

Phénomènes psychiques au moment de la mort

[Psychic Phenomena at the Moment of Death]

(1923)

by Ernesto Bozzano (1862–1943), Italian psychical
researcher, Genoa

Translation by Scott Weisman



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Upright reason dictates that the recipients of the good, of whatever type and level of beneficence it may be, must show gratitude and blessing to the beneficent person in every way possible, commensurate with the value of the beneficence. And one who has benefited all the people of the world — for example, one who invented a new instrument for the good of the world, or a good book — it is fitting for every discerning person, out of the obligation of love of fellow beings, to at least purchase it, so that the man will profit and his heart will be encouraged thereby to invent yet more good instruments in the world. And similarly, all other wise-hearted people will likewise strive and exert themselves to invent good things and instruments needed for the repair of the world and its perfection.

And therefore, whoever says: "What do I need this new instrument for?" — he does not act well towards the world. For if not for the man who invented it, where would you be? And what would your city do? And more than this, if the man did not exert himself, what would the world do?

— R. Pinchas Eliyahu Hurwitz, *Sefer HaBris HaShalem* (1797)

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ArsAstronomica@protonmail.com

A NOTE ON THE WORK

Ernesto Bozzano's *Phénomènes psychiques au moment de la mort* is a methodical case-collection study of phenomena reported at and around the moment of dying. Bozzano assembles 110 cases drawn from the published spiritist and psychical-research literature, classifies them by type, and argues from the classification toward a single conclusion: that consciousness survives the death of the body as an objective fact. The categories include apparitions of the dead perceived by the dying, deathbed visions witnessed by bystanders as well as by the dying person, and — the portion of the book that is least paralleled elsewhere in the literature — *transcendental music*, sounds and music reported at a deathbed by those present.

A NOTE ON THE TRANSLATION PROCESS

This translation was produced with the translation-pipeline. See the linked repository for details on the process.

A note on the references. A scriptural or bibliographic reference given in brackets or parentheses is, in most cases, an **editorial identification of an allusion rather than a citation printed in the source**. Books of this kind quote and weave scripture constantly without naming it, and the identification is supplied here as a convenience to the reader. Where the source does print a reference of its own, it is given as printed. **An identified allusion is not evidence that the author cited that passage** — look at the original before resting an argument on one.

This text is the product of a highly refined automated translation process. It has undergone only cursory human review and should not be treated as an authoritative or scholarly rendering. It is offered solely as a reference and reading aid — a way to make an otherwise inaccessible work approachable — and any passage of real consequence should be checked against the original source.

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Translated with the assistance of Claude. The translator thanks the Anthropic team for making this work possible.

Notation and abbreviations

A few conventions have been applied uniformly throughout this translation, so that one quantity is always written one way. They change how a value is *written*, never what it is; where the printed source and this translation differ in notation, the source's own form is recorded in the editorial apparatus.

Numerals are Arabic, even where the source sets Roman ones. Roman numerals are kept only in headings, running headers and signatures, which are transcribed as printed.

Dates are given as year, month, day — *1572 November 11*. Dates are Julian, as the source gives them, and have not been converted to the Gregorian calendar.

Times are written with raised unit letters: 7^h 36^m 12^s for seven hours, thirty-six minutes and twelve seconds. An interval longer than a day carries a raised d — 3^d 7^h . The degree and minute signs below are never used for time.

Angles are written with the conventional signs — 23° $27'$ $30''$. Early modern astronomy divides the degree sexagesimally and often runs to places for which modern writing has no common symbol; the orders used in this book are:

sign	order	the source's term
$^\circ$	degrees	<i>partes, gradus</i>

Where a table in the source spreads one quantity across separate columns for degrees, minutes and seconds, those columns have been joined into a single column and the value written whole. Where a value runs to thirds and beyond, the columns are kept, since there the columns are the notation.

Foreword

Under the general title above, this book brings together three important monographs by the celebrated Italian psychical researcher [*psychiste*] Mr. Ernesto Bozzano.

Mr. Bozzano's name is universally known to everyone with an interest in psychical, metapsychical [*métapsychiques*] and spiritist questions.

A member of the Committee of the Institut Métapsychique International [International Metapsychical Institute], Mr. Bozzano has already had several of his works translated into French. He also writes for several periodicals, notably the *Revue Spirite* [Spiritist Review], to which he is one of the most regular and most highly valued contributors.

Gifted with a precise scientific mind and rigorous logic, the Italian master grounds his rigorous demonstration of spiritist manifestations in facts.

B. P. S.

In every age and among every people, it has been observed that during the supreme crisis of death the human mind fairly often shows signs of extraordinary insight and foresight, or becomes subject to perceptions of a supernormal [*supra normale*] nature — perceptions shared, fairly frequently, by other people, whether present or at a distance.

The representatives of official science, and those engaged in the new metapsychical research, have endeavoured to examine these deeply interesting manifestations of the pre-agonal [*préagonique*] period by the experimental method. If they easily succeeded in bringing some of them within the circle of the established laws of psycho-physiology, it certainly cannot be claimed that they succeeded with all of them. The phenomena in question seem, in fact, infinitely more complex than could have been suspected. Their immense range extends from simple cases of hypermnesia and paramnesia to cases of telepathic action or perception, and from cases of lucidity and telesthesia [*télesthésie*] to cases of precognition and retrocognition. On top of all this come sensational episodes of ecstatic visions, of "panoramic" visions, of symbolic visions, and finally the very impressive episodes in which phantoms of the deceased are perceived.

