her account, nor had she herself."

This is an instance of apparition preceding death and during illness, and so could be classed among those which I quoted in a previous chapter. Perhaps many such cases might be regarded as premonitions.

Mr. Haggard, of the British Consulate at Trieste, Austria, tells the following experience of his own, and it is confirmed by his wife.

"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.

"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. (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 realization. On the spot we informed all the persons concerned of the dream, which naturally much interested them."

Mrs. Haggard writes her account of the dream and confirms it, and both the Russian Consul and the German Consul-General confirm the details of the dream as narrated to them on the night of its fulfilment. The latter adds that Mr. Haggard had never been in his house previously.

I have quoted this instance to recognize the extraordinary difficulty of explaining it if we assume it to be more than a chance coincidence. Other types may be easily explicable, if we have already ascertained a source of supernormal knowledge, but the combination of circumstances that is necessary in this case to make it reasonable involves a foreknowledge beyond analogy in our present science.

Miss X (Goodrich-Freer), whose experiments in crystal vision are the subject of an earlier chapter,

is the person concerned with the following premonition as recorded by Mr. Myers.

"In December, 1889, I received from Miss X a sealed envelope containing a *date*. Miss X stated that a premonition in auditory form — a voice often heard before at crises, and which she had always trusted — had deferred to the date therein-mentioned the decision of a matter as to which she had been in great anxiety, and which she had been daily expecting to be obliged to decide. It did not then appear to her likely that the decision should be so long deferred; nor was it essential that an actual meeting should take place; but she resolved to do nothing either to help or hinder the fulfilment of the prediction. The date in question found her, in fact, at a distance from London (where the question would have to be settled), and likely to remain in the country. An unexpected summons from an invalid relative brought her back to London, — the cause of the summons being the sudden illness of a maid. Miss X arrived in London, and an accidental visitor at the relative's house invited her impromptu to an entertainment at which she met the friend upon whom the matter depended — although that friend was previously a stranger to her hosts of that evening.

"Miss X then wrote me to tell me of this fact, and Mrs. Sidgwick and I, opening the sealed letter together, found that the date given therein corresponded to that on which the predicted meeting and decision had now actually taken place."

Mrs. Sidgwick has a long article discussing the

evidence for premonition, and admits that it is much stronger than when the first incidents apparently illustrating it were published. I shall quote but a few of the cases which she has collected, and return to some instances in Mr. Myers' paper. The first instance quoted from Mrs. Sidgwick is a dream, and is sustained by the testimony of two people.

"On a Saturday night in the autumn of 1882, I dreamt the following: I was walking down a street in London when a lady in black passed me, who turned round to look at me. I saw she was in tears. The lady hurried on; I hurried after her to see who she was. When I came up to her I found her lying on the road. A number of people had collected. I said, 'Is she hurt?' Some said, 'She is dead.' Some that she was not dead. I asked who it was that was lying in the road. They said, 'Mrs. C.' There was some confusion and I awoke from my dream. As I had not heard from my friend, Mrs. C., of Clapham Common, for so long, I made inquiries about her among my friends, about a week after I had the dream, and was told Mrs. C. had fallen over a kerb-stone that was very high, and had fallen into the road much hurt. She had the accident on Sunday evening following the Saturday night when I had the dream. The dream was remarkably clear, and I do not often dream of my acquaintances. I related it to my sister Jessie, a short time before the accident occurred to Mrs. C. My sister Jessie signs her name in proof that the account above is correct, and that I related the dream to her before the event."

The details in this coincidence are not told, and we are forced to treat it cautiously. Instances would have to be much better to make it probable.

The remarkable case of Professor Brooks' son in Baltimore will have to be abbreviated. Professor Brooks was in the Baltimore Female College. The son had been taken ill and was on his way to recovery, the physician having no fears of a fatal issue. But during the illness the boy stated that " a former teacher and friend of his, a Mr. Hall, who died about five months before, had appeared to him in a vision and told him he would die of heart trouble on Wednesday, December 5th, at 3 o'clock P. M." [Prediction made in preceding April.] Young Brooks had never had any trouble with his heart, and his friends to whom he made the statement were in no way concerned about it. Dr. Mann, his physician, laughed at it, and said he was certain, on the contrary, he would get well. A few days before that time he sent some flowers to some friends, with a note saying: 'I shall never again be able to express my appreciation of your kindness.' He accompanied a lady friend to an entertainment the afternoon of December 4th, spent the evening in her company, and received a promise that if he wrote for her the next afternoon she would come to say good-bye. His physician told the brother and mother of the youth that he would divert his mind from the subject by physical means, and on Tuesday night put a fly blister on his neck.

" Wednesday morning young Brooks rose as usual, ate an unusually hearty breakfast, and to all appear-

ances was good for a long life. The physician left him without a trace of uneasiness as to his condition. The young man insisted that his mother should not stay with him, telling her 'It would kill you to see me die.' That he might not take the matter too much to heart, she did not oppose him, but consented to leave him, intending to return to him in the latter part of the afternoon.

"While taking lunch with the family as usual at two o'clock he complained of feeling faint, and asked to be assisted to his room. After resting in the bed a few moments he wrote to the young lady, and in about twenty minutes she arrived. He died in the presence of the family at 3.10 o'clock. He was a young man of strong character, exceptionally good mind, and splendid physique."

The case is exposed to objection on the ground of auto-suggestion, that is, to the mental effect of thinking about it too persistently. But the interesting part of the premonition is the vision of a deceased friend, when the case is taken together with other more or less similar instances.

I turn to instances recorded by Mr. Myers. The first one came under the observation and scrutiny of Dr. Hodgson, the American Secretary. It is one of a number by the same subject.

"I distinctly felt that a serious accident would happen to some person in or about the back portion of the residence. There would be a fearful fall of some elderly man.

"Now in the house were two elderly men, but I

foresaw that the accident would happen to neither of these.

"Again and again, as we sat within our quiet room, did the impression of the terrible fall come to me, as those present clearly remember. At such times the horror was strong and persistent. In consequence we even talked of having a lamp constantly burning on the hall of the basement staircase lest one might make a misstep there. But I could not locate the place where the fall would happen.

"In the late winter of 1887 there occurred a heavy rain followed by a sudden freeze. In consequence the rain-gutter of the rear roof became clogged with ice which it seemed desirable should be cleared away.

"In order to do this a man, between sixty and seventy years of age, Thomas Collins by name, — the foreman of a number of men employed by the husband of one of us, — volunteered to remove the ice. It is needless to say that none of our number knew anything of what he was to do.

"Accordingly Mr. Collins, a man of large experience, caution, and intelligence, with hatchet in hand, mounted a ladder placed against the eaves of the roof. The ladder slipped as he reached the top, and he, with it, fell to the stone paving of the area. Mr. Collins struck upon his head, causing fracture of the skull. He was removed to the hospital, where he died in a few hours without having recovered consciousness.

"The first impression of foreshadowing of this accident was between two and three months before its occurrence."

Four other persons who heard this prediction sign its confirmation, so that it does not depend solely upon the statement of the subject of it. Whether it is more than a coincidence I shall not attempt to say, but even as that it is certainly remarkable. If a presentiment of an accident had occurred, its occurrence would have left no impression, but that it should be the fall of an elderly man and at the rear of the house indicates associated incidents of much interest. But a more definite one is told of the same subject and confirmed by as many persons. Dr. Anna Lukens, of New York City, heads the list of signers.

"On the evening of January 2d, 1892, Mrs. H. M. P. made the following prediction. 'I see Dr. Anna Lukens receive a letter announcing a death. You (to Dr. A. L.) will soon hear of the death of some one connected with you — not very closely; but the news will be something of a shock and a great surprise, but it is not a death that will touch you closely.'"

Four persons sign this statement, and the following letter, dated January 14th, and written at Philadelphia, was received in due time.

"My Dear Aunt Annie, — . . . Wasn't that very sad about Hannah Jones? Suppose thee knew she died on January 2d of pneumonia, and was buried Wednesday, the 6th."

It is apparent that the death was not the premonitory fact, but the receipt of the letter. The case is interesting for its association of the coincidence of the death of the person with a predicted event.

One-half of the incident belongs to the class of death coincidences and the other to that which I am discussing, and it is noticed here because of its evidential credentials rather than because it proves an undoubted premonition. It may even be disputed that the one premonitory incident is more than a guess from a subliminal recognition of the death concerned. But Dr. Lukens reports the following, which will appear more difficult to explain.

"Mrs. H. M. P. in semi-trance. Her control, X, tells Mr. W. E. Ward that one of his horses (off horse) (a new span recently purchased) is unsafe, and that an accident will occur which may be very serious unless great care is observed. X (control) says 'horse will shy badly — I think going down hill, both horses inclined to be tricky — will try to run away on this occasion; better get rid of them.' After a few minutes' pause, X says, 'Brave, there is a dangerous place in your big factory, upper part — something broken — will fall soon, and if it does will kill many people. Can't see just what it is — but you better look after it at once.'"

This was on May 1st. "Both predictions verified the following Thursday (May 5th), within a few hours of each other. The off horse shied badly, threw the carriage off on the side of the road, nearly upsetting it, and then both horses tried to run away. Owing to the good management of the coachman, no injury was sustained. A few hours after this accident, a *split beam*, forming part of one of the heavy trusses supporting the roof, was discovered in exact locality as described by the medium. If it had fallen,

which it must soon have done, there would have been serious loss of life."

This statement is signed by three persons, and certainly represents most interesting coincidences. Another by Miss X (Goodrich-Freer) shows what may be elicited by crystal-gazing in some cases. It is quoted by Mr. Myers, who states that he saw the letter mentioned.

"A week or two ago I was visiting friends in the country, and was about to leave their house on a certain morning. 'I wonder what you will do after I'm gone,' I was saying.

"For answer, one of them pulled towards me a piece of bright mahogany furniture brilliantly polished, and said, 'Here is a crystal — look.'

"'This is the picnic you said you were all going to at Pin Mill, I suppose,' I said pleasantly, as a picture appeared. 'What and where is Pin Mill? There is no sign of a mill — it is just a grassy bank with some thorn-bushes beyond. Why do you and K. get up and go away? G. and S. stay together and G. looks as if her back hurt her. The nurse is there, too, with the boy.'

"'I don't know in the least what Pin Mill is, but anyway, the nurse and child won't be there,' said my friend.

"A day or two later she wrote, 'You were almost right about Pin Mill — there is no mill in sight. We sat on a bank, K. had a cramp and I had to take her for a walk, G. and S. were left together. G. had sprained her back and was in some pain, and the nurse and boy were there. There were no thorn-

trees, but there were elder and blackberry bushes grown up high, which at a little distance *looked like thorns*."

I take the next instance from Dr. Liebeault, the celebrated French physician who was so successful in the practice of hypnotism.

"M. S. de Ch. came to consult me to-day at 4 P. M. (January 8th, 1886) for a slight nervous ailment. M. de Ch. is much preoccupied by a lawsuit, and by the incident which I proceed to recount.

"On the 26th December, 1879, while walking in Paris, he saw 'Mme. Lenormand, Necromancer,' written on a door. Urged by thoughtless curiosity he entered the house, and was shown into a rather dark room. Mme. Lenormand came to him, and placed him at a table. She went out and returned, and then looking at the palm of one of his hands said, 'You will lose your father in a year from this day. You will soon be a soldier (he was nineteen years old), but not for long. You will marry young, have two children, and die at twenty-six.' M. de Ch. confided this astounding prophecy to some of his friends, but did not take it seriously. However, as his father died after a short illness on December 27th, 1880, precisely a year from the interview, he became less incredulous. And when he became a soldier, for seven months only, married, had two children, and was approaching his twenty-sixth birthday, he became thoroughly alarmed, and thought he had only a few days to live. This was why he came to consult me, hoping I might enable him to avoid his fate. For, as the first four events had taken place, he

thought that the last would. On this and the following days I tried to send M. de Ch. into profound sleep in order to dissipate the impression that he would die on the 4th of February, his birthday. Mme. Lenormand had not named a date, but he was so agitated that I could not induce even the slightest sleep.

"However, as it was absolutely necessary to get rid of his conviction, lest it should fulfil itself by self-suggestion, I changed my tactics and proposed that he should consult one of my somnambulists, an old man of seventy or so, nicknamed 'the prophet,' because he had exactly foretold his own cure of articular rheumatism of four years' standing, and the cure of his daughter, the cure of the latter resulting from his suggestion. M. de Ch. accepted my proposal eagerly. When put into *rapport* with the somnambulist his first question was, 'When shall I die?' The sleeper, suspecting the state of the case, replied, after a pause, 'You will die . . . you will die in forty-one years.' The effect was marvellous; the young man recovered his spirits, and when the 4th of February passed he thought himself safe.

"I had forgotten all this, when at the beginning of October I received an invitation to the funeral of my unfortunate patient, who had died on September 30th, 1886, in his twenty-seventh year, as Mme. Lenormand had foretold. To prevent the supposition that the whole affair was an illusion on my part, I keep this letter of invitation, as well as the record made at the time of de Ch.'s visit to me. I have since learnt that the unfortunate man had been

under treatment for biliary calculi and died of peritonitis caused by an internal rupture."

Mr. Myers quotes about sixty cases of the type I have selected and Mrs. Sidgwick forty-five others. Most of them are too long to quote, and I have limited myself to as trustworthy cases as can be chosen, and have given them in sufficient number and variety of incident to show why they impress the mind as possibly significant coincidences. It is hard to believe many of them due to chance, though I shall not quarrel with the scientific man who wishes still to press that possibility; for it is undoubtedly true that we have much more evidence to collect before we take any dogmatic stand in favor of premonitions. The best instances which I have given are those associated with experiment and recorded near or at the time the prediction was made, and it would seem that some of them are incapable of explanation by chance.

When it comes to offering any positive and intelligible explanation for them the first that can be said is that they are certainly not telepathic or clairvoyant in any of the senses defined for these terms. The wildest telepathy imagined does not pretend to do more than read present or past thoughts, and there is no analogy in the experiments and spontaneous instances of it to suggest the use of the term for these phenomena, unless we propose to make it entirely without meaning. Whatever the process of forecasting events of the kind, it must transcend time just as clairvoyance is supposed to transcend space. But we have no known faculty for dealing

with the future as memory deals with the past of our personal experiences. Nor would it be helpful to coin a new term, which would only give a new name to the facts. We must seek a theory that will articulate with the processes of normal knowledge and predictions.

If we will look at man's normal habits we shall find a clear analogy in the anticipation of certain events in his experience, based on scientific knowledge. The astronomer can predict with perfect and marvellous accuracy the eclipse of the sun, the occultation of a star, or the conjunction of two planets. The common man can do nothing of the kind. In the same way the tides can be predicted for different parts of the globe. The geologist or physicist may predict with tolerable certainty the action of a volcano, and sometimes an economist, with less assurance, the occurrence of a panic. We are learning even to make some predictions in regard to the weather. Many other fields illustrate at least a limited capacity to forecast the future of events beyond our control, when earlier people were wholly unable to anticipate the future in any respect. This modern capacity is due entirely to our scientific knowledge of nature. Long and careful observations have resulted in such a knowledge of the laws of events, their constancy and uniformity, that we can forecast certain facts with perfect assurance.

Now if there is any process or reality that possesses a wider knowledge of things we might expect it capable of predicting the outcome of laws we do not normally know. We can tell whether a spider

is going to fall in a crevice when the spider does not know it, or we can see that an animal will lose its life in a collision with a train though the animal is wholly ignorant of its fate. A physician will predict the death of a patient when others would not suspect it. His experience and knowledge gives him a ground for expecting consequences which the uninformed cannot foresee. Likewise any intelligence placed in a position to know what our senses do not reveal might be able to forecast events which it would seem impossible, from our normal experience, to imagine as predictable. It matters not whether we made that intelligence the subliminal mental action of the subject making the prediction or the intelligence of some transcendental being, if only this knowledge can be transmitted or communicated to the normal consciousness.

Now there are indications of this intelligence in these very instances of real or alleged premonition. The reader will notice that a number of them are associated with mediumistic phenomena in some form, and quite a number with the phenomena of apparitions, showing that premonitions are definitely articulated with both of them, perhaps necessitating the same general explanation. Of course, some of the instances do not betray any such character, either in their apparent source or in their data. But in mediumistic phenomena we do not always have a clue as to the real or even apparent source of the facts. But if we find some of the best premonitions associated with the more familiar phenomena of mediumship we may suspect what the final explanation of the facts will

be. I shall quote one detailed incident from the Piper case in illustration. It occurs in a sitting of Dr. A. Blair Thaw's. It will be found in *Proceedings*, Vol. XIII, pp. 565 - 566, with note appended on p. 567, and communication p. 575. I quote the record as it was made, the matter in parentheses being the questions or statements made by the sitter and all else what purports to be communication from the discarnate.