These last are by far the most frequent — so much so that popular experience has drawn from them one of its many proverbial generalizations. Any woman of the common people will tell you that when a sick person "talks with his dead", there is no longer any hope of recovery. Ninety-nine times out of a hundred, this is indeed so.

Since so vast a theme cannot be developed in a single monograph, I propose to confine myself exclusively to the phenomena of apparitions of the deceased at the deathbed.

These are the phenomena that have most particularly held the attention of certain eminent scientists, who ended by concluding that all these facts should be classed among those belonging to the highly varied category of subjective hallucinations. This inference was, on the whole, reasonable. Pre-agonal conditions are known to predispose to every form of hallucinatory

sensation and perception, and it cannot be claimed that the visions in question differ in principle from the others. It is no less true, however, that analysis of these phenomena reveals here and there some obscure zones, made up of circumstances or situations embarrassing and suggestive enough that one must recognize that the subject deserves further examination — and a clear idea of it can be formed only by extending the investigation to a sufficient number of cases.

That is why I have decided to undertake the present classification.

I wish to point out, however, that in publishing the present classification I by no means intend to prove or illustrate any thesis whatever. I wish only to recall incidents which, taken in isolation, have no more than a limited scientific value, but which take on a special value when considered together with the other groups of metapsychical phenomena, all of which converge toward the scientific demonstration of survival.

That said, I turn without further ado to the account of the cases.

Cases in which the apparitions of the deceased are perceived by the dying person alone, and relate to persons whose death he knew of.

These are the most frequent forms of manifestation in the case material in question; they are also [?] the least interesting from the scientific point of view. Consider the very intense emotional state in which a dying person who remains conscious of himself probably finds himself; consider, as a consequence, the hyperaesthesia of the cortical centres of ideation and the more or less morbid conditions under which they function; consider, finally, the inevitable direction of a dying person's thoughts, which can only turn with supreme anguish toward the loved ones who are far away and toward those who have gone before him to the grave. It is easy to see that all this must very frequently give rise to phenomena of subjective hallucination.

Nevertheless, the methods of scientific research oblige us to note that in cases of apparitions of the deceased at the deathbed we meet with a circumstance that the hallucinatory hypothesis cannot easily explain. It is this: if thoughts ardently turned toward loved ones were the determining cause of the phenomena in question, then the dying person, instead of experiencing only hallucinatory forms representing the deceased — sometimes even deceased persons whom the sick man had forgotten — ought to be subject still more often to hallucinatory forms presenting to him living persons to whom he is deeply attached. And this does not happen at all. On the contrary, we find that there are no examples of a dying person who perceives supposed phantoms of the living, or speaks to them, in the way that such visions and such conversations occur with phantoms of the deceased. Some cases are indeed known of dying persons who had visions of phantoms believed to be those of living people; but in these cases it was invariably found afterwards that the persons in question had in fact died a short time before, although none of those present, nor the sick person himself, knew of it. It must be acknowledged that these considerations carry high inductive value in favour of the spiritist interpretation of the facts,

although an experimental demonstration that this explanation is legitimate is very difficult, because of the very nature of the facts concerned. In any case, these considerations help to bring out more clearly the desirability of a fresh and more attentive analysis of the cases we are dealing with.

I now proceed to set out a number of examples relating to each of the different ways in which the cases that fall within this first category manifest themselves.

Case 1. — The life of the Rev. Dwight L. Moody, an ardent evangelist in the United States, written by his son (p. 485), contains the following account of his last moments:

He was suddenly heard to murmur: "The earth is receding; heaven is opening before me; I have passed beyond its limits; God is waiting for me. Do not call me back; all this is beautiful; it is like a vision of ecstasy. If this is death, how sweet it is!..." His face came alive again, and with an expression of joyful rapture: "Dwight! Irène! I see the children" (he was alluding to two of his grandchildren who had died). Then, turning to his wife, he said to her: "You have always been a good companion to me." After these words he lost consciousness.

Case II. — Professor A. Pastore, of the Royal Lycée of Genoa, relates the following about himself in an interesting article published in the *Fanfulla della Domenica* [Sunday Fanfulla], 1887, no. 36:

I went through a very serious illness. During the crisis, when I had completely lost awareness of physical pain, the power of imagination had grown extraordinarily in me, and I saw clearly, in a very distinct confusion (two words that seem irreconcilable, and yet are the only ones that can convey my thought), myself as a child, as a young man, in my mature years, at the various stages of my existence: a dream, but a stronger dream, more intense, more alive. And in that immense, blue, luminous space my mother came to meet me — my mother, who had died four years before. It is an inexpressible impression. Since then, reading the *Phaedo*, I have understood Socrates better.

Case III. — Mr. Hudson Tuttle speaks as follows of another case that came to his knowledge:

A very moving episode took place some years ago in the city of Hartford. The man who told me of it was so convinced of the supernormal nature of what he had seen that the event had stayed sharply engraved in his memory. He is still living, in one of the Western states; he is a practical, down-to-earth man — the last person to let himself drift into daydreams. In the case in question, he was keeping watch at the bedside of a dying man, a typesetter by trade. For about half an hour the dying man had been fading little by little. His breathing, more and more laboured,

had become very slow and very difficult. At last the moment came when the watcher thought he was dead. Suddenly his eyelids opened again, animated by an expression of great surprise, as if he were recognizing someone; his face lit up with rapturous joy, and he cried out: "You, you, my mother." And he fell back dead on his pillow. "No one will ever be able to persuade me," said the man who reported this episode, "that this man did not really see his mother before him."

(Hudson Tuttle, *The Arcana of Spiritualism* [recte: *Spiritualism*], p. 167.)

Case IV. — Mr. Alfred Smedley, on pages 50–51 of his book *Some Reminiscences*, describes his wife's last moments as follows:

A few moments before her death her eyes fixed on something that seemed to fill them with a keen and pleasant surprise, and she said: "Why! Here is my sister Charlotte; here are my mother, my father, my brother Jean, my sister Marie! Now they are bringing Bessy Heap to me as well! They are all here. Oh, how beautiful it is, how beautiful! Don't you see them?" "No, my dear," I answered, "and I am very sorry that I don't." "So you can't see them?" the sick woman repeated in surprise. "But they are all here; they have come to take me away with them. Part of our family has already crossed the great sea, and soon we shall all be together again in the new heavenly home." I will add here that Bessy Heap had been a very faithful servant, deeply devoted to our family, and that she had always had a special affection for my wife.

After this ecstatic vision the sick woman lay for some time as if exhausted; then at last, turning her gaze fixedly toward heaven and raising her arms, she died.

Around 1887, when I was living in a town in California, I was called to the bedside of a friend to whom I was deeply attached, and who was at death's door from a disease of the chest. Everyone knew that this pure and noble woman, this exemplary mother, was doomed to die very soon. In the end she realized it too, and then wished to prepare herself for the great moment. She had her children brought to her bedside and kissed them one after another, and then sent them away. Her husband came last, to give her his final farewell and receive hers. He found her in full possession of her mental faculties. She began by saying: "Newton (that was her husband's name)... don't cry, for I am not suffering at all, and my soul is ready and at peace. I have loved you on earth; I shall love you still after I am gone. I mean to come to you, if I can; if I cannot, I shall watch over you and over my children from heaven until you come. Now my keenest wish is to go... I see several shades moving about around us... all dressed in white... I hear a delightful melody... Oh! here is my Sadie! She is near me, and knows perfectly well

who I am." (Sadie was a little child she had lost ten years before.) "Sissy," her husband said to her, "my Sissy, can't you see that you are dreaming?" "Ah, my dear," the sick woman answered, "why did you call me back? Now it will be harder for me to go. I felt so happy in the beyond; it was so delightful, so beautiful!" After about three minutes the dying woman added: "I am going again, and this time I shall not come back, even if you call me."

This scene lasted eight minutes. It was plain that the dying woman had full sight of both worlds at the same time, for she spoke of the figures moving around her in the beyond, and at the same time she was speaking to the mortals in this world... I have never been present at a more impressive or more solemn death.

(*Light*, 1903, p. 167.)

It was 4 o'clock, and the light of dawn, which he had been anxiously waiting for, was beginning to filter through the shutters. I bent over him and saw that his face was calm and his gaze clear. The poor sick man looked at me and, pressing my hand between his own, said: "You have been a good friend to me, doctor. You have not left me." Then something happened that I shall not forget to my last day — something my pen is powerless to describe. I can put it no other way than to say that, while he appeared to keep his reason entirely, he was carried into the beyond; and although I am not able to explain the thing properly to myself, I am absolutely convinced that he had entered the spirit world. For, raising his voice far more than he had done during his illness, he cried out: "There is my mother! Have you come here to see me, Mama? No, no — it is I who will come to you. Wait a moment, Mother; I am almost free; I can join you. Wait a moment." His face wore an expression of inexpressible happiness. The way he spoke made an impression on me such as I had never felt before that day. He saw his mother and he spoke to her: I am as firmly convinced of it as I am that I am sitting here at this moment.

In order to fix firmly in my memory what had been the most extraordinary event I had ever witnessed, I at once wrote down, word for word, what I had just heard... It was the most beautiful death I have ever witnessed.

(*Light*, 1903, p. 418.)

Case VII. — I find this one in the *Journal of the American Society* [recte: *Society*] for *Psychical Research* (1913, page 603); it represents the simplest form in which these phenomena appear. Mr. Rud. C. Gittermann, a member of the English S. P. R., writes to Professor Hyslop:

Professor Hyslop remarks:

The interest of this case lies in its being associated with a state of mind that ought not, rationally, to give rise to an incident of this kind. While religious habits of mind may be invoked to explain the visions that have occurred in certain cases, an irreligious state of mind, as in this case, ought not reasonably to produce such a vision. In any event, this circumstance does not in itself yet count as proof, since in the case in question there are no suggestive incidents apart from the correct use of the form of address "Papa".

Case VIII. — Mr. S. Bennett communicates to Professor Hyslop this further episode, which I likewise take from the *Journal of the A. S. P. R.* (1918, page 607):

Mr. G. Hall Tench died of a carcinoma in 1902, after years of great suffering borne with stoicism... During the last weeks I watched over him constantly. Despite the terrible pain that racked him, he always refused to take narcotics or stimulants, and to those who urged him to do so he would say: "I have always lived as a true Hall Tench, and I mean to die all of a piece."