"W— is coming to us. (How soon?) He is coming within six months or a year. (How is W— going to pass out?) He's going to sleep, and when he wakes he'll be in spirit. Heart will stop. Kidneys out of order. He's out of order all over." Twelve days later the same person was alluded to again by the trance personality of Mrs. Piper and the following ensued. "Tell me about the other W—. He's coming to us. (How long?) About six months or less."

Dr. Hodgson states in his note: — "At the time of the sitting Dr. Thaw had no more reason to expect the death of W— than at any time for two or three years, W— being a chronic invalid with asthma. There had been some increase of difficulty of breathing and circulation during the past eighteen months, and a brief period of slight dropsical symptoms during the winter. Two weeks after sitting W— came to New York for a careful medical examination, and for the first time kidney disease was discovered.

"W— died September 3d, in sleep, of heart failure, four months later. W— had been a great sufferer most of his life."

Here is a clear and explicit premonition, more or less with details, and it definitely takes the form of mediumistic communications, and suggests the most intelligible explanation of those similar cases which I have quoted, and leaves us perplexed only in regard to that type of physical events apparently too complicated to make any prediction possible. As we can understand how an intelligence, situated to know more than we know normally about the human organism, might predict what even a physician could not tell in any definite manner, so we have only to await further investigation and knowledge to make these larger perplexities intelligible. One thing, I think, is certain. The very nature of the phenomena, associated as they so often are with apparitions and mediumistic, or even clairvoyant incidents, shows that they must find the same general explanation and that they involve a distinct unity with those which I have quoted at greater length in previous chapters. But we have to pursue our inquiries much further before we can be sure that even the conjectured explanation will apply to more than the few that are made intelligible by it.

CHAPTER X

MEDIUMISTIC PHENOMENA

In common parlance mediumistic phenomena are as comprehensive as all the types I have illustrated and discussed. Ever since the oracles existed the phenomena associated with the so-called "supernatural" have classified themselves most naturally under this general head, and they received the general explanation of spiritistic. Clairvoyance is so generally associated with the common conception of the term medium that its import has to be wrenched a little in order to give it a technical meaning. But in recent psychic research mediumship has obtained that narrower definition which associates the term with real or alleged communications with a discarnate world, and the other functions popularly associated with it are either regarded as adjuncts of spiritistic agency or capacities of the subject through which communication with the discarnate is effected. The consequence is that, after the discrimination and analysis of scientific men, whatever the association of the various phenomena, the term "medium" has come to denote more technically those peculiarly endowed persons who exhibit facts apparently representing communication with a spiritual world. Whether that explanation of the alleged facts is the true one or not, this is the accepted definition of the

term, and it will be used here to cover a type of incidents, apparently obtained in some supernormal manner, and distinguished from such as have been discussed, by this peculiar relevance to a spiritistic theory. With that conception in view I shall illustrate in this chapter the phenomena that lay claim to such a source and select my instances from other cases than that of Mrs. Piper. They will show that the facts are less sporadic than is often imagined.

The reason that so much stress and publicity have been given to the case of Mrs. Piper is a very simple one. It has been under scientific care and inspection, so that the most obvious of objections could be disqualified. Very simple fraud has attached itself, like barnacles, to the claims of mediumship, and no scientific man would risk his reputation or sanity in this field until he was assured that these practices were excluded from the production of phenomena having so important claims as evidence for a future life. For many years Mrs. Piper has been under the strictest surveillance, and the precautions taken to exclude the possibility of ordinary fraud have been so strict that all accusations for this must be shared by those who have had her in care. When this commonest difficulty has been removed and supernormal phenomena of an undoubted character have been proven, we may well turn a serious attention to similar cases even though they have not so good a set of credentials for their validity and though we cannot, for scientific purposes, let down the bars to credulity and careless investigation. All that I shall claim, therefore, for the illustrations which I

shall quote is the fact that the phenomena have the value of showing that the case, upon which so much scientific emphasis has been placed, is not wholly unique and that the cases which exhibit less evidence than this one make further investigation all the more imperative. They duplicate and more or less confirm the characteristics that describe the more scientifically acquired facts. I shall give no other value to the cases that I shall quote.

It will conduce to the protection and help of the reader if I briefly summarize the conditions which are more or less indispensable to the scientific value of mediumistic phenomena. I shall not contend that all these conditions have been observed in the cases which I shall quote, but only that they are needed to give any account the importance that proof should have. I give these conditions for the guidance of those who may report what they personally know in their own experiments, and all who have experimented owe it to the world's help to record what they have ascertained. There are several conditions affecting the claim of a supernormal source of mediumistic " communications."

(1) In various ways the extent of the medium's honesty must be attested. This is not because any scientific results should depend upon honesty, but because the belief or proof of it will remove the first objection of the sceptic.

(2) The statements, testimony, beliefs, and opinions of the medium will count for nothing in scientific proof of the supernormal. Associated with an assurance of honesty, they may justify investigation,

but in no case can they afford the slightest weight in the evidential problem. The medium must be treated for scientific purposes as a mere machine, and the facts must not be affected by any other conception of his or her functions.

(3) The medium should not know the sitter or person coming at first to experiment. This precaution shuts out a certain type of fraud as impossible, if we lay the greatest stress upon first sittings, in the absence of the means for watching the life of the medium. This rule applies alike to the professional and the private medium, the former as under suspicion and the latter as a means of protection against a resolute scepticism.

(4) In case the medium remains normally conscious proper allowance must be made for the influence of his or her normal mental states upon the results, whatever they are. The introduction of all sorts of associations and interpretations is more or less inevitable and the facts must be qualified by that disturbing influence.

(5) When a trance condition is secured we have to exclude all phenomena that can be explained by "secondary personality," or unconscious mental action. Not all that occurs in a trance, if any of it, is attributable to supernormal sources. We must be able to distinguish between what comes from without the subject and what is consciously and unconsciously produced by it.

(6) Adequate allowance, whether in or out of the trance, must be made for "suggestion," or conscious or unconscious hints from the sitter, in which infor-

mation may be conveyed to the medium. All facts so explicable cannot be used as evidence of the supernormal, though after this is once established their unity with the whole may be accepted.

(7) As perfect a record as possible should be made and kept of all that is said or done by the medium, and also of what is said and done by the experimenter. A scientific account cannot be perfect until this result is attained. In the absence of means for making the record what it should be, a written account immediately after the experiment and made from notes is a good substitute.

(8) The *quality* of the facts or evidence in favor of the supernormal must be such as excludes explanation by chance coincidence, guessing, suggestion, secondary personality, and fraud of all kinds. They should take the nature of *tests*. What these are cannot be defined or illustrated here, but are well enough understood by intelligent people.

(9) The *quantity* of evidence for the supernormal must reinforce the nature of its quality and be commensurate with the extent of the conclusion suggested by the facts.

(10) In applying the spiritistic hypothesis to the phenomena we must be careful to observe that the facts have a definite bearing upon the question of the personal identity of deceased persons not known to the medium. All other facts, normal or supernormal, can have no weight in this issue. What does not relate to personal identity, though it be supernormal, must be referred to explanations like clairvoyance or telepathy. When a spiritistic theory

is rationally supposable we may undertake to unify the phenomena by means of this wider view, but not until its demands have been satisfied.

There are two types of phenomena associated with mediumship. They are physical and psychological. The physical are such as raps and knocks, the movement of objects without contact or touch of human hands, independent writing, and what are called materializations. I shall give very brief attention to these, as I do not believe in a single one of them. I shall not deny them, or dogmatically assert that they are impossible. That would not be scientific; but I shall say that I have seen no satisfactory evidence of their occurrence as they are usually reported. I have investigated a few cases and found nothing personally that would bear criticism. I shall admit that there are reported instances of raps associated with mental phenomena whose validity there is no reason to question. But this does not prove the physical character of the "raps." It is unfortunate that ordinary investigators have never been willing to distinguish between actual human experience in these things and the interpreted cause or nature of the facts. In many instances there is no reason to deny that reports of certain experiences are genuine mental facts at least, whatever view we take of their ultimate meaning. But it is most important to distinguish between our actual experiences and what we assign as their source. The experience may be the same on either of two or more explanations, and if we can only suspend judgment on the interpretation of them, we may discover on exami-

nation some interesting data bearing upon remarkably systematic hallucinations. I do not say that all the physical phenomena are of this type, because I think that many of them are very simple frauds, and the seriousness with which they are treated by untrained observers is only an evidence that they are not acquainted with the phenomena of illusion. But some of them may be veridical hallucinations, having the same extra-organic significance that they are supposed to have as physical phenomena. By this I mean, that some phenomena which are apparently physical may not be physical at all, but mental with all the meaning of the physical. I could place in this category many reports of raps and opening of doors, and the production of sounds generally.

The first circumstance to be noted in favor of this possibility is the fact that in telepathic phenomena the receiver of the telepathic message, or the percipient of the thought transmitted, often experiences what is called an hallucination, because the thought received seems to be externalized and appears at times as a physical reality. Though we call it an hallucination we describe its character by the term veridical, and mean thereby that it is caused by an external and extra-organic agency which may, in fact, not be what it appears to be. I have previously explained veridical apparitions and hallucinations as apparent realities which are related to an external cause, but not necessarily representative of it, though indicative of its existence, and it is the same with many telepathic phenomena. If this be true, one might well admit the fact of personal experience in

the stories of physical phenomena purporting to be instigated by spirit agency and yet not admit that they are in reality physical phenomena at all. That they are sometimes associated with facts that give no trouble as to their nature and yet point to extraneous causes is in favor of this possibility, and it has the further circumstance in its favor that the sounds, often significant of external influence, are recognized as not really external and yet describable as if they were.

In the case of Rev. Stainton Moses, of which something is to be said below, there purported to be physical phenomena, and the recorder of them frankly regarded some of them as "subjective," by which he meant that they were hallucinations of the mind's own making. They were a certain type of lights. Others he regarded as "objective" or real, though there was as good reason to regard them as subjective as the class so described; and yet they may have had a cause external to the body and not representing what they appeared to be. That is, they might conceivably be telepathically induced hallucination caused by external minds, living or deceased. They might be subjective in their representative character as apparent sensory realities and yet indicative of intelligent external influence. If the reader will read some of the incidents mentioned in the chapter on Telepathy and some in that on Apparitions he will find material to support this possible view.

Far be it from me, however, to assert with any confidence that the interpretation of any alleged phys-

ical phenomena as of foreign origin shall be the right one. In accepting the possibility that some alleged physical phenomena are really mental with an external meaning I do not commit myself to its being a fact in any case, but I am only taking the most charitable view that can be entertained as yet. My only reason for accepting it is that we at least apparently find many mediumistic phenomena the effect of outside influence using the media of a physical organism for their manifestation, and, as telepathy shows this incident occasionally, we but articulate the most inconceivable facts with the better known phenomena of science, instead of insisting that they shall necessarily have an interpretation at variance with all that is scientifically known of matter in its inorganic forms.

In the only instance in which I ever heard raps produced and claimed to represent an external cause I found they were always located in very close proximity to the hand of one of the parties sitting at the table and that hand not of the person who was supposed to be the medium. When the person with whose hand the sound was associated moved his place the location of the rap changed. But I have no reason to believe that there was any conscious fraud in the phenomena, and I do not believe any more that the raps were produced independently of the hand that I could only dimly see in the semi-darkness. The charitable view to take is that they were unconsciously produced, and so the result of secondary personality, unless the noises can be proved to have an intelligent source outside the organism with which

they are associated. I have only to say that the believer in physical phenomena like the kind under consideration is too anxious to have us accept their independent character, when the analogies of automatic writing, automatic speech, auditory and visual apparitions, and some tactile phenomena point rather to a subjective aspect even when the admission of a supernormal and foreign origin is forcibly admitted. I should have no objection to the admitted production of the raps and sounds by the definite agency of the medium, if only we could experiment sufficiently to prove that an external intelligence was necessary to explain their orderly character. It is not merely foreign origin that is wanted, but intelligent origin and one independent of the mind through which the influence is produced. There are ways by which this can be done without assuming that independent physical phenomena are necessary, though the determination of them and the conclusion must be left to the expert psychologist.

The only case in which we are familiar with the production of physical phenomena by mind is in organic life. Here we see movements in matter constantly produced by mind, consciously or unconsciously acting upon it. As we have found all sorts of phenomena, sensory and motor, that is, sense appearances and muscular movements, telepathically instigated by impression upon a living organism from an external mind at a distance, we may well resort first to this conception of the problem to explain certain alleged physical phenomena before accepting anything more miraculous. As I have stated

more than once, science means the reduction of new facts to the familiar as far as possible, and when telepathy and other phenomena are so closely connected with living organisms, and are at the same time simulative of physical realities, we should first seek in the mind an articulation of alleged physical phenomena with what we admit to be a foreign influence mediated through that mind, consciously or unconsciously. We have no analogies in physical science for the independent production of motion in matter, except in magnetism and electricity. Here immediate contact is not necessary to initiate movement or physical effects of a certain kind. But it is only in association with magnetic forces that we find anything like so-called telekinesis, which is defined as the movement of objects, presumptively by outside agency, without contact. In all other conditions of physical knowledge such phenomena are unintelligible. But the initial movement of physical objects by organic beings is as familiar a phenomenon as any in the inorganic world, and having once established that automatic speech, automatic writing, and auditory and visual, with occasional tactile and motor facts, can be the result of foreign instigation without doing violence to any known law of physics or physiology, we may well first try alleged physical phenomena in spiritualism by an interpretation involving the association of living beings in their production, and extend our investigations until the quality and quantity of evidence is sufficient to make us accept the foreign source of the facts in spite of their connection with the conscious or unconscious

activity of a living mind. In that way we can make allowance for the largest amount of illusion and fraud while we still tolerate the hypothesis of external intelligent agency, where the hypotheses just mentioned can be proved not to apply. But I shall not at present turn an expectant or hopeful attitude toward alleged physical phenomena, though I shall not take an unscientific view of them when alleged. I must first exhaust the familiar interpretation of them.

Another phenomenon is associated with mediumship which puts decided limits to what can claim a foreign source. It is secondary personality, which I have defined as unconscious mental action, variously named subconscious mind, subliminal consciousness, and unconscious cerebration. It does not stand for the idea of two souls, as many think, but for two more or less separated streams of mental activity, the normal stream being the one with which we are most familiar introspectively. This unconscious mental action, or secondary personality, seems so foreign to the normal consciousness that the layman can be excused his mistaking it for spirits. But the trained psychologist will not feel justified in supposing any such source until he finds that kind of facts which bear upon the personal identity of a definitely known and deceased person, not known to the source through whom the message comes. Secondary personality represents such a large number of the instances claimed for spirit agency that the rarity of the latter is hardly a recognized fact.

I shall not discuss secondary personality at any

length, as it belongs more particularly to the type of phenomena that represent objections to the supernormal of any kind, whether telepathic or otherwise. I shall treat the problem elsewhere. What I wish to do here is to present phenomena that at least have a claim to serious consideration in favor of the supernormal, whether the final explanation of them be that or not. Hence I shall content myself with the simple recognition of secondary personality as representing a very large field of facts, excluding both a supernormal and a spiritistic interpretation. Such a warning against the hasty acceptance of spiritistic phenomena suffices for intelligent people.

The mediumistic phenomena which demand attention for their real psychological interest are those which, superficially at least, exhibit the appearance of being communications from discarnate spirits. I refer to "messages" which indicate intelligence in their very form, and claim to be from spirits. The conditions under which these phenomena occur are various, and I cannot in a work of this kind explain fully the nature and conditions of their occurrence. I shall only outline the conditions sufficiently for the inexperienced reader to understand the manner in which such phenomena take place.