On the night the end came, he woke his son and asked him to gather the family, since his hour had come. He spoke to all of them in the most rational and lucid way; and when his brother finally arrived, he still said to him: "Goodbye, Will; I am going away." Then he closed his eyes. His family thought the end had come, but after a short interval he opened his eyes again, raised his head, looked upward, toward the foot of the bed, with an expression of keen interest, and said in a very clear voice: "Why! But they are people like us!" And at once he died...

Tench was not a religious man, although a Methodist minister attended him to the end. He was, on the other hand, a man of high moral standards, rigidly honest in every part of his life; he was also endowed with great firmness and courage, as he proved by refusing to have his sufferings eased at the expense of his awareness. He was not a highly educated man, nor a keen reader; but I have no doubt at all that he had reflected long on the destiny that awaited him, and very probably his head will have been filled with the usual images of winged angels and angelic harps. So nothing could be more likely than that, at the last moment, he should have expressed his surprise on seeing that the deceased who had come to welcome him looked like "people like us".

Case IX. — The following episode, taken from the *Journal of the S. A. P. R.* [recte: *A. S. P. R.*] (1918, page 623), was communicated to Professor Hyslop by Dr. E. H. Pratt:

My sister Hattie was struck down by an attack of malignant diphtheria while she was away at school at the Carroll Seminary. She was at once brought home to be placed in the care of our father, whose efforts unfortunately did not succeed in saving her. After a few

days of extreme suffering, her beautiful soul took flight toward the shore that seems to us so dark and impenetrable in its measureless immensity. What happened at her deathbed was so wonderful, so real and so impressive that, although I was only ten years old at the time, the whole panorama of the scene remains imprinted on my memory as though it were yesterday.

Her bed stood in the middle of the room, and my mother, my father, my other sister and a few friends were gathered around it, anxiously watching the dear face of the dying girl, where the light of life was slowly going out and the pallor of death was deepening. Poor Hattie was slipping away slowly, in perfect calm and apparently without suffering. Although her throat was so obstructed by the diphtheritic membranes that her voice was very weak, her mind seemed clearer and more rational than ever.

She knew she was about to die, and was telling her mother her last wishes about the small personal belongings to be given to her friends as keepsakes, when all at once she raised her eyes to the ceiling, toward the farthest corner of the room, and looked with close attention, as if listening to someone speak. Then she gave a little nod of assent and said: "Yes, Grandma, I'm coming, I'm coming; wait just one moment, please." My father asked: "Hattie, do you see your grandmother?" She seemed surprised at the question and answered promptly: "But Papa, can't you see her, then? She's there, waiting for me." As she said this, she pointed toward the corner she had been looking at. Then, turning back to her mother, she finished dictating her wishes about the little treasures to be given to her friends. After that she turned again, listening, toward her grandmother, who was apparently urging her to come without further delay, and said a last goodbye to everyone. Her voice was very weak, but the gaze she turned on each of us in turn was full of intelligence and life. Finally she turned one last time toward the corner of the vision and, in a thread of a voice that could barely be made out, said: "Now I am ready, Grandma." And, still looking in that direction, without struggle and without suffering, she passed away.

...Her grandmother had died a few years before, and in life the two had been bound to each other by a deep mutual affection. Hattie's recognition was so real in every detail that it does not seem possible to us to explain it otherwise than by admitting that the grandmother was actually present, in a form identical to the one she had in life. In short, the episode was authentic, indisputable, real. — (Signed: Dr. E. Pratt.)

Case X. — Rev. H. Harbough, in his book *Heavenly Recognition* [recte: *Recognition*], relates the following:

In a family I know, a sweet and affectionate little girl had the misfortune to lose her mother at too tender an age for her mother's features to remain imprinted on her memory... This gentle, good, devout child was the idol of the grieving family; but she was a frail flower, and she soon began to show signs of wilting before her time. Sometimes, while she was playing on the lap of the lady who had taken her mother's place, she would put her thin arms around the lady's neck and say: "Now tell me about Mama!" And when the story, told so many times, had been told to her once again, she would ask softly: "Carry me into the drawing room, because I want to see Mama." The request was always granted, and the child would lie there like that for hours, gazing at her mother's portrait. At last the final hour came; family and friends gathered around the dying little girl. The dew of death was already settling on this flower, and as life ebbed away the poor little body was shaken by spasmodic convulsions. "Do you know me, my angel?" her father's voice murmured in her ear through his tears; but no answer came. Suddenly that pale little face seemed to come alive under an influence from paradise. Her eyes opened wide and radiant; her thin little arms reached upward in a last impulsive effort; her gaze came to rest on the indefinite distance, as if it were piercing the beyond; and her lips uttered only one word — "Mother!" — in a tone of surprise, of joy, of rapture. And with that last cry the child passed onto the lap of her mother, who was waiting for her.

The minister who witnessed the blessedness of this departure could not help saying: "If until now I had not believed in the help our departed give at the deathbed, I could no longer doubt it now."

(Quoted by Robert Pike in his book *Life's Borderland and Beyond*, pages 11 and 12.)

Case XI. — This further episode came to light as a result of the publication of my first monograph on the class of cases we are dealing with here. Mrs. Le Normand des Varennes wrote in the following terms to the editor of the *Revue du Monde Invisible* [Review of the Invisible World], Monsignor Méric (July 1906):

Mr. Ernest Bozzano's article on apparitions of the deceased at the deathbed interested me all the more because I myself witnessed a similar episode...