A medium is a person whose mind or bodily organism is apparently accessible to influences from a spiritual world. These influences may affect the subliminal consciousness of the person through whose body messages are sent, or they may affect the nervous system as our own mind affects the body. In the former case we have what may be called, for

the lack of a better term, the subliminal type of medium. In the latter case we may call it the " possession " type, by which we mean that the influence of the subject's mind, conscious and unconscious, is completely suppressed and the nervous system becomes a delicate machine for the intromission of messages from without, affecting it as an automatic piece of machinery. In the former case the influence of the subject's subconscious action may be felt on the messages, as it is often in telepathic impressions. However this may be, we shall always meet certain kinds of difficulty in communications from another world. In the subliminal type we have to meet the modifying and distorting influence of the medium's own mind, conscious or unconscious, upon the messages. In the possession type the difficulty will be to preserve that balance of the physiological functions of the system to get any influence at all upon the nervous system analogous to those of our own consciousness. In both we have decided limitations to communication, to say nothing of other probable difficulties associated with the mental condition of communicators, if we are entitled to suppose them at all in the case. But with this idea that we have an intermediate agency for effecting communications we may quote such as allege a discarnate source. They must betray evidence of being supernormally acquired, or they are subject to objections from the various hypotheses already mentioned. I shall therefore confine myself to classical instances where the phenomena apparently indicate the origin claimed for them, and leave the question whether they really have

such a source for later examination. I am now interested only in the facts claiming a discarnate cause.

The first instance is a very complicated one. It is a combination of apparitions, dreams, and ordinary mediumistic phenomena, and is vouched for by the Marquis of Bute, Dr. Ferrier, and Mr. Andrew Lang. The well-known character of these men establishes the noteworthy nature of the facts.

Mr. Myers introduces the narrative of the case with the explanation that, owing to the need of privacy, the names and addresses of all the parties have to be reserved, which, of course, is always unfortunate for the scientist who wishes to investigate, but which, in this case, Mr. Myers thinks is justifiable. The names sustaining the facts will suffice. The general description of the phenomena is as follows.

"Mrs. Claughton (here so-called) visits a house reputed haunted. She there twice sees a phantasm, which she is able to describe; the description suiting a deceased lady unknown to her, who had lived in that house. There is external evidence to the fact that she twice saw this phantom and was greatly impressed. The phantom appeared to speak at some length; and made many statements of fact unknown to Mrs. Claughton. Some of these were such as could at once be verified; and they were found correct. Others related to an expedition which Mrs. Claughton was enjoined to make to a village, here called Meresby, of which she had not previously heard. Certain persons whom she would find there were described by name and with other details. Certain incidents of her future journey thither were also

described; thus bringing this case within our definition of premonitions; although it may be urged that the fulfilment of the predictions was accomplished by suggestions given to certain persons by the disembodied intelligence; so that no true precognition was needed. Mrs. Claughton went to Meresby and found all as foretold. She there received (as had also been foretold) additional communications; and she then obeyed certain orders as to the communication of facts to survivors. That she made the journey, and certain subsequent visits, is proved by external evidence. As to the messages to survivors, nothing is known beyond Mrs. Claughton's own statement that they effected the intended result."

Mr. Myers also adds: — "An explanation from insanity or hysterical desire of notoriety is equally untenable. Mrs. Claughton is a widow lady, moving in good society, with children growing up, and known to many persons as a cheerful, capable, active woman, who has seen much of the world, and has plenty of business of her own to attend to; — and who is by no means given to dwelling on things morbid and mysterious. She has, indeed, had some previous experiences of apparitions, which all appear to have been veridical, but she has paid little attention to them, and has never sought to encourage such visitations in any way."

The written evidence in the case consists of three documents. The first is Mrs. Claughton's own diary. The second is Mr. Andrew Lang's account sent to the Society for Psychical Research, and the third is the account dictated to the Marquis of Bute by Mrs.

Claughton and corroborated by other testimony. I quote this last document.

"She was staying, in 1893, with her two children at 6 Blake Street, a house belonging to Mrs. Appleby, daughter of the late Mrs. Blackburn (who died after three days' residence, December 22d, 1878, of a wasting illness, which had lasted three years), but let to Mr. Buckley. They had so done at least five or six times before, during about seven years. Had heard the house was haunted, and may have heard the ghost was Mrs. Blackburn's. Had been told water was found spilt on the floors inexplicably. They arrived on October 4th. About 1.15 A. M., Monday, October 9th, Mrs. Claughton was in bed with one of her children, the other sleeping in the room. Mrs. Claughton had offered to be of any use she could to Mrs. Buckley, who had arrived from London unwell on Saturday. She had been asleep, and was awakened by the footsteps of a person coming down-stairs, whom she supposed to be a servant coming to call Miss Buckley. The steps stopped at the door. The sounds were repeated twice more at the interval of a few moments. Mrs. Claughton rose, lit the candle, and opened the door. There was no one there. She noticed the clock outside was 1.20. She shut the door, got into bed, read, and, leaving the candle burning, went to sleep. Woke up, finding the candle spluttering out. Heard a sound like a sigh. Saw a woman standing by the bed. She had a soft white shawl round the shoulders, held by the right hand towards the left shoulder, bending slightly forwards. Mrs. Claughton thinks the hair was light-

ish brown, and the shawl partly over the head, but does not remember distinctly, and has no impression of the rest of the dress; it was not grave clothes. She said: 'Follow me.' Mrs. Claughton rose, took the candle, and followed her out of the room, across the passage, and into the drawing-room. She has no recollection as to opening of the doors. The housemaid next day declared that the drawing-room door had been locked by her. On entering the drawing-room, Mrs. Claughton, finding the candle on the point of extinction, replaced it with a pink one from the chiffonier near the door. The figure went nearly to the end of the room, turned three-quarters round, said 'to-morrow,' and disappeared. Mrs. Claughton returned to the bedroom, where she found the elder child (not the one in the bed) sitting up. It asked, 'Who is the lady in white?' Mrs. Claughton thinks she answered the child, 'It's only me — mother; go to sleep,' or the like words, and hushed her to sleep in her arms. The baby remained fast asleep. She lit the gas and remained awake for some two hours, then put out the lights and went to sleep. Had no fear while seeing the figure, but was upset after seeing it. Would not be prepared to swear that she might not have walked in her sleep. Pink candle, partly burnt, in her room in morning. Does not know if she took it burnt or new.

"In the morning she spoke to Mr. Buckley, on whose advice she went to ask Dr. Ferrier as to the figure about 3 P. M. He and his wife said the description was like that of Mrs. Blackburn, whom Mrs. Claughton already suspected it to be. Thinks Dr.

Ferrier told her that Miss Blackburn (Mrs. Appleby) had seen her mother in the same house. Mrs. Claughton cannot recognize the photograph of Mrs. Blackburn shown to her by Mr. Y. (who got it from Mrs. M.). She says the figure seemed smaller, and the features much more pinched and attenuated, like those of a person in the last stage of consumption, which was also the general appearance. By his advice Mr. Buckley put an electric bell under Mrs. Claughton's pillow, communicating with Miss Buckley's room, as Mrs. Claughton determined to sit up that night and watch.

"That night Mrs. Claughton sat up dressed, with the gas burning. About 12 she partly undressed, put on dressing-gown and lay down outside bed, gas still burning, and fell asleep reading. Woke up and found the same woman as before, but with the expression even more agitated. She bent over Mrs. Claughton and said: 'I have come. Listen!' She then made a certain statement, and asked Mrs. Claughton to do certain things. Mrs. Claughton said: 'Am I dreaming, or is it true?' The figure said something like: 'If you doubt me, you will find that the date of my marriage was . . . " (This is the date of the marriage, which took place in India, of Mrs. Blackburn to Mr. Blackburn, who is alive and married again. Mrs. Claughton first learned the corroboration of the date from Dr. Ferrier on the following Thursday.) After this Mrs. Claughton saw a man standing on Mrs. B.'s left hand — tall, dark, well-made, healthy, sixty years old, or more, ordinary man's clothes, kind, good ex-

pression. A conversation ensued between the three, in course of which the man stated himself to be George Howard, buried in Meresby Churchyard (Mrs. Claughton had never heard of Meresby or of George Howard), and gave the dates of his marriage . . . [Entries of these dates seen by me in Mrs. Claughton's pocket-book, as torn out and lent to me. — F. W. H. (Myers).] He desired Mrs. Claughton to go to Meresby and verify these dates in the registers, and, if found correct, to go to the church at the ensuing 1.15 A. M. and wait at the grave therein (S. W. corner of S. aisle) of Richard Hart, died . . . ætat . . . She was to verify this reference also in the registers. He said her railway ticket would not be taken, and she was to send it along with a white rose from his grave to Dr. Ferrier. Forbade her having any previous communication with the place, or going in her own name. Said Joseph Wright, a dark man, to whom she should describe him, would help her. That she would lodge with a woman who would tell her that she had a child (drowned) buried in the same churchyard. When Mrs. Claughton had done all this, she should hear the rest of the history. Towards the end of the conversation, Mrs. Claughton saw a third phantom, of a man whose name she is not free to give, in great trouble, standing, with hands on face (which he afterwards lowered, showing face), behind Mrs. Blackburn's right. The three disappeared. Mrs. Claughton rose and went to the door to look out at the clock, but was seized with faintness, returned, and rang the electric bell. Mr. Buckley found her

on the ground. She was able to ask the time, which was about 1.20. Then fainted, and the Buckleys undressed her and put her to bed.

"That morning, Tuesday, Mrs. Claughton sent for Dr. Ferrier, who corroborated certain matters so far as she asked him, and ascertained for her the date of Mrs. Blackburn's marriage (she received his note of the date on Thursday). She went to the post-office, and found that 'Meresby' existed. Returned, and ascertained that it is in Suffolk, and so wrote that evening to Dr. Ferrier, and went to London with her daughters that (Thursday) evening.

"Friday night, Mrs. Claughton dreamt that she arrived at 5 after dusk, that a fair was going on, and that she had to go to place after place to get lodgings. Also, she and her eldest daughter dreamt that she would fail if she did not go alone. Went to station for 12 noon train on Saturday. Went to refreshment-room for luncheon, telling porter to call her in time. He went by mistake to waiting-room, and she missed train and had to wait (going to the British Museum, where she wrote her name in Jewel Room) until 3.5 as stated. [Hours of train slightly altered. — F. W. H. M.] House where she finally found lodgings that of Joseph Wright, who turned out to be the parish clerk. She sent for the curate by porter, to ask as to consulting registers, but as he was dining out he did not come till after she had gone to bed. Sunday morning, Mrs. Wright spoke to her about her drowned child buried in the churchyard. Went to forenoon service, and

immediately afterwards went into vestry and verified the registers; described George Howard to Joseph Wright, who had known him and recognized description; then was taken by Joseph Wright to the graves of Richard Hart and George Howard. On the latter there is no stone, but three mounds surrounded by a railing overgrown with white roses. She gathered rose for Dr. Ferrier, as had been directed. Walk and talk with curate, who was not sympathetic. After luncheon went with Mrs. Wright and walked round Howard's house (country-house in park). Attended evening service, and afterwards, while watching the lights put out and the church furniture covered up, wondered if she would have nerve to go on. Back to supper; afterwards slept and had dream of a terrorizing character, whereof has full written description. Dark night, hardly any moon, a few stars. To church with Joseph Wright at 1 A. M., with whom searched interior and found it empty. At 1.20 was locked in alone, having no light; had been told to take Bible, but had only Church-service, which she had left in vestry in the morning. Waited near grave of Richard Hart. Felt no fear. Received communication, but does not feel free to give any detail. No light. History begun at Blake Street then completed. Was directed to take another white rose from George Howard's grave and give it personally to his daughter (unmarried — living at Hart Hall), and to remark her likeness to him. About 1.45 Joseph Wright knocked and let Mrs. Claughton out. Went to George Howard's grave and gathered rose for Miss Howard, as had

been directed. Home and bed, and slept well for first time since first seeing Mrs. Blackburn.

"Next day went and sketched church and identified grave of Mrs. Rowe, on whose grave, she had been told in church, she would find a message for herself. The words engraved are . . .

"Then called on Miss Howard and recognized strong likeness to her father — carried out all things desired by the dead to the full, as had been requested. Has had no communication from any of them since. Nothing since has appeared in Blake Street. The wishes expressed to her were not illogical or unreasonable, as the ratiocination of dreams often appears, but perfectly rational, reasonable, and of natural importance."

Accepting the trustworthiness of this narrative which is corroborated by apparently excellent authority it offers quite a perplexing problem to the ordinary materialist. I should not advance any large theory upon such a case standing alone, especially as certain superficial objections can be raised to it. The sceptic would perhaps first note that the incidents purporting to represent Mrs. Claughton as taking a candle and going into another room, though the door was locked by the housemaid, are really dream incidents and not waking experiences. In this way the story might be discredited. But the supposition that she was sleep-walking and not really awake is more in favor of its genuineness than if she had really been awake. The main point is the memory of the dream and its statements to others before the facts were verified. The fundamental

question in these phenomena, is not whether we shall call them dreams and hallucinations, but whether such phenomena are coincidental with the distant events or facts not known to the dreamer or hallucinated person. The very nature of the mental condition of Mrs. Claughton suggests that she was really in a trance which had a memory connection with the normal consciousness, and after this we have only to ascertain whether there was any coincidence between the incidents of the dream and verifiable facts not known to her. If so, we have supernormal phenomena to be accounted for by some extraordinary hypothesis, and the uncanny character of the facts or the triviality of them has nothing to do with the scientific issue.

Mr. Myers quotes a case which must be abbreviated. Its value comes from the authority reporting it. The writer of the narrative, says Mr. Myers, is a physician occupying an important scientific post on the Continent of Europe. "He is known to us by correspondence and through a common friend — himself a *savant* of European reputation — who has talked the case over with Dr. X and his wife, and has read the statement which we now translate and abbreviate. We are bound to conceal Dr. X's identity, and even his country; nor is this unreasonable, since the *bizarrerie* of the incidents to be recorded would be felt as greatly out of place in his actual scientific surroundings. The Dr. Z who here appears in the somewhat dubious character of a mesmerizing spirit, was also, as it happens, a *savant* of European repute, and a personal friend of Dr. X's."

I shall not quote the whole of the account, but content myself with its abbreviation. It is a case of an accident to a lady, a sprained foot. She was not a believer in spiritistic phenomena, and in fact was entirely ignorant of their character. She was persuaded, apparently half-jokingly, to submit to some table-rapping that might lead to spirit healing. In one of these experiments the table spelled out, by tilting, a diagnosis of the trouble which was what the living physician had feared, but which turned out to be false, and undertook to supply a treatment of sulphur ointment. After a number of interesting phenomena of a sort to awaken decided distrust in any agency, living or dead, the following events occurred, and are reported by the Dr. X mentioned above.

"Mme. X was accustomed to bandage her own foot every morning. One day she was astonished to feel her hands seized and guided by an occult force. From that day onwards the bandaging was done according to all the rules of the art, and with a perfection which would have done credit to the most skilful surgeon of either hemisphere. Although very adroit with her hands, Mme. X had never had occasion to practise nursing or to study minor surgery, yet the bandages thus *automatically* applied were irreproachable, and were admired by every one. When Mme. X wished to renew the bandages, she placed the strips all rolled up upon the table within reach of her hand, and her hand then automatically took the bandage which best suited the occult operation.

"Mme. X is accustomed to arrange her own hair.

One morning she said laughingly, 'I wish that a Court hairdresser would do my hair for me; my arms are tired.' At once she felt her hands acting automatically, and with no fatigue for her arms, which seemed to be held up; and the result was a complicated *coiffure*, which in no way resembled her usual simple mode of arrangement."

Dr. X recognized that the phenomena thus reported were subjective and not evidential of extraneous influences. But he goes on with some incidents which he thinks involve external agencies to some extent.

"One of the officials of my department had suffered for many years from pleurodynia, which occasionally laid him up altogether, and also from frequent attacks of sick headache. Dr. Z (deceased) was consulted and prescribed an internal treatment, which, to my great surprise, consisted mainly of 'Dosimetric granules' [which Dr. X had not in his lifetime employed]. He also caused Mme. X to perform 'passes of disengagement' for ten or fifteen minutes at a time. It was noticeable that while these passes were made with extreme violence, Mme. X's hands were arrested at the distance of a millimetre at most from the patient's face, without ever touching him in the least. Mme. X could never of herself have given to her movements such a degree of precision. For two years now the patient has felt no more of his pleurodynia, and his *migraine* is, if not altogether cured, at least greatly reduced.

"One day — I suppose by way of a joke — Dr. Z, after one of these seances, pursued the patient with

his influenee as he walked home, and made him exeeute with his hands various gestures and eontortions whieh drew the attention of passers-by.

"Another time our servant A., whose husband was ill in hospital, eame erying to Mme. X and told her that she had lost all hope of ever seeing him cured, Y. Mme. X asked Dr. Z (deceased) to take him in hand. He promised to do so, and said that he would make him feel his presenee. Next morning A. went to the hospital and found her husband in despair. 'Look here,' he said, 'besides what I had already, I am falling into a nervous malady. I have been shaken about all night — my arms and legs have exeeuted movements which I could not control.' A. began to laugh, and told her husband that Dr. Z had taken him in hand, and that he would soon get well. The patient is going about as usual to-day, and is as well as an ineurable pulmonary affeetion allows him to be.

"Under other eireumstanees I have myself eonsulted Dr. Z as to patients under my professional care. On eaeh occasion he has given a preeise diagnosis and has indieated a treatment, eonsisting mainly of dosimetrie granules, sometimes assoeiated with other treatment. These faets have been repeated many times, and I owe great gratitude to Dr. Z for the adviee which he has given me. His preseriptions were always rational; and when I showed fears as to eertain doses whieh appeared to me too large, he took pains to reassure me, but stuek to his prescriptions. I have never had to repent having followed the advice of my eminent colleague in the other world;

and I am bound to state distinctly that every time that a medical question has been submitted to him the replies and advice of Dr. Z have been of an astonishing clearness and precision. I cannot say the same of communications obtained on other subjects, in which he seemed to take a malicious pleasure in leading us wrong. He — or some one else — has often announced to us, with intimate and minute detail, the deaths of persons known to us, who were found on inquiry to be alive and well."

When the physician who reports these phenomena was asked whether he would interpret them spiritistically, he replied: "Provisionally, yes; unless we admit that there exist, superposed upon our world, beings distinct from humanity, but knowing it and studying it as we study other regions of nature, and assuming for the sake of amusement or for some other motive the rôle of our departed friends."

Those of us who have relied upon more definite and specific phenomena for the proof of spiritistic agency would reserve judgment in such a case, and hence I do not quote the case as evidence of such influence, but for the respectability of its data and character. In fact, it has the same weight as any report to a medical society has, and we well know that such societies do not exact of their reporters always so stringent an application of the laws of evidence as we must apply in proof of a surviving soul. The case is one that demands investigation wherever such phenomena occur, and evidently belongs to that class of phenomena which has to be

classified as spiritistic whether we finally decide for the reality of such a cause or not.

The case of the "Watseka Wonder" very much resembles the one just quoted, but it is too technical for quotation here. It is for the expert psychologist to study, and I mention it only to indicate that there are abundant instances of mediumistic phenomena, if only the scientific mind can condescend to study them as they deserve. The "Watseka Wonder" is fully described in Mr. Myers' book, *Human Personality and Its Survival of Bodily Death*, as reported by Dr. Richard Hodgson, who personally states that he thinks it belongs to the spiritistic type of phenomena. It purports to be a case of obsession in which a living girl loses her own personality, apparently, and assumes the personality of a deceased friend and lives for some time with the parents of the deceased girl, acting the rôle and exhibiting the former knowledge of the deceased girl, and does not return to her own home and parents until the obsession is removed. The case is certainly one of the most remarkable on record and is apparently well substantiated by evidence.

The next case to which some attention should be given is that of the Rev. Stainton Moses. His is certainly a remarkable phenomenon, on any theory whatsoever. He was educated at Oxford University, England, and for a time was a clergyman of the Church of England. But through the phenomena of automatic writing and alleged spirit messages he became a convert to Spiritualism, and spent the rest of his life in the defence of it. It seems that no one

ever questioned the man's natural probity, and if there is any perplexity in regard to the phenomena reported of him it is caused by the difficulty, in the face of the evidence and personal observations of sceptical friends, of supposing that the phenomena were due to any form of conscious and deliberate fraud. Unfortunately he did not permit a scientific investigation of his phenomena, because he thought it reflected on his probity, not knowing that such an investigation was the best protection of his honor against the gibes and obstinate scepticism of the materialist. He chose the very course to invite that scepticism. But the testimony of Dr. and Mrs. Speer and Mr. Charlton Speer, son of Dr. Speer, Sergeant Cox, and Sir William Crookes as to the man's entire trustworthiness, to say nothing of the scepticism and experiment which he himself went through before accepting Spiritualism, is decidedly in the man's favor, and any accusation made against him must be supported by specific evidence.

The perplexing feature of Mr. Moses' experiences is their physical phenomena as alleged, consisting of lights, movements of matter without contact, and even through solid walls, and the invisible playing of musical instruments. These are the kind of things that scientific men cannot and will not accept with any credulity, and rightly so. If they had no other attestation than Mr. Moses himself we might pass them by without remark of any kind, save that we could explain them as phenomena abnormally produced by himself under conditions for which he was not consciously responsible. This would save his

reputation for probity. But the phenomena, at least some of them, were witnessed by the persons named above, and they were not witnesses to be despised. The conditions, however, under which some of the phenomena occurred were not what is necessary to make the reports of them as scientifically interesting as they would be under really adequate provisions against illusion and fraud. If we could combine the hypotheses of veridical hallucination on the part of the observers and spontaneous somnambulism on the part of Mr. Moses we might accept many of the phenomena without doing any violence to our physical knowledge and save the reputation of all the parties concerned, while we had a genuine scientific interest in the incidents as reported. But I can feel no assurance that such an hypothesis can be evidentially sustained, and I mention it only in deference to the character of the parties vouching for the phenomena.

It is the psychological phenomena of the case that are the most interesting and that are more credible, at least in the light of what we now know of the supernormal, and it is the association of the alleged physical phenomena with these that either creates our perplexity about Mr. Moses as a whole or raises a suspicion in some minds about the psychical phenomena. Without using the case for proving any definite hypothesis I shall quote a few of the more striking incidents of a psychological nature.

Many of the incidents which have at least a superficially relevant nature for a spiritistic theory are exposed to scepticism on the ground that we are not

positively assured that the information was not within the range of Mr. Moses' normal knowledge at some time and had not emerged in a trance condition when he had forgotten them. I shall therefore quote only those incidents which seem unexposed to objections of this kind, and I take Mr. Myers' account of them in the work mentioned above.

"In two cases the announcement of a death was made to Mr. Moses, when the news was apparently not known to him by any normal means. One of these (the case of President Garfield) is given in 948 B. (Appendix to *Human Personality*, etc.) The other, which I now proceed to recount, is in some ways the most remarkable of all, from the series of chances which have been needful to establish its verity. The spirit in question is that of a lady known to me, whom Mr. Moses had met, I believe, once only, and whom I shall call Blanche Abercromby. The publication of the true name was forbidden by the spirit herself, for a reason which was at once obvious to me when I read the case, but which was not, so far as I can tell, fully known to Mr. Moses. The lady's son, whom I have since consulted, supports the prohibition; and I have consequently changed the name and omitted the dates.

"The lady died on a Sunday afternoon, about twenty-five years ago, at a country-house about two hundred miles from London. Her death, which was regarded as an event of public interest, was at once telegraphed to London, and appeared in Monday's *Times;* but, of course, on Sunday evening no one in London, save the Press and perhaps the immediate

family, was cognizant of the fact. It will be seen that on that evening, near midnight, a communication purporting to come from her was made to Mr. Moses at his secluded lodgings in the north of London. The identity was some days later corroborated by a few lines purporting to come directly from her, and to be in her handwriting. There is no reason to suppose that Mr. Moses had ever seen this handwriting. His one known meeting with this lady and her husband had been at a seance — not, of course, of his own — where he had been offended by the strongly expressed disbelief of the husband in the possibility of such phenomena.

"On receiving these messages Mr. Moses seems to have mentioned them to no one, and simply gummed down the pages of his manuscript-book, marking the book outside 'Private Matter.' The book when placed in my hands [about twenty years after and after Mr. Moses' death] was still gummed down, although Mrs. Speer was cognizant of the communication. I opened the pages (as instructed by the executors), and was surprised to find a brief letter which, though containing no definite facts, was entirely characteristic of the Blanche Abercromby whom I had known. But although I had received letters from her in life, I had no recollection of her handwriting. I happened to know a son of hers sufficiently well to be able to ask his aid, — aid which, I may add, he would have been most unlikely to afford to a stranger. He lent me a letter for comparison. The strong resemblance was at once obvious, but the A of the surname was made in the

letter in a way quite different from that adopted in the automatic script. The son then allowed me to study a long series of letters, reaching down till almost the date of her death. From these it appeared that during the last year of her life she had taken to writing the A (as her husband had always done) in the way in which it was written in the automatic script.

"The resemblance of handwriting appeared both to the son and to myself to be incontestable; but as we desired an experienced opinion he allowed me to submit the note-book and two letters to Dr. Hodgson. Readers of the *Proceedings* of the Society for Psychical Research may remember that Dr. Hodgson succeeded in tracing the authorship of the 'Koot Hoomi' letters to Madame Blavatsky and to Damodar, by evidence based on a minute analysis of handwriting."

Dr. Hodgson's letter is then quoted in full in which he endorses the belief that the writing so emphatically resembles that of Blanche Abercromby that he says: "I have no doubt whatever that the person who wrote the note-book writing intended to reproduce the writing of Blanche Abercromby." This does not accuse Mr. Moses of fraudulent reproduction of the writing, but only leaves the real source of the imitation unknown. The incident is dwelt on to emancipate the character of Mr. Moses, and not to prove the explanation which the fact suggests. Other incidents in the case are necessary to that end, and they seem to be present. But the primary object here is to exhibit instances of

really or apparently supernormal phenomena showing that the claims of a spiritistic theory are not wholly isolated.

M. Aksakoff, a Russian *savant* of some reputation, reports a very interesting case of real or apparent spirit communication which is too long to quote, but it can be found in Mr. Myers' work, *Human Personality*, etc., where it is quoted in full (Vol. 2, pp. 466 - 471).

I quote from the *Proceedings* one incident in the experiences of Miss A., whose experiments in crystal vision were mentioned in an earlier chapter. Miss A. also does automatic writing, and the following facts were obtained in that way, apparently representing communications from a deceased person. It is especially interesting as illustrating apparent mental confusion on the part of the communicator, and so repeats a phenomenon so apparent in the case of Mrs. Piper. The incident has some evidential security.

" On June 27th, 1891, Miss A. took pencil in hand. The following notes were made directly after the sitting, and the automatic script is in my hands (Mr. F. W. H. Myers). The handwriting of the *soi-disant* Jack Creasy is barely legible and of an uneducated type.

" [Much scribbling. At last, very illegibly, and many times, was written] ' Jack.' (' *Jack* ' who?) [Miss A. said: ' I dare say Jack the Ripper, or some one of that kind.'] *Jack Creasy.* (What do you want?) Help pore Mary. (Where did you

live?) [Very illegible.] Fillers [or] Tillers Buildings. (Where?) Greenwich.

"(Are you in the flesh?) No — flesh all burnt. [Then a rude drawing not recognizable.] (Were you burnt?) Yes — piche kitl. (In Fillers Buildings?) In Blackwell Road. (When?) Long — perhaps twenty month. (Was it an accident?) Awful. Mister Lennard put us to shift the mixter; Bob Heal put the light for me the pitch vat cort.

"(What works?) Tar. (At Greenwich?) Yes, Blackwell Rode. (What kind of works?) Abot. (Do you mean Abbot's works?) Abots — yes — yes — Blackwell. (Were many killed?) I know nothin. (What help do you want for Mary?) Don't know nothin — find her — and help her — ask after pore Jack Creasy's Mary. (Is she at Greenwich? Can you give her address?) Can't tell — can't see — she was there. (Where?) Fullus or Fillers Buildings — bless you."

No further writing occurred. Investigation proved that a Jack Creasy had been burnt by an explosion of a pitch vat, and died from the effects of it. The accident took place in the tar-distilling works of Forbes, Abbot, and Lennard at Greenwich. The works were bounded on one side by Blackwell *Lane*. Apparently the name Fuller or Fillers is a mistake for Forbes, though we have no evidence of this. No such person as Bob Heal could be found, and the wife of Jack Creasy was not named Mary. The death of Jack Creasy had occurred two years previously, and was mentioned with the accident in the local papers, which it is probable that Miss A. never

saw. The case, however, is mainly interesting for the apparent mental confusion in the "communicator."

I turn now to a case which involves my own personal investigation and of which I have hitherto said nothing for the public, except a short account of some subliminal phenomena associated with it. I accidentally came across the case at the beginning of 1901. It is the wife of an orthodox clergyman whose identity I have to conceal under the name of Smead. It is only public prejudice, however, and the desire of the husband and wife to avoid notoriety that makes this concealment necessary. I took great care to have reason to believe in the entire honesty of Mr. and Mrs. Smead, because I have not the same kind of defence that we have in the Piper case to present to scientific interest, and I do not here intend that what I report of it shall have any other importance than my personal opinion of its genuineness. It confirms the type of phenomena exhibited in the case of Mrs. Piper, but has not had the same kind of investigation or protection against either the effects of subliminal memories or the possible accusation of deception. It suffices to say that I do not believe that any disingenuousness is chargeable in it, but that can be only my opinion and is worth only as much as that opinion may be. It is not a professional case, and in fact no gain has been the result of the phenomena. On the contrary, the record has been at the cost of both money and much time to Mr. and Mrs. Smead. No remuneration of any sort has accompanied the making of the record,

which is largely that of Mr. Smead himself. Only my own private experiments represent an independent record. In quoting its incidents I shall change all names whose publication might reveal any one's identity.

Mrs. Smead could write automatically from childhood with the planchette, and during several years had experienced a number of apparitions, nearly all non-coincidental. But in 1896 an interesting incident occurred that turned both Mr. and Mrs. Smead's attention to the question more seriously. Mr. and Mrs. Smead had had a friend by the name of Maude L. Jennings in the pastorate from which he had moved about two years previous to the experience about to be narrated. It was separated by about one hundred miles from their present residence. This removal took place in 1894. For about a year some occasional correspondence was carried on between Mrs. Smead and this friend, but it ceased altogether, according to Mrs. Smead's memory, about a year after their removal. In August, 1896, about a year after the cessation of the correspondence, at a sitting of which the record was made at the time and kept — and which I personally copied — the planchette wrote that this Maude L. Jennings had died of pneumonia; that she had died on March 25th, 1896; and that her attending physician was a Dr. Perkins. Mr. Smead wrote to the mother of Miss Jennings, not knowing whether any such "message" could be trusted, and ascertained from her by return post that Maude L. Jennings had died of pneumonia on April 25th, 1896, and that a Dr. Per-

kins had been her physician. In response to a query at the sitting, this Miss Jennings, who purported to be communicating, said she had been buried in a certain cemetery, naming it. Inquiry showed that this was not true, but that the parents seem to have thought of this burial.

This incident led to more definite experimentation, and the result was that a deceased brother of Mr. Smead purported to take control and with two deceased children (still-born) of Mr. and Mrs. Smead carried on a large system of "communications," claiming to represent facts about the planet Mars. There is no scientific evidence whatever that these "communications" are anything more than subliminal creations of Mrs. Smead's unconscious mind, after the manner of the phenomena of Mlle. Helene Smith, under the observations of Professor Flournoy. I shall treat of these in a work involving less of the supernormal than I am here illustrating.

The Martian episodes were followed by alleged communications from a person calling himself Harrison Clarke, who gave quite a detailed and specific account of his earthly life. Examination showed that they were false and that the best that could be made out of this personality was again a subliminal creation of Mrs. Smead's own mind. When it was explained to this personality that he had not proved his reality he reluctantly disappeared, and his place was taken again by the deceased brother of Mr. Smead.

It was just after I had been able to exorcise Harrison Clarke, in default of his ability to prove his

reality, that I resolved to have some personal experiments to test the ease. I therefore arranged for a series of sittings at my own house simultaneous with sittings by Dr. Hodgson with Mrs. Piper, and without telling Mr. and Mrs. Smead what I was doing, or the main objeet that I had in the experiment. The result, which has a bearing upon the whole character of the ease, must be told before narrating other ineidents.