We had lost one of our sons to infectious typhus. I had gone to Paris to nurse him, and three days later I brought back his body. I had left my husband suffering from a stomach complaint of several years' standing. After the death of our Paul, each attack of the illness left him weaker; he declined rapidly, bearing his atrocious sufferings with admirable courage and resignation... Soon he could no longer leave his bed, and it was no longer possible for me to have

any illusions about his condition... He received the Sacraments in full consciousness and asked to be brought a few flowers from the chrysanthemums he had planted on his son's grave. During the following night my daughter came to take my place at her father's bedside; but at about five o'clock she called me back: the patient was getting rapidly worse, and he seemed happy to see me again. I sat down beside the bed and took one of his hands in mine. "Now you'll stay, won't you?" he said, "and you won't go away until..." He hesitated to say the fatal word. "I won't leave you again," I answered. "Thank you," he murmured.

After that, we all stayed silent.

He had probably lost the use of his voice and could no longer feel the touch of my hands, since, to make sure I was there, he would murmur from time to time: "Stroke me! Stroke me!" I would gently rub that poor icy hand, and his face would take on a calmer expression.

Suddenly we saw him stretch out his free hand and make the gesture of clasping another, murmuring: "Yes, yes, my Paul." "So you see Paul?" I asked. "Why, yes, of course I see him," he answered, almost surprised at the question. We all had the same thought: Paul has come to be with him and help him die.

We were certainly thinking of another deathbed, at which I had been present, alone, eighteen months before; but I do not believe that any of us had the idea of a tangible intervention by our dear departed one. So it could not have been a matter of involuntary thought-transmission.

Several times my poor husband repeated the gesture of shaking hands with an invisible being; after which, without any spasm, his soul breathed itself out of his body in a little sigh, and a supreme serenity settled on his face.

Case XI. — Dr. W. C., of Seranyn, in his work *Contribution à l'Étude [recte: Étude] de certaines facultés cérébrales méconnues* [Contribution to the Study of Certain Unrecognised Cerebral Faculties], relates the following incident, which he observed personally in the course of his long medical career:

Jean Vitalis was a robust man, stout, of sanguine constitution, married, without children, and in perfect health. He must have been 39 years old when he was suddenly taken with a violent fever and pains in the joints. I was his doctor, and when I saw him, the symptoms he presented were those of acute articular rheumatism... On the morning of the sixteenth day I was surprised to find Jean Vitalis fully dressed, sitting on his bed and smiling, the swelling entirely gone from his feet and hands, and without the slightest trace of fever.

The day before, I had left him in a sorry state. The joints of the shoulder, elbow, hands, knee and feet were swollen and painful. He had a high fever, and I could never have foreseen that I would find him so fresh and fit.

Very calmly, he told me that he attributed his sudden recovery to a vision he had had during the night. He claimed that his father, who had died some years before, had appeared to him.

This is roughly what he told me:

"My father came to visit me last night. He came into my room through that window, the one that looks onto the garden. First he looked at me closely from a distance; then he came up to me and touched me all over to take away my pains and my fever; then he told me that I was going to die this evening, at nine o'clock precisely. As he was leaving, he added that he hoped I would prepare myself for this death like a good Catholic. I have sent for my confessor, who will be here soon; I am going to make my confession and take communion, and then I shall have extreme unction administered to me. Thank you very much for the care you have given me; my death will not be due to any failing whatever on your part. It is my father who wishes it; no doubt he needs me. He will come back for me at nine o'clock this evening."

All this was said very calmly, with a smiling face and a real expression of contentment, and happiness shone in his features.

"You have had a dream, a hallucination," I told him, "and I am astonished that you believe in it."

"No, no," he told me, "I was wide awake; it was not a dream. My father really came. I saw him clearly, I heard him clearly; he looked fully alive."

"My father cannot have deceived me. I am certain that I am going to die this evening, at the hour he told me."

His pulse was full, calm and regular, his temperature normal. Nothing suggested that I was dealing with a seriously ill patient.

Nevertheless, I warned the family that deaths sometimes occurred in cases of cerebral rheumatism, and Dr. R..., an excellent old practitioner, was called in for a consultation.

In front of the patient, Dr. R... made all sorts of jokes about his hallucination and his coming death; but privately, before the assembled family, he said that the brain was affected and that in that case the prognosis was grave.

"The patient's calm," he added, "is strange and unusual. His belief in the objectivity of his vision and in his approaching death is surprising. Ordinarily people are afraid of death; he does not seem to care about it — on the contrary, he seems happy and content

to die. Even so, I can assure you that he does not look like a man who is going to die this evening; and as for fixing the moment of his death in advance, that is a farce."

I came back at about noon to see my patient, who interested me keenly. I found him on his feet, pacing up and down the bedroom with a firm step, without the slightest sign of weakness or pain.

"Ah!" he said to me, "I was waiting for you. Now that I have made my confession and taken communion, may I eat something? I am terribly hungry, but I did not want to take anything without your permission."

Since he had not the slightest fever and showed every appearance of a man in perfect health, I allowed him to eat a steak with potatoes. I came back at about eight in the evening. I wanted to be with the patient to see what he would do when nine o'clock came.

He was still cheerful; he took part in the conversation with spirit and good sense. All the members of his family were gathered in the room. People were chatting and laughing. His confessor, who was there, told me that he had had to give in to the patient's repeated entreaties and had just administered the sacrament of extreme unction to him.