In an experiment with Mrs. Piper, perhaps a year or more previously (the reeord shows the exaet date), a message purporting to eome from my deeeased father, first warning me against certain experiments that I had tried with a fraudulent medium in New York, and then giving me a pass sentence in a language which Mrs. Piper does not know, said that I was not in the future to reeognize his presenee until I reeeived this sentenee in eonneetion with his name. With this in mind, a faet wholly unknown to Mrs. Smead, I arranged for the experiments coineidentally with Dr. Hodgson's at Mrs. Piper's.

At the first few sittings with Mrs. Smead nothing of an evidential sort oeeurred. There was great diffieulty in produeing any automatic writing at all. But finally, in connection with my father's name, I reeeived *one word of this pass sentence most certainly*, possibly the second, but eertainly not the third, though there were apparently some of the letters of the third word. Mrs. Smead is not familiar with this language.

I received quite a number of other ineidents which may have been supernormal, but the evidence for

this is not sufficient for me to affirm it. I shall then proceed with incidents in the experiments of Mr. and Mrs. Smead which were conducted under my supervision as to method and record. The chief value of these experiments lies in the thorough and honest manner in which Mr. and Mrs. Smead reported incidents that had no evidential value, and which tended to disqualify the theory which both were inclined to believe, namely, that the messages were from discarnate spirits. I take up some of the most interesting of these incidents.

Mr. Smead wanted to test the spiritistic claims of his deceased brother, and in accordance with my advice asked him to tell him, Mr. Smead, something which the latter did not know. On one occasion he asked this brother if he could tell where he and himself used to hold meetings of a secret order. An answer referring to Mrs. Smead's "second self" was accompanied with the statement: "We used to play tick tack. Do you remember that man chased us?" Mr. Smead asked for the name, and it was given as Roberts. This was correct, and the two had been chased by a man with this name when playing such a game, though this incident was not in the mind of Mr. Smead when he asked his question. Mrs. Smead, so far as could be remembered, knew none of these incidents. In connection with this circumstance Mr. Smead asked his brother to tell the name of the station master at the place where he, this brother, was accidentally killed by a railway engine. The name was given as "Mr. Hwtt . . .

Hwett . . . no . . . Hewitt." The proper name was *Hoit*, and was not known to Mrs. Smead.

On another occasion Mr. Smead resolved upon another test. He had found in the pocketbook of the deceased brother after the accident a little poem entitled Evelyn, and suspected that this was the name of his lady love. At a sitting, therefore, in which this brother purported to be present, he asked him what the name of his last lady love was, and the answer came "Evelyn." A little later Mrs. Smead asked that the full name be given, and was thinking that it might be a Minnie Sellers whom he had known to be an acquaintance of this deceased brother. The answer came Evelyn Sellers. Inquiry proved that the real name was Evelyn Hammond. Neither Mr. nor Mrs. Smead knew this lady. The incident points to the influence of telepathy from the mind of Mr. Smead.

In one of the communications from Maude L. Jennings a reference was made to a young boy, giving the full name, whom Mr. Smead and Mrs. Smead had known in their pastorate, and it was said that he had been badly treated by his guardian and that, after losing all his money, he had gone to New Haven. This last incident, Mr. and Mrs. Smead knew nothing of, as the boy had passed entirely out of their knowledge. Investigation proved that the statement was true, all other facts being known to the Smeads.

In another communication from the same person, Miss Jennings alluded to geometry and rightly gave the name of her teacher in it. Mr. Smead asked

her to give him some geometrical problem. The response was the figure for bisecting an angle. This was correctly done, and an attempt made to give the demonstration of it. But this was not intelligible. Now Mrs. Smead had never studied geometry, and never knew, so far as she can recall, that Miss Jennings studied it, though she could infer it. It seems that Maude L. Jennings studied geometry a year after the Smeads had left the place of her home.

On February 9th, 1901, an old acquaintance and parishioner of Mr. Smead purported to communicate. He first stated that he lived at Sandwich, and in a moment gave the initials of his name as "B. B. H." by which he was recognized, though Mr. Smead did not mention the name, but only said, "I know now." The communicator then said, "Why do you not write to my wife and comfort her? She is a good woman." Mr. Smead remarked: "I am sorry about your son George," and the reply was, "Poor boy! It is hard for his mother and Lydia. She takes trouble well." The boy was in an asylum. Mr. Smead then obtained consent to ask questions, and the communications continued as follows.

"(When did you die?) It was in July. [Correct.] (What day of the month?) It was a year ago last July. [Correct.] (What day of the month?) You was there and it was on Wed . . . at one thirty o'clock afternoon. (Can you give me the day of the month?) I don't just remember, but think it was 17, yes, you know. You came over the next Sunday. (Go on.) You remember what the

people used to call me. (Yes, but will you write it for me to keep?) Captain Houston. [Correct.] (I thought it was Burleigh.) Yes. (Go on.) Then when you first came to town you remember what I told you about finding water? (Yes, I do. Won't you write it out so I can have it as evidence?)

"I, Burleigh B. Houston, told this brother when I was walking with him in the driveway at the back of his house, near the pump, that I could and did have the power or gift of God which enabled me to tell whether the place which was selected was a place in which the water-supply was good and would be lasting, and I, Burleigh B. Houston — No. Well, they called me Burleigh, and I, Burleigh B. Houston, write this to prove to any one who may doubt my good pastor's word that it is and was Burleigh B. Houston.

"(Write your name as you used to do on earth.) I cannot do it with Sister Smead's hand. You know I was such an old body and shook so; it has left me now." In a moment the communicator remarked that the incident about the finding of water was not known to Mrs. Smead.

The facts are these. Captain Houston, as he was called, died as indicated, except that Mr. Smead is not certain of the date or of the hour of his death. He thought the date was the 19th of July, instead of the 17th, as stated. In other respects the incidents were correct. That about the water finding is exact, and Mr. Smead says that Mrs. Smead knew nothing of it, and her statement is to the same effect, though she admits knowledge of the others. Mr.

Houston was a dowser. Lydia was the name of his son's wife, known to the Smeads. The allusion to the shaking of his body is correct, as the man was palsied. The use of "Sister" and "Brother," as applied to Mr. and Mrs. Smead, was characteristic, as it was the habit of the church to which he belonged.

On another occasion an interesting message purported to come from an old acquaintance and friend who had been known years before by Mrs. Smead. I quote this sitting in detail.

"Mr. G. Morse. (Write it again.) Mr. George Morse. (Is it Mr. George Morse?) Yes. (You may go on. Write what you wish.) Yes, take to my wife my love. Tell her she will be with me soon, that her mother and Lizzie will be waiting for her. (Give me the name of your wife.) Mary Morse. (That is your wife, Mary Morse?) Yes. (Tell me the street and number, so that I can find her.) I cannot tell you just where. You can find her by asking her pastor. (What church is it?) The Fourth Street. (Is it the Fourteenth Street?) No, Fourth Baptist Church. (What city?) South Boston. (You may go on. Tell us what you wish. I will try to find your wife for you.) Miss Robertson knew me. [Maiden name of Mrs. Smead.] (What was Miss Robertson's name?) There were several girls, but we all liked this one best. You call her by a different name. (I call her by the name of Ida M. Smead. Do not forget that.) Not that. (What do I call her, then?) Maude. [True. I often call her Maude instead of Ida.] (Is this the George Morse that Ida used to know when she was a girl?)

It is his father. (When did you die?) In the year when God called me. It was some eight years ago, I think. (Can you tell me the month?) Mary can. You see she will remember better. (Will you tell me the disease?) Pneumonia. (You have been dead eight years, have you?) It must be. (You may go on, Mr. Morse. You may give me any test I can have to find out that it is really you.) I would like you to ask my wife what my trade was. (What was it, that I may know if her answer is correct?) Master mason. (Do you mean brick or stone?) Stone, yes. (Go on.) Y. . . . I will tell you, Ida."

[Mr. Smead adds a note here, saying: "I did not know what this meant and we asked for an explanation, and the following was given."]

"Your wife was wondering if Lottie was here. [Mrs. Smead said, apropos of this message, that she was thinking that 'if this was really Mr. Morse, I wonder where Lottie is.' The message in any view of it refers to her thoughts.]

"(Go on. Give me another test that I can use.) You can ask Mary if her sister's husband is still living, but he is here. (Give the name of this man.) It is Lottie's father. Dudley. (Give me his first name, can you?) No. (Good night, Mr. Morse, come again.) I thank you. Some time when God is willing."

Mrs. Smead had known this George Morse, but had not seen him for seventeen years, and had not seen any of the family for fifteen years. She knew nothing of this George Morse's death. He died on October 9th, 1895, two years later than the statement in

the communication would imply. Mr. Smead and a friend, the head of an educational institution in the place, about one hundred or more miles from Boston, had to make a special visit to the latter city to ascertain the fact. The name of Mr. Morse's wife was Mary, and he and she had belonged to the Fourth Street Baptist Church. Mrs. Smead knew both facts. He died of paralysis, not pneumonia. He was a master stone-mason during the last two years of his life, a fact apparently not known by Mrs. Smead, she not having been in the part of the city where he lived for some twelve years, and that only to pass through it twice on the street-car. She says she never saw him dressed in any way to suggest his work. She did not know that Mr. Morse's mother was dead, nor that his wife was living.

There is some confusion connected with the mention of the name "Dudley." Mr. Dudley is the name of the husband of one of Mrs. Morse's sisters, and is still living, while it appears in the communication that he is said to be deceased. Mrs. Smead did not know whether he was living at the time or not. But there was a Mr. Caldwell who was the husband of another sister and who was deceased. Mrs. Smead knew this fact well enough. She knew that Mrs. Dudley and her daughter Lottie were deceased.

The reader will find interesting play in the record. The reference to Mrs. Smead's maiden name is good, and so also the manner of alluding to Lottie Dudley. Supposing it to have been a subliminal play it is most interesting to see it in the act of simulation.

The next set of incidents, obtained at a later sit-

ting and relating to another acquaintance, is one of the most interesting in the whole Smead record. It is especially interesting for the confusion and error so noticeable in the Piper case. I give the record in detail.

" (Who is writing?) [Scrawls with two or three letters clearly written. They were " mim." Scrawls again.] Mil. . . . (Write it plainer.) M i l l e r. Miller. (I asked a mental question, ' Was your name William Miller? If so write it.') My name was not that. Sister's was. (Go on.) She is not here. (What was your name?) Stearns. (Write the last word again.) Stearns. (The name is ' Stearns,' is it?) Yes. (What was your first name?) . . . [Scrawls.] What . . . [undecipherable.] Lowell Rose. . . . [undec.] (Try to tell me your first name.) . . . [undec., resembles ' Clelee.'] Lowell Rosa. . . . [undec.] (Will you tell me who you are?) I did. (I know that you told me your name, but you did not tell me your first name. If I can get that I shall have a fact to work with.) Robert . . . [undec.] will kn . . . [know]. (All that is of no use.) Wait. (I will. I am sorry that I was in a hurry. I ask your pardon. Go on.) Rober— . . . [undec.] Robert. (Robert? What Robert?) R o b e r t will know. (What is the last word?) Know. (What Robert?) Miller will know. (Robert Miller of Sandwich?) I told you. Do you know him? ( ) Yes, you do. Robert, yes. (Whom do you want Robert Miller to know?) Mrs. Stearn. Lowell, his wife's sister. (Did you write sister?) Yes. (Will you give me your first name?) . . .

[undec. but looks like ' Celelee,' as first written and then repeated less distinctly.] (Are you Robert Miller's wife's sister?) I am her sister. She was good to me and she was good to father. You will remember him. She told me about your preaching. So I have heard of you. I thank her, tell her. (You want me to thank Mrs. Miller?) Yes, my father does, too."

When the name Miller was first read Mr. and Mrs. Smead thought of another Miller altogether, which was quickly changed by the name Robert. They had known a Robert Miller and his wife some four or five years previously in connection with some church work, but had not seen them since they moved from the town named, except two or three times. Mr. Smead had to make special inquiries regarding the pertinence of the messages at this sitting. He found the following facts. Mrs. Miller's sister was deceased, having died about a year before the communication. Her name was not Stearns, but Keliher. Her husband, however, had worked in Stearns' Manufacturing Company, in Lawrence, Mass. Mrs. Miller had cared for her father in Lowell during his last days. Mrs. Keliher had died in a delirium in which she had lost the sense of personal identity. Apparently Mrs. Smead knew nothing of this fact and had never known the lady at all, or of her death, and so knew nothing, it seems, about the husband's employment in the Stearns Company.

There are a large number of other " communicators " from time to time, but the messages are either too confused or too lengthy to quote at length. I

have given a sufficient amount to indicate the character of the record, so far as it resembles the Piper case, and shall not add to the account here. Some evidential facts came from a deceased child, but it would require too much time to detail them now. I must close this case with an important set of incidents, partly spontaneous and partly experimental. These, too, represent the experiences of Mrs. Smead.

On one occasion, in the afternoon, Mr. and Mrs. Smead had an experiment, and a deceased uncle and Mr. Smead's brother purported to communicate. That night, Mrs. Smead saw in her dream an apparition, but did not recognize any one. The experience was noted the next morning, and later a letter came stating that an aunt in Baltimore had died the previous day. I myself saw the record and this letter. Mrs. Smead had never seen this aunt. I, therefore, advised Mr. Smead to secretly obtain a photograph of this lady and to put it among others and try an experiment to see if Mrs. Smead recognized its identity with her apparition. He was to say nothing to her about the matter. He obtained a photograph and put it among about fifty others and asked Mrs. Smead to look at them, asking her questions about various *schoolmates* to make her think he was trying to find if she knew who was living and who deceased. When Mrs. Smead came to the picture of her aunt, whom she had never seen in life, she startled and exclaimed, "That is the person I saw in my dream." Mr. Smead tried to make her believe that she was mistaken, but in vain. The experiment was thus a success, whether we regard it

as a chance coincidence or not. I have performed a similar experiment once before with the same success.

The explanation of these phenomena superficially is clearly enough indicated. But whether that explanation is provable or not is another question. I cannot pretend that the facts which have been presented have the kind of evidential value which the stricter methods of science may demand as a condition of establishing conviction in those who have not been witnesses of these and similar phenomena. But on the other hand, it is not my object to maintain that the facts have any such value. The utmost that I would claim for them is that they are important enough to make serious investigation imperative. In addition to this, they are, as already remarked, confirmative of the more scientific results in the Piper case, and point, superficially at least, toward the same conclusion. They will also have the same objections raised against them, and perhaps more, owing to the less stringent conditions under which the phenomena have occurred. As corroborative material, however, we may not require so rigid a criterion, and especially when the main use of them is to stimulate inquiry rather than to produce conviction. At this stage of investigation conviction is less important than interest.

The first important circumstance to note is the clear articulation of the phenomena quoted in this chapter with the various types of incidents previously presented. We found that all of the facts related to the supernormal, though they did not prove a spiritistic interpretation, tended to indicate

that view of the human mind which made spiritism possible, and it remained only to secure phenomena bearing upon the personal identity of deceased persons to supply experimental proof where spontaneous evidence was accessible in the other type of incidents. Mediumistic phenomena are thus not isolated, but represent in a more cogent and defensible form the facts favoring a spiritistic theory, though there may be difficulties and objections to this interpretation. But to find that the whole mass of facts point toward the same unified conception of the supernormal is something in favor of the meaning attaching to such as have been presented in this chapter.

Many persons will prefer to talk of telepathy in the coincidences which are more than chance in this chapter, but I am free to say that I do not think telepathy is a serious objection to the spiritistic view in these cases, because the facts have to run a gauntlet more natural than telepathy, and it is that much simpler objections can be raised. I do not think that the simpler objections actually apply, but this fact does not prevent me from recognizing frankly that I cannot insist on considering the data as proving what many think has not been proved by methods more severe. Of course, in a few instances the facts have a decided telepathic color, if we are to attach any weight at all in their coincidental value beyond chance. The answering of a mental question and the giving of the name "Evelyn Sellers" when the name thought of at first was "Evelyn" and afterward "Minnie Sellers." But however this hypothesis may apply to such instances

it does not so easily explain the Morse and Keliher incidents. Hence I think the same difficulties in the way of telepathy exist here as in the Piper record. The term has too indefinite a meaning to satisfy any really scientific mind. It will serve very well to enable the untrained psychologist and scientist to exercise caution, but it will not fool any man who knows the limitations under which telepathy is applicable as a scientific principle. As long as it is taken to mean a coincidence between what a medium tells us and what some living person knows or knew, it will appear very formidable, especially as it creates the tendency to make the conclusive evidence for a spiritistic theory depend on the communication of the contents of posthumous letters; that is, of matter not known by any living person and yet verifiable after delivered. Such a criterion forgets that the ultimate test of a spiritistic theory must be certain psychological processes and their unity, rather than isolated tests. The latter may be very good for striking the imagination, but in the end the evidence must show the same kind of intelligence as is found in the ordinary phenomena of normal minds, and this will not be obtained by isolated and striking tests alone. The telepathic hypothesis exhibits no features of this process, besides being both too elastic and too rigid. It may be a factor in the mode of getting the communications, but that, as a process between living minds, it should eliminate spiritistic agency, I think no scientific man would risk his reputation in the acceptance of it as an alternative to its only competitor, spiritism.

I shall not argue the case at any length in this work, because I am not discussing an isolated group of facts. We have here the whole mass of psychic facts to measure and explain. They do not show a single type, but gather into their fold such variety with a common characteristic, looking toward a world beyond the sensible experience of men, that we cannot easily ascribe the whole of our facts to telepathy. The phenomena are too systematically unified by a reference to something beyond sense knowledge to accept as an adequate explanation a process between living minds that has no systematic character but that of an archfiend. For the selective or unified nature of the phenomena, scattered over all the world and without collusion between the parties affected, shows such intelligence that a telepathic hypothesis which eradicated spiritism would have a gigantic amount of deception to reckon with in the very foundation of our unconscious life. That spectacle is not one to be contemplated with composure. We might well consider seriously the explanation by telepathy of a small group of mediumistic phenomena, but to take the whole field of the supernormal, including coincidental dreams related to dying and deceased persons, apparitions, clairvoyance, and premonitions, and refer them all to telepathy is to lack all sense of humor and to sacrifice all scientific reason. Nothing is clearer, from the articulation of all these phenomena, than that they have one ultimate cause, and whatever telepathy may do, either to explain a small group of facts or to inspire caution in dealing with them, it is evidently not the sole sig-

nificant agency in so large a mass of supernormal phenomena, always betraying, on their margin, the fringe of another life.

The objection that troubles the popular mind is the triviality and confusion in what purports to come from another world, apparently reflecting a condition of degeneracy in one's personality. This view cannot disturb the equanimity of the truly scientific man. His business is to explain the facts, not to estimate them. At least he has not to make his explanation of them depend on any æsthetic or moral estimation of their meaning. His respectable telepathy has the same aspects to face, and it is only because he expects so little of nature that he tolerates that hypothesis more readily than one that has so long had an association with the divine, supposed to be above the inglorious conditions of the madhouse. But these considerations cannot move any really scientific spirit. It must accept any hypothesis that actually explains the facts, and wait for means to remove the remaining perplexities. In the passion to escape the hardness of the present life man has sought to gild the future with all the glory that fancy could create and forgot the way to make an earthly paradise, until science taught him how to convert material forces into his service and to make them obey his will. In this redemption of his earthly life he forgets the attractions of another, or idealizes it more than ever. In both conditions he is puzzled by what seems so unworthy of his respect and admiration. But we have lived so long under the brilliant lights of illusion and imagination in our

estimate of the future, expecting it to have no relation to the present, that we cannot bear any apparent revelation of the truth. We rely on science to transform our views of the physical world, but have not courage and patience enough to let it perform the same service for the spiritual life of the future. The duty of really intelligent men is to accept any conclusion that the facts enforce and abide the results of further inquiry to shed light on the residual mysteries that cloud their revelation.

We must not forget that the whole problem is in its incipiency and that it will take many years, perhaps centuries, to solve all the issues precipitated by our first hypotheses. Our first knowledge is but a glimmer of an awful vista, and we must not expect to have the beyond open to our vision at one glance all that it holds in the lap of fortune. I think I should vigorously defend some policy of silence on the part of nature or Providence, when I consider the insane curiosity and selfish propensities which would open Pandora's box only to explore the stock market or increase one's material advantages over his fellows. If no better purpose can be served by psychical research; if no moral and spiritual development can follow in its wake; if it affords no inspiration for the duties and pleasures of ordinary life, it is well that its perplexities are what they seem. But it will be the fault of human nature, and not of Providence, if the glimpse which this inquiry may offer to the highest hopes should be converted into the abuses of superstition and thaumaturgy, or

devoted to a blind aeeeptance of aid and adviee where our natural experience is our safest guide.

If we can divest ourselves of an illegitimate curiosity about another life and await the verdict of a long and patient inquiry in the glimpses which we get of its existence rather than its nature, we shall have no serious perplexity with the questions that exeite dislike. The triviality and confusion in its messages will be a protection against misinterpretation of the evidence. They will lead to a study of the causes and in discovering these we shall find a marginal world that explains the faets while it reveals a wider horizon. The limitations of the messages are due to the conditions affecting the possibility of any communication at all. It is an abnormal state in the living that conditions the access of knowledge from beyond, and there is evidence that similar diffieulties often encounter the efforts of those who have passed before to penetrate the veil. Besides there are probably intereosmic obstacles to ready communieation, and when we add to these the manifold eomplications in the mental world affecting any aceess of outside influences at all, we may well imagine that abnormal conditions on both sides would, like deliria, give us only fragmentary knowledge. A series of faets will make this clear to all who care to think.

The capricious play of our own memories, if left to the guidance of association, is not the ordered movement of philosophy and attentive reflection, but a weird and disjointed stream of past and present experiences, perhaps affording more pleasure than

information, and it may even break in upon the more stable trend of our rational life to disturb its repose. Often it may not reveal more than the tiniest fraction of its stores and these in the absurdest order. Why should not death, if we survive at all, bring with the changed conditions and the difficulties of communication the same delirious mental action? Then we have again in the living that cleavage or separation between the primary and secondary personalities of every one of us that makes their intercommunication resemble that of the discarnate and the living. The subliminal activities in the living throw up into the normal consciousness often nothing more than the trivialities of experience, and there seems to be the same or similar difficulties in getting them into relation with each other. If then our subliminal life, like our prenatal existence, represents a latent or sleeping set of powers awaiting the revelation of another world for their activities, we may well imagine that the chasm after death between a new existence and the past will be as hard to bridge as is that between our primary and secondary personalities. Add to this any abnormal mental condition on the "other side" and the other obstacles to communication, and we could expect nothing but triviality and confusion in the best of messages. The facts only illustrate or prove what we might expect *a priori*, and as long as they leave no other hypothesis than a future life tenable we may well await patiently the further inquiries of science to unravel the mysteries which are not such to the psychologist and the philosopher.

In this delicate interrelation between two worlds,

one the abnormal and perhaps hyperæsthetic of the living man and the other the abnormal and perhaps disturbed memory of the dead, we should expect little that would prove anything but personal identity, while time and development may increase the chasm between the normal of this life and the normal of the other. This intermundia may be one in which it will require the knowledge of an expert psychologist to distinguish the telepathic impressions of the living from the same phenomena between the living and the dead. No doubt there may be cases in which the main portion of the supernormal communications represents the influence of telepathy between the living, while others may have the main *rapport* with the discarnate, and others may shade in various proportions into each other. No striking revelation should be expected in such circumstances, but only the wandering memories of a mind not sufficiently in command of its action to direct the rational drift of consciousness. What it may do in its proper medium is not to be determined by these borderland phenomena.

CHAPTER XI

RETROSPECT AND VATICINATION

The previous chapters have taken us through a perplexing wilderness of marginal facts and human experience, and I have tried to see what unity they possess in determining the meaning of the world. I have not tried to expand that meaning by giving way to the imagination, as perhaps the majority of men and women would desire the psychic researcher to do, but I have kept before my mind the necessity of adopting no further conclusion than the facts will support and to accept that conclusion wherever it leads. The problem is primarily a scientific one, and any other intellectual and moral interests must await its verdict, precisely as they do in any physical problem. Any invocation of these interests as a reason for giving a special interpretation to the facts would only be a return to the sentimental methods against which science is a protest. We have seen enough of faiths that have no credentials in their favor but the wishes and hopes of their devotees, and having once banished such influences from the physical theories of the world it is quite natural that the more careful intellects should put all beliefs about the future to the same test.

We may well leave the future to faith and hope, if we are not to suppose that these agencies have

a voice in the regulation of our present life. If we can divorce the knowledge of nature and of the laws that fix so definitely the limits of human action from all relation to a spiritual world, we may grant the human mind all the freedom it desires to believe any possible or impossible thing about its destiny after death. There would be no interest one way or the other in restraining these beliefs. Science could give them entire liberty to luxuriate in a congenial soil wholly undisturbed. It must be said, too, that, owing to various influences, it actually pursues this policy with religious belief generally, having no interest in either its truth or falsity. On the other hand, if belief in the future can maintain its integrity without association with the knowledge of nature; if it needs no communion with the present order; if it can neglect the lessons of that fixed and inexorable set of laws which the despairing Greeks called by the name of Fate, it may well leave science to its reflections. But the Christian world has too long been identified with a moral relation between the present and future to cut its faith loose from a knowledge of nature, and has indulged its imagination too much to any longer neglect the guidance of reason and fact. Its conflict and defeat in the warfare with science have disposed it to accept the divorce which its morality denies, and it will remain for some reconciliation of the intellect with the heart to secure a faith which is at least half science and half hope to preserve the sanctity of religion and the idealism of science.

Some complain that they "find so pitifully little

in the inquiry" worth remarking. This judgment, however, is due entirely to inexcusable ignorance of the problem and the difficulties encountered in solving it. The statement is usually made by such as are seeking what I am sure nature or Providence ought to conceal. They no doubt speak from the point of view of those who have always sought a revelation of the future as clear as that of the present, and wholly mistake both the scientific and the ethical problem. Moreover, in the light of the actual progress made during the last twenty-five years, and considering the want of resources to make investigation adequate, I must sincerely pity the men who would indulge such a judgment. No doubt they have so accustomed their minds to the amazing discoveries of physical science in the last few years that they are holding an entirely new inquiry to responsibilities that really intelligent men would not assert. These people wholly forget how slow was the early progress in physical science and that it took two hundred and fifty years for physical science merely to prepare for the work of the last fifty years.

Psychological problems are not only much more complex, but represent, in their residual phenomena, facts so sporadic that it will take a long time merely to collect enough data to assure us of a conclusion as well established as the existence of meteors. Students are living who can remember when astronomers denied the assertions and beliefs of common people regarding "falling stars." But after awhile they surrendered, and every one now knows what a place in solar problems the supposition of falling meteors

has had. The manifold complications of mental phenomena, with the extremely sporadic character of their residual forms must make it long before we can have a scientific or accurate knowledge of all that they mean. No intelligent man will demand large cosmic revelations in this field after so little study as a condition of estimating its importance. The same standard would have long ago put an end to the investigations of physical science. What do such people want? Would they have results that would set them to consulting psychics about the stock market, and about their business affairs? Do they want aid in the projects of aerial navigation, or information about planetary and stellar life? Are they solicitous about the conditions of another life when any really moral Providence would be justified in boiling them in Milton's marl of sulphur? Aristocratic temperaments that have laid their hands on all that is best in life may wish to have a similar lease on the next life, as against a poorer lot, before expressing a willingness to study the facts at all, but they will not be respected by the scientific mind in such a judgment. Is any man so blind as not to see what a revolutionary fact telepathy is? Is that a "pitifully little" thing? Many do not yet believe in telepathy, but many more will have to believe this and in a most amazing form, extending far beyond the range of what is scientifically proved for such a process, if they expect to escape even much larger conclusions. But telepathy alone, even under the limitations which the evidence supports, must involve cosmic processes far beyond anything

that the ordinary materialism has imagined, and is the largest conception that science ever offered to the speculative intellect for its exercise. If we should add to telepathy a process involving clairvoyance, premonition, and the existence of discarnate spirits, we shall have extended our knowledge of the cosmos far beyond all that physical science has done. And yet this is to be called "pitifully little!" The temptation to regard it so comes from a total misunderstanding of the strength of materialism, from the desire to ask for more than a sane morality requires, and from entire ignorance of the methods and patience of science.

The main difficulty is this. The public seeks ideals: science seeks causes. Practical life wants to know what it shall do now and what it can hope. The scientific man is looking for the conditions that determine the facts of experience, and the very nature of his quest makes him discount hope and the imagination. Hence between the two types of mind friction will exist until science has imbibed an ethical interest and the poetic spirit has restrained its flight within the limits which its wings have fixed. The first great problem of the intelligent man is to ascertain whether there is any reason to extend our knowledge beyond the field of the ordinary materialism, and he will not stop to ask for visions of some resplendent world as a condition of accepting its existence. He did not do this with argon, helium, and radium. He pursued his inquiries until he found a larger secret lurking in the mysterious alembic of nature than his first revelation allowed him to sus-

pect. It must be the same in psychical research. We have for our first problem to ascertain whether the allegations of supernormal phenomena represent acceptable facts of an important kind. Our next is to find some general causal agency at the basis of them. If they involve the conviction that there is a future life we may stop with this until further inquiry may present us with a wider knowledge. But we cannot forecast what the revelation shall be. We have to take what the process reveals to us and not to go about discrediting it because we do not have all our irrational desires gratified.

But I shall not further discuss the question of interpreting such phenomena as I have mentioned in this work. All will admit that they have at least a superficial suggestion that they are explicable by a future life, whatever else is suggested by some of them. Accepting this possible view of them, it is now time to dispose the reader for considering the relation of such a conclusion to human life. This examination of the matter may clarify public conceptions about the meaning and remoter consequences of psychical research in a way that the man interested only in the scientific aspects of the phenomena cannot follow. Science makes no promises in the initial stages of its work. It observes, classifies, and explains, and ventures to predict only when it has ascertained something about the laws of the phenomena which it studies. Hence the purely scientific problem conceals from view the relation which it may have to the larger issues of thought and conduct. The determination of the existence of radium was

not accompanied by any preconception of its consequences to the existing physical theories of the universe, or of the practical uses to which it has been put. The investigation was concerned with the affirmation or denial of a fact, regardless of consequences. It must be the same with the problem of the supernormal, including a life after death. In such a conclusion which the preceding chapters suggest, though they may not prove it, I can only point out what interests are served by it, and this will prepare the way for appreciating a work that may not at once indicate the far-reaching effects it may exercise on the life and thought of man.

There are two influences that pervade human life and institutions. They are religion and politics. It is not easy to determine the limits in the functions of either of them, because they intermingle in all the situations of a rich, human experience, individual or social. But the various forms of conflict and harmony between individual and social life keep religion and politics in the same mixed condition. In antiquity they were more closely associated. In modern times they have been more definitely divorced from each other. In the ancient order they lived and died together. Christianity came when that system was *in articulo mortis*, or on its way to the grave. It was based upon the immortality of the soul and not upon the integrity of imperialistic politics. Christianity, too, had its social system linked with its religious ideas and life which were explicitly bound up with the immortality of the soul. But this social scheme was not only a voluntary one, as opposed

to the imperialism of Greco-Roman politics, but it sought the moral and spiritual development of the individual as against his sacrifice to the state. The supreme and intrinsic value of thought and action were placed in man, not in political institutions, or the external works of science and art. The state was made for man, not man for the state. The materialism that pervaded the decline of the period preceding the rise of Christian thought was overwhelmed by the belief in a future life; and with the decline of ancient religion which had no social impulse to give it vitality and with the fall of imperialism which was the organization of force against the individual rights of man, came that reconstruction of society which rested upon a passionate interest in a future life and the new impulse regarding the brotherhood of man. This resulted in democracy, though it may not have been consciously aimed at, and though this brotherhood was recognized more as a way of purchasing personal salvation than as a social feeling spontaneously expressed.