"I did not want to cross him," he added; "he insisted so much. Besides, it is a sacrament that can be administered more than once." There was a clock in the room, and Jean, whom I did not let out of my sight, glanced at it anxiously from time to time.

When the clock came to show one minute to nine, and while everyone went on laughing and chatting, he got up from the sofa on which he was sitting and said quietly:

"The hour has come."

He embraced his wife, his brothers and his sisters, then jumped onto his bed with great agility. He sat down and arranged the cushions; then, like an actor bowing to the audience, he bent his head several times, saying: "Goodbye! Goodbye!" He stretched out without haste and moved no more.

I went slowly up to him, convinced that he was feigning death. To my great surprise he was dead — without anguish, without a death rattle, without a sigh. He had died a death such as I have never seen.

At first it was hoped that this was only a prolonged fainting fit, a catalepsy; the burial was put off for a long time, but in the end the evidence had to be accepted, in the face of the rigidity of the body and the signs of decomposition that followed.

Case XIII. — I take this from *Light* (1915 page 502). Mrs. C. -J. Chambers, a volunteer nurse, relates the following incident:

The following episode, of a dying child who sees and recognises his dead father, came to my knowledge only a few weeks ago, while I was on duty at the County Hospital.

She had half an hour free and had come to have a cup of tea with me. We talked about various interesting cases in our care, and at one point I asked:

"How is little Brown?"

My friend shook her head. Tommy Brown was a boy of 12 on whom a serious operation had been performed in the hope of saving him; but his poor, exhausted little body had proved unable to withstand the ordeal. The boy belonged to a large and very poor family, in which the mother had found it impossible to solve the problem of making a living. At just the age when the child should have been well fed so that he could grow, he seldom knew what it was not to be hungry; more often than not he had to go to bed with nothing to eat. In these circumstances his vitality had proved too weak to withstand a surgical operation. Instead of improving, he got rapidly worse, in spite of the constant care and kind attention of the doctors and nurses.

"I don't think," my friend went on, "that he can last until tomorrow... Two years ago, on this very date, his father died in the bed opposite the one his Tommy is lying in now."

And after a pause my friend added:

"Poor child! Several times already I have thought he was dead; but as soon as I give the injection the doctor ordered, he comes back to life. When he comes round, he gives a start, gasps, opens his eyes and at once stares fixedly at the bed opposite. The other night, while his mother was sitting up with him, he said: 'Mummy, Daddy's there!'"

The mother looked in the direction the child pointed to, but she saw only the empty bed and the white wall.

"No, my little one, there's nobody there," the poor woman answered, stroking her child.

"Yes he is, he's there. Can't you see, by that bed?"

And again he pointed to the bed in which his father had died.

"Mummy, do go and say hello to him and talk to him."

Then the mother asked:

"What is your father doing, then, my child?"

"He's looking at you." And shortly afterwards: "Now it's me he's looking at; now he's making signs to me with his hand; he wants me to go with him." As he said this he feebly tried to get up; we held him back, trying to calm him.

Once, thinking the little patient could not hear, the mother said to us in a low voice: "His father died two years ago." But Tommy heard and at once replied: "Oh no, that can't be; he's there beside the bed, making a sign to me with his hand. Do look at him, all of you; he's there, calling me..." As he spoke these words he lost consciousness... At 5 o'clock in the morning, poor little Tommy had answered his daddy's call.

Case XIV. — The following case shows a circumstance of scientific interest: the dying person sees phantoms of the deceased whom he does not know, though they were known to those around him. This rules out the hypothesis of autosuggestion, but not, however, that of possible suggestion from those present.

I take the case from the *Journal of the American S. P. R.* (1907, p 47). The name of the reporter, who is known to Mr. Hyslop, is not disclosed:

This evening (1906 May 14) I went to see a lady whose son, a child of 9, died a fortnight ago. He had been operated on for appendicitis two or three years before, and the operation had brought on peritonitis, from which he had nevertheless recovered. But he fell ill again and had to be taken to hospital for a further operation. When he came round from the anaesthetics he was fully conscious and recognised his parents, the doctor and the nurse. All the same, he had a presentiment that he would die, and he asked his mother to hold his hand until he had gone. I should add that after the operation he had been given stimulants, which had probably made his mind very active.

Looking upwards, he said: "Mama, don't you see my little sister up there!"

"No, darling; where do you see her?"

"Here; she's looking at me."

Then, to calm him, the mother assured him that she could see her. Some time later the child smiled again and said:

"Now here's Mrs. C... coming to me too." (She was a lady he had been very fond of, who had died two years before.) "She's smiling and calling me."

And after a few brief moments: "Here comes Roy too. I'm going with them, but I don't want to leave you, Mama, and you'll come to me soon, won't you? Open the door and ask them to come in. They're outside, waiting." As he said this, he died.

I was forgetting the most important vision: that of the grandmother. While his mother was holding his hand, he said: "Mama, you're getting smaller and smaller; are you still holding my hand? Grandmother is here with me, and she's much bigger and stronger than you, isn't she? Her hand is much bigger than yours, too."

It must not be forgotten that the child was 9 years old. Did he, then, really see the spirits he described and recognised? Or were the visions the result of the cerebral hyperaesthesia brought on by the medicines he had been given?

The child's mother confirms the foregoing; and an inquiry made into the matter shows that the child had never known his grandmother, who died four years before he was born. Roy was the name of a little friend of his who had died a year before.