It is not necessary to go into the many influences that combined to remove ancient ideals from human interest nor into those which were cemented together in the middle ages by the belief in immortality. All that I need to emphasize here is the triumph over materialism of that faith which gave a spiritual as distinguished from an Epicurean hue to human life, and so enabled men to practise the virtue without feeling the despair of a Stoic. Nor shall I trace the history of that revival which swung the pendulum back again to natural science, literature, and art,

and away from that excessive absorption in the other world which had cultivated as many illusions about the order of nature as it had suppressed the saner and healthier duties of our natural life. I shall be content with asserting the resurrection of materialism and all the influences that it embodied, reinforced as they now are by the remarkable triumphs of investigation and discovery that have made an earthly paradise far surpassing the ancient dream of the Elysian fields and the golden city of Revelations. No man puts off his ideals to another world when he can extort from the present more satisfaction than even avarice can hope to supply. Add doubt of another existence to this situation with the consciousness of what work will do as against the former indolent expectation that everything came from the grace and bounty of Providence, and we may well imagine whither man would direct his efforts and hopes; namely, to the conquest of nature which he will never worship. The reaction toward materialism became doubly effective and deadening. On the one hand was the decline in the belief in immortality and on the other the rise of complete faith in the capacities of physical science to satisfy many of our earthly ideals. Work and achievement in the present took the place of hope for the future, made uncertain by the very victories of materialism. Hence, after having idealized the future as much as it had seen the carnal life in the ugly hues of sin and suffering, we can imagine what the passions are that are let loose by the loss of poetic expectations in time's dim vista and by discovering that the only ideal we may

hope to realize is the transformation of physical nature by our own achievements into a sensuous paradise. That is what has been effected by the triumphs of materialistic science and art; and without any certitude that the order of the cosmos will respect one's spiritual ideals, no hope can be entertained that men will seek or find that inner peace which knows no disappointments and no despair.

Two tendencies have produced the present condition of our intellectual and religious life: the progress of physical science and the decline of religious authority. They have acted and reacted on each other, but in fact both have been the result of a common and deeper impulse. The deepest influence that has affected the decline of religious authority has been little known or recognized. What the modern mind has failed to appreciate is the simple fact that the principle of authority cannot retain its old integrity and power in a democratic civilization. Individual insight and character must take the place of external authority in an age which leaves the formation of convictions and the regulation of all government to the private citizen. The modern ruler cannot govern; he must obey. He may persuade and teach, but he cannot force a faith on his subjects. The conception of an authority whose judgment and power are to be obeyed without question belongs to the social and moral system of antiquity. That system was patriarchal and imperialistic. The whole political fabric was modelled after the conception of the family where power and authority were supreme. The *patria potestas* of Roman law and cus-

tom is the expression of it. There was no freedom of judgment or action for the members of the community, family, or state, that could interfere with the authority of the ruler. Belief and conduct were alike dependent on this authority. Its will was absolute. The whole mediæval system, political and ecclesiastical, was based upon the same assumption, and hence the inviolability of political power and the infallibility of the Pope or the Church. Protestantism emancipated the individual judgment and conscience in religious matters, while democracy followed with a political freedom that was destined to undermine religious authority just in proportion to the weakness of the beliefs on which the latter rested. As soon as the old doctrine of political authority lost its sacredness and influence the basis of religious influence was sure to suffer.

The Church has been very slow to see this tendency. It has still clung to the prerogatives of external authority long after the idea was dead in politics, and has not been awakened from its lethargic slumbers until the conception of political freedom had unconsciously done its work and the higher criticism had consciously displaced the old faith in a revelation. The more or less democratic organization of the Church since the Reformation carried with it the assumptions and practices of politics. The antagonism to external government gradually and insensibly undermined the respect for religious imperialism, and democratic politics completed the last stage of revolution against a habit of thought which is incompatible with its institutions. This gave a

clear field for scepticism while physical science was achieving its triumphs in a field that the religious ages had cursed. No wonder that doubt, having won so easy a victory over the minor beliefs of religion, is able now to attack the fundamental fortress of the system, namely, the immortality of the soul. With that dissolving or crying for some other support than tradition, no authority could sustain the integrity of other beliefs that had been its protection. What guidance, then, must be sought in such an emergency? The last hope of the tender and religious heart is thrown upon that agency which has usurped the place of religious authority and achieved such remarkable success in the mastery of nature. Science must take up the problem of securing a faith and of protecting the ethical ideals of man's brotherhood which received its baptism in the idea of a future life.

"Science," says Mr. John Morley, who will not be accused of any religious prejudices, "when she has accomplished all her triumphs in her own order, will still have to go back, when the time comes, to assist in building up a new creed by which men can live. The builders will have to seek material in the purified and sublimated ideas, of which the confessions and rites of the Christian churches have been the grosser expression. Just as what was once the new dispensation was preached *a Judæos ad Judæos apud Judæos*, so must the new, that is to be, find a Christian teacher and Christian hearers. It can hardly be other than an expansion, a development, a readaptation, of all the moral and spiritual truth that lay hidden under

the worn-out forms. It must be such a harmonizing of the truth with our intellectual conceptions as shall fit it to be an active guide to conduct. In a world '*where men sit and hear each other groan, where but to think is to be full of sorrow*,' it is hard to imagine a time when we shall be indifferent to that sovereign legend of Pity. We have to incorporate it in some wider gospel of Justice and Progress."

But what is the position of the Church in this situation? What is it doing to produce or protect a "creed by which men may live?" What has been its attitude toward the great questions of belief and investigation into an order which it asserts is providential, and as stubbornly refuses to study and reverence? If we look at its history for the last few hundred years we shall find only one persistent opposition to all that science sustained and as uniform a failure to achieve any success against this new tendency. The Church has had a fatal genius for allying itself with decadent causes. It took up a violent opposition to Copernican astronomy and lost. It as bitterly attacked the doctrine of antipodes, or the rotundity of the earth, and soon lost. It tried its sword with the Cartesian mechanical view of nature and the pantheism of Spinoza and had again to yield to both of them. It regarded Newtonian gravitation as atheistic and had finally to accept it. It lost the battle about the six days' creation, waged with geology. It attacked Darwinian and Spencerian evolution with more virulence than ever, and accepted peace with it as the only alternative to annihilation. It tried to save the inerrancy of Old Testament nar-

ratives and had to surrender to the higher criticism. It thought to except the New Testament, but soon criticism did its work there. There is not a single victory for it against science, while the self-confidence of science is directly proportioned to the despair of religion. The ministry do not know what creed is safe to believe or assert, and the churches have to become social clubs and talk about the poor as an excuse for an existence that, so far as social efficiency is concerned, can as well be supplied by literature and art. When asked for a fundamental and logically defensible principle upon which its social enthusiasm depends it can give none but the aftermaths of a moral civilization which has lost the creed that made it. The corrosive influence of scepticism and the ethics of evolution, thoroughly dominating modern "business" methods, have left the moral and spiritual genius of the Church without an intelligible guide. There is no strenuous intellectual life pervading its work and hopes. It has no clear philosophy or logical basis for its assertions and expectations.

Fifty years ago the theologian made it his business to know the philosophy and science of the day in order to meet his responsibilities. Treatises on the evidences of Christianity were plentiful and able enough, though mistaken in their method and attitude toward the scientific spirit. But these are seen no more, except in communities still living in pioneer conditions. The whole intellectual life is abandoned to philosophy and science which have accepted the antagonism of religion and offer no

support to its aspirations and ideals. Having failed to secure argument for its fundamental doctrines and having persisted in attacking instead of accepting science, it has fallen back on a faith without facts, without intellectual power and conviction, without logic, and without a defensible belief against the overwhelming triumphs of science and philosophy. It clings despairingly to the formulas of its ancestors, to creeds that might have been true at one time in some sense, but that are true no longer. Finding itself baffled in every attempt to combat science on its own ground, instead of accepting its gospel and guidance, it goes stumbling along in blind adhesion to tradition and worn-out phrases and mumbling a ritual over the cerements of the past. It is nerveless and helpless before the triumphant march of the methods that have proved their right to regulate human conviction and expectation by the consistent investigation of the cosmic order, and hence is left desolate and forsaken, a friendless waif among the vigorous throng that crowd about the standards of science and progress. If it really understood the genius of its own history and the teaching of its own philosophy, it would long ago have accepted the leadership of science and found peace in a gospel which reconciles the passions of truth and hope, and may save us from the divorce of the intellect and the heart by proving the immortality of the soul.

It is apparent why Mr. John Morley should speak as he has done in what was quoted above. His wide experience with historical problems of a social and political character, as affected by general convic-

tions, entitles him to speak with some weight on such matters, and as science has supplanted religious authority there is no escape from the duty to submit the problems of religion to a scientific court. No other influence can now reëstablish in moral efficiency what value the belief in a future life has. I agree that the belief has suffered from frightful abuses, and that it must be judiciously restored to place and power, if it is to be useful. On this feature of its possible power I shall not dwell, as we can assume that most people recognize what value it can have, even when they admit it has been abused. The important point to understand here is the fact that the majority of those who adhere tenaciously to the belief are not amenable to argument either for or against it. Certain primary instincts determine their belief or hope in the matter, and the satisfaction that comes from the contemplation of the cosmic order in the interest of that hope makes them proof against scepticism. Their minds cannot endure the prospect of despair, and by sheer force of will they bring themselves to hope or believe, and give no reasons for it. This class do not need scientific proof of the belief, though it might give their moral action a support that hopes resting on the will cannot do. But the important thing for the world is that those who constitute its intellectual and spiritual guides shall have such assurance or probabilities for their beliefs and hopes as will increase their power in protecting moral ideals and educating the general masses into an appreciation of something more than a materialistic view of life.

If science were not the source upon which men depend for the determination of their convictions on all the larger problems of the universe, it would be less important to invoke its aid and support for human ideals. As long as men act on their convictions it does not matter what basis they have for them, except that they will have greater stability and power if they are made to rest upon a rational foundation. But when scepticism has undermined faith it is necessary that science shall assume the function of restoring some motive power as adequate as hope and as influential as history for influencing human thought and conduct. It is not that the general public should show any passionate interest in the complexities of scientific problems, but that the guides to men's thought and action should be qualified for the service demanded of them as a condition of saving the best that makes for righteousness.

The most amazing thing that the psychic researcher has to face is the indifference or contempt which the Church shows to this important inquiry. Of all the classes that ought to welcome and encourage it the religious types of mind should do so. But it too often suffices to know that science espouses a cause to invoke religious opposition. Nothing but the entire abandonment of intellectual measures for protection of its beliefs can explain its entire neglect of a method and result that are in support of the one great motive which enabled Christianity to conquer civilization. One would think that no people would rise more quickly for aid in

support of their cherished hopes than the religious classes, and that they would instinctively seize on the chance to invoke science against its own traditional opposition to religion. But it appears that religion is as blind to its interests as the materialists are to a spiritual interpretation of life. The Church is the last body of men to allow science to achieve another victory without enlisting its methods in behalf of the one reconciliation which is possible at the end of the long warfare between them. But again it seems doomed to allow the hours to pass without realizing its golden opportunity to win a triumph over its traditional enemy. The moral and religious reconstruction might be achieved amidst mutual concessions and the intellect and heart brought together in a lasting peace, the religious mind allying itself with science to make common cause against the libertinism associated with materialism. But for some reason the course of history requires even materialism to temper the extravagances of religious enthusiasm and to force on the human mind the recognition of laws that the reliance upon the supernatural tends to discourage. Materialism need not be a bugbear for any but those who do not have the right conceptions of the world's order. Caprice ought not to characterize man's conception of the divine, though it has too frequently done so. The ideals of human life require a stable system for their rational realization, and materialism stands for a fixed order and a faith in it that is quite as necessary for the best development of man as any dependence upon a capricious

intelligence can be supposed to be. It must, therefore, have its apologies. But it owes to the race some concession to moral ideals whether it can aid in their realization or not, and if the application of the method which has made physical science so successful should result in guaranteeing the hope of a future life we should not care whether we widened the conception of matter to give us an explanation or adopted another term to represent the new acquisition. But the religious mind owes it to its traditions to ally itself with that movement which has at heart the rejuvenation of the spiritual ideals of the race.

When a man like Edward B. Tylor, after all his study of primitive culture and the customs and beliefs of savage life, in his work by the same name, can use the following language regarding the belief in immortality, no one with a human interest in his veins can refuse the inquiry into its probability and importance. "The philosophic schools which from classic times onward have rejected the belief in a future existence, appear to have come back by a new road to the very starting-point which perhaps the rudest races of man never quitted. At least this seems true as regards the doctrine of future retribution, which is alike absent from the belief of classes of men at the two extremes of culture. How far the moral standard of life may be adjusted throughout the high races with reference to a life hereafter, is a problem difficult of solution, so largely do unbelievers in this second life share ethical principles which have been more or less shaped under its in-

fluence. Men who live for one world or two, have high motives of virtue in common: the noble self-respect which impels them to the life they feel worthy of them; the love of goodness for its own sake and for its immediate results; and beyond this, the desire to do good that shall survive the doer, who will not indeed be in the land of the living to see his work, but who can yet discount his expectations into some measure of present satisfaction. Yet he who believes that his thread of life will be severed once and forever by the fatal shears, well knows that he wants a purpose and a joy in life, which belongs to him who looks for a life to come. Few men feel real contentment in the expectation of vanishing out of conscious existence, henceforth, like the great Buddha, to exist only in their works. To remain incarnate in the memory of friends is something. A few great spirits may enjoy in the reverence of future ages a thousand years or so of 'subjective immortality;' though as for mankind at large, the individual's personal interest hardly extends beyond those who have lived in his time, while his own memory scarce outlives the third or fourth generation. But over and above these secular motives, the belief in immortality extends its powerful influence through life, and culminates at the last hour, when, setting aside the very evidence of their senses, the mourners smile through their tears, and say it is not death but life."

The moral value of the belief in a future life will not depend upon the mere fact of its assurance. No truth has its importance determined by the mere

fact of the truth, but by its articulation with associated facts. It is not enough that we shall have reason to be assured of a hereafter, but we require much more to give the belief an ethical influence in actual life. I may summarize the conditions of its usefulness. (1) We must have some reason to believe that it involves a moral order and the possibility of progress at least analogous to that of the present. (2) We must have some reason to believe that there is some sort of relation between the present and the future life, involving the consequences of action here. It is not necessary to have any clear or definite idea of the conditions of such a life, but only a reason to believe that it is moral in some sense of the term. The savage and the uneducated man has clear enough ideas of what such a life is or may be, but he has no evidence that his clear ideas are true. Besides, it is not possible to obtain any proper conception of a supersensible world in terms of the sensible. We can have little more than analogy for this, and in fact I should welcome a decided limitation of knowledge as to the nature and conditions of such a life. Man's duties and pleasures lie right in the present, and his only fitness for any future, whether within the limits of his present life or beyond them, is right action at the moment. Any future prospect disappoints unless it is the fruition of a right present. Any concealment that nature or Providence may practise of what is not necessary for a healthy terrestrial morality would be welcome to intelligent men, though they saw the need of extending hope beyond the immediate future of the

present existence. Finding progress and evolution here as the law of the cosmos, we might well infer that the same general law applied to a transeendental existenee and not trouble ourselves about eonditions that do not define immediate duties and pleasures. The first step, however, in our expectation of such a moral order is the eonvietion that we do exist hereafter as a faet. This has to be settled by very different eonsiderations from those which will determine the charaeter of that existence. We have not yet the data for even suspecting what that charaeter is. We have only matter bearing upon the probability that it is a faet and that the materialistic theory is inadequate to explain the phenomena at hand. There is, however, an influential ageney in the mere eonvietion that death does not end all. However imperfeet our knowledge of what the hereafter may be, the mere faet of an assured belief in some sort of existenee in another life suffiees to stimulate a faith that is hardly possible with the doubt or uneertainty of the fact. The foreeasting of the future is essential to human progress. I do not mean that we shall know all about what is to eome as we know the past, though our knowledge of the past is limited. But with the eonstancy of nature conditioning the formation and exeeution of plans for the future in all our earthly undertakings, we may say that hope is the essential attitude of an ethieal mind, and if that be so neeessary to the best life of the present, we have no moral or psyehologieal grounds to question its value for time beyond the limits of the present life. All that would be required of us

would be to establish the fact of a *post mortem* life to justify the ethical claims of hope on mankind at large.

Something of its ethical value in any form may be seen in the existing social and political situation which men may be called to observe. There has been no belief that exercised so much power upon the poor as that in a future life. The politicians, men of the world, have known this so well as to postpone the day of political judgment by it for many years. In the dissolution of Greco-Roman civilization we know what a passionate satisfaction the downtrodden and poor took in this hope. Besides giving a spiritual aspect to all life and action it taught patience and endurance in the struggles with nature as well as with the tyranny of politics. Suffering and pain had their pangs mitigated in the light of a better world when this life was gone, and the inequalities of wealth and social station could be contemplated with equanimity when these inequalities disappeared at the confines of the grave and all were reduced, as at birth, to equality again, or the faithful rewarded in another life with a happiness that fortune or grace did not bring them here. We can well imagine what an influence a gospel of this kind would have over the poor and unfortunate. If there is any other ideal possible in the world than that of material success and the physical enjoyments it brings, we have a motive for the virtues which the stoical mind preaches. Otherwise we must let loose the passions which make the struggle a bitterer one for material goods, and in that condition the spiritual life can be no compensation for the

loss of earthly pleasures, simply because it is not within the range of our hopes.