I said at the outset that in this case the hypothesis of autosuggestion was ruled out by the fact that the patient had seen phantoms unknown to him, but that the hypothesis of possible suggestion from those present could not be ruled out. In saying so I am making a concession due to the methods of scientific inquiry, for it seems utterly improbable that those present should have turned their thoughts to the child's grandmother, who had died twenty years before.

Case XV. — In the three cases that follow, the dying have a vision of spirit entities who are not those of their own dead — a fairly rare circumstance in the category of visions we are dealing with. Needless to say, from the standpoint of the hallucinatory hypothesis the fact would fall within the natural order of such events; from the standpoint of the spiritist hypothesis, these would be "guardian spirits", attached to each of us, who would manifest themselves at the deathbed on such occasions. I take this first example from *Light* (1907, page 118). Dr. G. J. Grote relates the following:

I had a patient named D..., a former inspector of finance, who died from the effects of an engorgement of the liver. My brother was his close friend and was summoned to his bedside by telegram; he stayed there until the death of D..., which came a few hours later. Another friend of the patient was also present, a certain Mr. R..., likewise a finance officer, who was surprised to hear his dying superior ask him to question him on how to measure the contents of a barrel of beer, etc., etc. He did as he was asked, and the dying man, after answering, asked whether he had done it correctly. "Quite correctly," answered Mr. R.... Then the dying man went on: "The reason I asked you to put questions to me is that I wanted to convince you that I am in full possession of all my mental faculties and am in no way hallucinating. Now I must tell you in confidence that I see in the room, with my wife and you two, other spiritual forms whom I do not know, but who have certainly come here for some purpose. I do not know what that purpose is, but I want you to know that the spiritual world is not a hypothesis; it is a real fact." Having said this, he quickly passed away. My brother, Mr. D... and Mr. R... were all members of the Congregationalist Church.

Case XVI. — This case is taken from *Light* (1901, page 36). Dr. H.-W. Worthen reports the following episode, told by a clergyman from Vermont (United States):

I am a clergyman, and some years ago I was pastor in a town in New England, where I served for several years. Among the members of the congregation was a young woman of about 30, of remarkable intelligence and noble character, whom I shall call Alice. She was pretty, brilliant, and loved by the whole community. She was struck down by an infectious fever, which developed into a lumbar abscess, and after several weeks of suffering she died of it. The night before her death she sent for me at about 2 in the morning. Three ladies were attending her, and they seemed to pay very little attention to my arrival. It was as if they had been seized by some strange mania that kept them from speaking. I took my place by the patient's bed and asked her how she was. "Very weak," she answered. After this brief exchange we fell back into the same awkward silence as before. At last one of the ladies turned to me and said in a low voice: "Alice has seen an angel." I then understood that the ladies' silence came from awe and reverence: they felt that they were on the threshold of the spiritual world.

I did not answer at once, as I wanted to make sure whether any signs of delirium could be observed in the patient. At last I broke the silence and asked: "Alice, so you have had the vision of a spirit messenger?" She answered: "Yes, truly." — "And when did you have this vision?" — "At midnight." — "Where and how did you see it?" — "I seemed to have acquired new powers of sight, and while I was looking far off into space I saw something like a globe of light coming towards me, and in it I made out a human spirit form, which entered my room." — "How was it dressed?" — "In spotless white." — "Where was it standing?" — "Between the bed and the piano."

At this point the ladies present told me that during the vision the patient had been conversing with someone. So I asked: "What did the spirit who visited you say to you?" She answered: "Several things; among others, that it would come back for me in twenty-four hours."

Then I asked: "Could you tell me what day of the week it is?" — "Friday," she answered. (It was in fact 3 o'clock on a Friday morning.) I asked further: "And could you tell me the day of the month?" She told me, and then added: "Oh, Pastor, you should not ask me questions like these; I am in full possession of all my faculties and I know perfectly well what I am saying."

Meanwhile she was growing weaker and weaker; when she seemed to doze off, I went home... The following evening, at about midnight, Alice's beautiful soul left the body for the abode of the immortals. When I laid the body in the coffin, I noticed that a gentle smile lit up those features so worn by pain. The house was full of friends, several of whom felt that they were in an atmosphere made sacred by the presence of an angel, and by the life that had been lived there by a woman of whom it may be said that she truly was one.

Case XVII. — This case was communicated to me by the editor-in-chief of the *Annales des Sciences Psychiques* [Annals of Psychical Sciences],

Mr. C. de Vesme, and concerns the death of Mrs. Léna Botrel, which took place on 1916 July 11 at Pont-Aven, in Brittany. The dead woman's husband, the celebrated Breton "bard" Mr. Théodore Botrel, writes as follows to Mr. de Vesme, in a letter dated 1919 November 1st [recte: 1]:

My dear Colleague,

I have read Mr. Bozzano's study with attention — and with emotion... and I understand why you ask me for a copy of the *In memoriam* published on the occasion of Mrs. Botrel's death. It seems quite evident that, fully conscious, my dear departed wife saw an angel, glimpsed a radiant corner of the Other World, and at the moment of her death suddenly perceived the spirit of her mother.

I can send you only an edition — a simplified one — of the Memento you asked for; but I am transcribing for you, for Mr. Bozzano, the testimonies of two good Breton women — her maid and her dressmaker — who, while I was at the front, hardly ever left the bedside of the dying woman. She died of peritonitis in five days, without losing her clarity of mind for a single instant.