We know how history was ruled by this spiritual hope for so many centuries, and until materialism became prevalent again there was no temptation to repeat anything like the Roman distribution of corn. Charity did its work through all the centuries, but it was partly a virtue leading to individual salvation and partly the means of relieving a situation, while the hope of a life beyond the grave could cheer those who had not had the fortune to obtain an equal footing with their neighbors in this life. The laboring classes could work with patience in this condition of civilization. But the moment that the prospect of a future life was discredited these classes would not postpone the day of reward. They, too, would become infected with the economic ideal and no sacrifices to the spiritual would be made. You cannot suggest stoicism in a situation of this kind. That is the virtue of one who has a spiritual hope of some kind. But when this is wanting we are left to fight out our earthly claims with our neighbors, neither giving nor taking any quarter but that which prudence and tact may dictate for securing a remoter advantage.

I do not deny the existence of illusions in this hope as it has been held by many ages. These we have had to eradicate by a scepticism which does not always receive from the religious mind the recognition which its services deserve. In removing errors, however, we may equally remove the truth that lies in the penumbra of illusion. The consequence of that is seen in the French Revolution, when human passion

lost the controlling influence of a spiritual conception of life, and it will repeat itself for any age which leaves only an economic struggle to divide the classes. "While hollow languor and vacuity is the lot of the Upper," says Thomas Carlyle, "and want and stagnation of the Lower, and universal misery is very certain, what other thing is certain? The five unsatiated senses will remain, the sixth Sense (of Vanity); the whole *dæmonic* nature of man will remain, — hurled forth to rage blindly without rule or rein; savage itself, yet with all the tools of civilization." The "Baphometic fire-baptism" and purging which history will get in such a condition of things can be told by any one with moral sense.

I have described in idea what is at least partly true of the present age. The triumph of materialism has brought with it a decline in the belief of a future life. The Church, having lost all its battles with science and having abandoned a strenuous intellectual defence of its fundamental beliefs, has lost its power over the poor and the laboring classes. The early socialism which the brotherhood of man had tried was soon abandoned and never revived. It could subsist on the belief in a future life, but with this in the limbo of imagination and merely instinctive hopes upon which to base an unreasoning and unscientific faith it has not been able in an age of reliance upon scientific methods to sustain any means of supplying a foil to its acceptance of the social ideals of aristocracy; and the poor, who feel the need of social life and coöperation and who have no hopes of a future life to balance the loss of equality, are combining to

exact what they think is justice from those who acknowledge no brotherhood and whose principal virtues and vices are Epicurean culture and the advantages of political power. The spiritual ideal of life has gone out of the masses as well as the classes, and nothing is left but a venture on a struggle with wealth.

The ancient plebs had no political power, and even then they could almost as easily destroy society as now. But with the labor union for a church and the ballot for a political weapon, the last people in the world to redeem its spiritual ideals will be the aristocratic. We may talk about the dangers of illusions in regard to a life beyond the grave as much as we please, but these are no greater than Delmonico dinners, white neckties, and décolleté dresses. In a democratic civilization we cannot admit materialism for the intellectual and aristocratic classes and preserve a spiritual ideal for the masses. Both will be saturated with the same convictions, and in this age materialism is the saturation of economic passions with all their ramified physical pleasures. The moralist can easily predict the outcome. There is no use to say that we must educate more, as education does not supply moral ideals. It only gives them power and direction. What is needed more than anything else is some reason to believe that the order of the world is on the side of a spiritual ideal of life here and hereafter, and that reason must be based upon the same kind of evidence as that which has established the indestructibility of matter and the conservation of energy. Once convince mankind that nature values the spiritual ideal as at least equal with

the economic, and the moralist will possess a leverage of some power on the impulses that have so long been dissociated from spiritual ideals. With the brotherhood of man dismissed from its traditional place in religious life and felt only in the economic passions of the unfortunate classes, and without the corrective influence of spiritual hopes on those passions, the course of history in a democratic order is a probability that any intelligent person may see, and we shall be fortunate if we pass the crisis without a cataclysm.

I do not mean to assert or imply that a belief in immortality alone will ward off a social catastrophe. The political and economic problems have their own solution, and the spiritual theirs. But the latter is an important factor in the virtues that will mitigate the travails of the former. The mediæval period thought to apologize for its indifference to political and economic rights by leaving the future to adjust the wrongs of the poor. The day of judgment was postponed until the hereafter instead of being accepted here and now. It was so much pleasanter to be merry and to let others have the deluge. Then it was so easy to purchase one's own salvation by a confession and a little penance, still retaining liberty to sin at pleasure. But the very record of Christianity's ideals and the logic of a situation which had substituted Christianity for paganism kept alive a gospel which was often enough preached but little practised, and now that materialism has weakened the faith in another life men take up the only

part of that gospel that is left and passionately demand a larger share in the earthly paradise.

We have had to forget a future life as a condition of making the present one tolerable at all. The poor have taken the remaining half of our gospel and asked us to live up to it, and we have no means to prove their own responsibility for the inequality of which they complain. Having disqualified the spiritual hopes of the race we cannot show how economic pressure and struggle are the consequence of vices which offer so many opportunities for the exploitation of the weak. A belief in a future life may enable us to make the right estimate of man's worth in the cosmos, but it does not supply all the motives that are necessary for social justice, and hence, though it is important in the scheme of moral and political redemption, it is but the complement of the influences which make for that end. Nevertheless, this qualification of its place and functions is not an excuse for neglecting its crucial character, especially in the wake of a civilization which had so idealized its nature and has to accept the corrosive and reactionary effect of scepticism. If we could add hope to a sense of justice, we might modify the struggle for existence while we excused many of its pains and made clear the delinquencies which produce so much inequality. But as long as the spiritual graces which do not depend upon wealth and leisure obtain no prospect of realization anywhere they will not be sought in the travail of the economic struggle. It is exacting too much of human nature to expect it. Hence we need those ideals and hopes which are

equally a motive for patience and a corrective of the vices of whose consequences we complain; though, if we use them only in the interests of a personal salvation and do not use them for social betterment, — and democracy encourages an individualistic interpretation of both duty and pleasure, — we must expect the whole brunt of the struggle to be thrown upon the economic and materialistic life. Without this hope, however, the moral and spiritual forces of the world can do nothing, if they would, to temper this struggle with any idealism or justice.

When it comes to supplying the evidence for such future hopes opinions may differ. But if they do, I am sure that the fact is due to a misunderstanding of the problem and conditions affecting its solution. We have so long been accustomed to the ready and easy revelation of the future which the traditional theology has offered us, and have so neglected the lesson of complication in physical phenomena, that we are not prepared for the greater complications involved in proof of the existence of the soul and its continuance after death. A little patient study and reflection, however, ought to show that it is not easy to bridge any chasm that exists between two continents. The temptation to try it will depend, in a measure at least, upon the doubt about the other side of the chasm, and when the trial is made we must estimate its success, not by any preconceived ideas of what the other world is, but by the capacity of existing science to explain or not explain the facts. The trivialities that are apparent in apparitions and mediumistic phenomena need not vex the intelligent

man or woman who understands the difficulties attending the penetration of any mystic veil and who knows that nature always conceals as much or more of the future than it reveals. The relation of another life may be suggestively compared with the present as the relation of the present may be compared to our prenatal existence. There is little communication, and yet there is some indirectly, between our prenatal infancy and the world which is revealed by birth, which is our first death. Latent senses, and capacities lying there on the margin of another world and inadequately affected by it, but still nourished by infusions from its care, may be analogies of those supersensitive and perhaps inutile faculties which are only awaiting another dawn for their more spiritual exercise. In the meantime any light that may accidentally filter through into our normal life must take the color of its action. "Now we see through a glass darkly." The sporadic admission of outside influences is not a representation of another world, but an evidence of its existence, and when they are emanations of abnormal conditions on both sides and have to adjust their transit to mental action adapted to the physical side of our nature, we can neither expect them always to be systematic or intelligible to our sensory standards of knowledge nor regard them as reflective of our natural ideals. They attest a transcendental fact, but not the full expression of its meaning, and we have only to await the results of a larger inquiry and perhaps a better insight into the little section of evolution that comes within the range of our present knowledge to pacify

the instinct of hope while we prosecute the acquisition of truth. The measure of expectation, however, that we may indulge as to the outcome of such an inquiry is well supported in the testimony of the various men whom I quote.

Sir Oliver Lodge, as quoted by Mr. Robert J. Thompson in his little book on *Proofs of a Life after Death*, says:

"If any one cares to hear what sort of conviction has been borne in upon my mind, as a scientific man, by twenty years' familiarity with these questions which concern us, I am willing to reply as frankly as I can. I am, for all personal purposes, convinced of the persistence of human existence beyond bodily death, and though I am unable to justify that belief in full and complete manner, yet it is a belief which has been produced by scientific evidence that is based upon facts and experience."

Professor Muirhead, lecturer on Mental and Moral Science, Holloway College, England, says: "As a part of a wider philosophy, the results of psychical research seem to me to be of the greatest theoretic interest, and may even turn out to be of the greatest practical importance."

Professor G. F. Stout, of the University of St. Andrews, Glasgow, says: "On this subject, I have certainly no claim to speak as an expert. I approach it, therefore, with much diffidence, contenting myself with a brief indication of my own personal attitude. It seems to me that, after all criticisms are allowed for, the evidence is still decidedly impressive, and that it is sufficient to constitute a good case for

further investigation. But I am not convinced by it, even as regards telepathy. I am not myself clear as to the degree of my scepticism, or what evidence would be sufficient to remove it. But at least my doubt is not dogmatic denial, and I agree with Mr. Myers that there is no sufficient reason for being peculiarly sceptical concerning communications from discarnate spirits. I also agree with him that the alleged cases of such communication cannot be with any approach to probability explained away as mere instances of telepathy."

Arthur Balfour, now Prime Minister of England, in his presidential address before the Society for Psychical Research some years ago, said: "If I rightly interpret the results which these many years of labor have forced upon the members of this society and upon others not among our number who are associated by a similar spirit, it does seem to me that there is at least a strong ground for supposing that outside the world, as we have, from the point of science, been in the habit of conceiving it, there does lie a region, not open indeed to experimental observation in the same way as the more familiar regions of the material world are open to it, but still with regard to which some experimental information may be laboriously gleaned, and even if we cannot entertain any confident hope of discovering what laws these half-seen phenomena obey, at all events it will be some gain to have shown, not as a matter of speculation or conjecture, but as a matter of ascertained fact, that there are some things in Heaven and earth not hitherto dreamed of in our scientific philosophy."

Andrew Lang, than whom the English language hardly has an abler critic and sceptic, in reviewing Mr. Myers' *Human Personality and Its Survival of Bodily Death,* says: "I myself, regarding the word 'matter' and 'spirit' as mere metaphysical counters with which we pay ourselves, think (religious faith apart) that human faculty lends a fairly strong presumption in favor of the survival of human consciousness.

"To myself, after reading the evidence, it appears that a fairly strong presumption is raised in favor of a 'phantasmogenetic agency' set at work, in a vague, unconscious way, by the deceased, and I say this after considering the adverse arguments of Mr. Podmore, for example, in favor of telepathy from living minds, and all hypotheses of hoaxing, exaggerative memory, mal-observation, and so forth — not to mention the popular nonsense about 'What is the use of it?' 'Why is it permitted?' and the rest of it. 'What is the use of argon?' 'Why are cockroaches permitted?'

"To end with a confession of opinion: I entirely agree with Mr. Myers and Hegel that we, or many of us, are in something, or that something is in us, which 'does not know the bonds of time, or feel the manacles of space.'"

Sir William Crookes, the discoverer of Crookes tubes, one of the ablest physicists in England, also says: "No incident in my scientific career is more widely known than the part I took many years ago in certain psychical researches. Thirty years have passed since I published an account of experiments

tending to show that outside our scientific knowledge there exists a force exercised by intelligence differing from the ordinary intelligence common to mortals. To stop short in any research that bids fair to widen the gates of knowledge, to recoil from fear of difficulty or adverse criticism, is to bring reproach on science. There is nothing for the investigator to do but to go straight on, 'to explore up and down, inch by inch, with the taper of reason; to follow the light wherever it may lead, even should it at times resemble a will-o'-the-wisp.'"

Dr. Cesare Lombroso, the physiologist and criminologist, says: "There is a great probability now given us through psychical and spiritistic researches, that there is a continued existence of the soul after death, preserving a weak identity, to which the persistent soul can add new life and growth from the surrounding media."

Mr. Huxley, whose sceptical tendency no one will deny, says: "In my judgment, the actuality of this spiritual world — the value of the evidence for its objective existence and its influence upon the course of things — are matters which lie as much within the province of science as any other question about the existence and powers of the various forms of living and conscious activity."

There is no good reason in this age for asking what utility any such belief as immortality may have. No one can easily defend the inutility of any truth the human mind is capable of discovering. Human nature may abuse all its utilities, but this is not to

deny their value for the rational man. Besides, if the facts force us to admit the truth of anything, we cannot present scepticism of its utility as an argument against its truth. That resource is the last refuge of a defeated philosophy, and comes very well from those who do not feel the struggle for existence against them and who are able to shift the burdens and sorrows of life upon other shoulders. Besides, it is usually a reflection of the attempt to save the moral ideals created by another belief when it has perished. We do not become stoical regarding a future life until we abandon it and try to save the ideals based on it. We may find that the generation that follows will not have that strenuous warfare to fight, but surrender at once to the contentment of present passions and their material ends. I shall not dispute that many evils have been associated with the form which the belief took in many minds. But this same qualification can be made of any belief, physical, ethical, political, or religious. The point is not to deny the value of all hope, but to give such hopes as facts may prove we have a right to hold, that rational form and color which will make them as balanced a motive for conduct as any earthly object may have. When any truth leads to evil results we concentrate our efforts to qualify it, not to deny it. We must remember that the question has always been put by the best men, and it will take the best to answer it. For more than a century Heine's terrible query and answer have represented the prevailing sentiment of intelligent men.

"Sagt mir, was bedeutet der Mensch?
Woher ist er kommen? Wo geht er hin?
Wer wohnt dort oben auf goldenen Sternen?

"Es murmeln die Wogen ihr ew'ges Gemurmel,
Es wehet der Wind, es fliehen die Wolken,
Es blinken die Sterne, gleichgiltig und kalt,
Und ein Narr wartet auf Antwort."

"Oh, tell me now what meaning has man?
Or whence he comes, and whither he goes?
Who dwells beyond upon the golden stars?

"The waves still murmur their eternal song,
The winds sigh low, the clouds pass by,
And twinkle the stars indifferent and cold,
And only a fool awaits an answer."

The serious interrogation of nature promises to give an answer to the eternal question, and he will be a fool who does not heed it, though he must be wise to avoid any abuses to which his knowledge may expose him. Humanity and pity that would share with others the accidents of sorrow will always demand, angrily perhaps, some hope of redemption, not for self, but for those victims of sin and misfortune whose share in the world's unpleasant work has been larger than the more successful. We who have our livings guaranteed and who have aristocratic society for our enjoyment may well be indifferent to the hope of a future existence; for we have an intellectual and social life that serves as a good substitute for hope. But "the dull millions that toil foredone at the wheel of labor" and have no rest

or culture, which are the priceless endowments of those who directly or indirectly exploit them, must always invite the sympathy of the humane; and when no physical help is possible, the hope of another life, "where the wicked cease from troubling and the weary are at rest," may temper one's moralities to the harsh treatment of nature, and mollify the passionate cry of injustice. We must not forget, however, the dangers of such a consolation. It may lead to a sickly resignation and the loss of that courage which is nobler than any wincing complaints against the afflictions of the world. Nevertheless, it will be something for the best minds and wills to feel assured that all the influences which hope can give in the achievements of earthly ends may extend their beneficence to a larger field of expectation, and if science can do thus as much for the future as evolution has done for the past we can read Heine's poetic indictment with more composure, and expect all noble ideals to secure from the proof of a future life an inspiration which "breaks out of the circumambient eternity to color with its own hues man's little islet of time."

THE END.

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