(Testimony of Mrs. Joséphine Mainguy.) — "She would raise her eyes to the ceiling and say: 'How beautiful it is, what awaits me! How good God is to me, to let me see a little of it!... My friends, my friends, here is an angel, there, on my left; it is your prayers that have brought it. But how strange, it has no wings!...' And from then on, every time anyone went towards her screen, on the left side of her bed, she would break off her conversation to say: 'Now then, don't go that way; you will disturb my angel!'"

(Testimony of Mrs. Joséphine Allanie.) — "At moments her face becomes radiant, and she remains in ecstasy, her eyes fixed on the ceiling: 'Oh, Heaven,' she would say, 'how beautiful it is! Here are the Angels! Oh, Mama! Mama!' We did not dare move then, it was so touching to see her have such moments of joy in the midst of her sufferings."

(Testimony of Mr. Théodore Botrel.) — And I copy these lines from my notebook: "I did not reach Pont-Aven until 10 o'clock on the Tuesday; she had been unable to speak since 5 in the morning, but she was fully conscious. At 14^h precisely she suddenly said, in a voice so clear, so joyful: 'Mama!' And that was all: she had breathed her last." — (Signed: Théodore Botrel.)

Mr. Botrel, referring to the surprise his dying wife showed at seeing an angel without wings, rightly observes in a note:

This sentence clearly proves that she was not the plaything of her imagination, since she expected to see wings on the backs of the Angels! She is astonished that they have none!

I have already cited a case (Case VIII) in which the dying man, on perceiving similar apparitions, exclaims: "Why, but these are people like us!" On this the reporter observes: "Very probably his head was filled with the usual images of winged angels and angelic harps; so nothing is more likely than that at the last moment he should have expressed his surprise at seeing that the deceased who had come to welcome him looked like 'people like us'." I shall report further on (Case XXIV) a third episode, concerning a girl of 10 who in her turn shows surprise at seeing angels without wings. Now, these incidents have real evidential value. As is well known, hallucinatory phantoms take forms corresponding to the ideas previously formed in the patient's mind (it could not be otherwise). It follows that if the idea of "winged angels" had been engraved in the patient's cerebral pathways — an idea we have all heard about from our mothers in childhood, later read described in the Bible, and seen depicted a hundred times in paintings of religious subjects — he ought to imagine that he saw "winged angels". Yet in the cases we have reported we see that the dying, though dominated by this preconceived idea, perceived phantoms whose appearance ran contrary to the idea in question. We must therefore conclude that, in the circumstances reported, we were dealing with "veridical apparitions of phantoms of the deceased" and not with "pathological hallucinations".

The preceding cases represent the simplest form of the phenomena with which we are concerned. Let us now pass on to other cases that contain an additional, striking element: the perception of a phantom of a deceased person is no more than the repetition or re-evocation of another, identical hallucinatory objectivation that the same percipient had had earlier, sometimes at a very distant period of life. In certain cases it also happens that, during the earlier objectivation, the supposed phantom had announced to the percipient that it would manifest to him once more; in a very few instances it had even specified that it would appear at the moment of death. In another case, which we shall report, the phantom that appears at the deathbed is that of a mediumistic personality which, at an earlier period, had been in the habit of manifesting to the percipient by means of automatic writing. Taking these circumstances into account, the autosuggestive hypothesis is sufficient to explain these instances

of hallucinatory re-evocation, except where special incidents give the facts a supernatural significance.

The cases in question take very varied forms, but the following episodes will be enough to give an adequate idea of them.

Case XVII. — I take it from the book *A Memoir of Maria*, by Messrs. Godefrey Pearse and Frank Hird; it concerns the death of Mrs. Julie Grisi, the celebrated prima donna.

In the spring of 1869 Mrs. Julie Grisi had a strange vision: she saw appear at her pillow the phantom of her daughter Bella, who had died as a child at Brighton in 1861. The phantom told her that they would soon be reunited for ever. The tenor Mario did his best to draw Grisi's mind out of the dejection into which she had fallen, but in vain: she remained convinced of the reality of the vision, and therefore also of her approaching end...

The great singer died on 1869 November 3. The last word she spoke was the name of her dead child. She had suddenly sat up in bed, stretched out her arms as though to receive an invisible person, murmured "Bella!", and fallen back on her pillows, breathing her last.

(Work cited, pages 270-274)

This account does not make clear whether Grisi's first vision occurred in sleep or was a waking hallucination; nor does it say what illness she died of. It is therefore impossible to build any reasoning on which hypothesis best fits the event in question; for only in the case of an accidental illness could the autosuggestive hypothesis reasonably be set aside.

Case XIX. — In this episode one should note that the vision which appeared at the deathbed had appeared to the same person on other occasions, as a premonitory symbol of the death of third persons bound to her by ties of affection; so that these apparitions would contain a veridical element irreconcilable with the hallucinatory, suggestive and telepathic hypotheses.

I take it from the *Journal of the American S. P. R.* (1918, page 614). Mrs. Lida M. Street writes to Professor Hyslop as follows:

My mother used to say that whenever some close relative or friend was about to die, her mother always appeared to her, gazing at her intently. I was 12 the first time I came to know of these visions of my mother's. Her closest friend was ill, and that evening, as usual, my mother had come home from her friend's house and gone to bed beside me.

When I woke in the morning I saw her sitting on the edge of the bed in an attitude of painful concentration. I asked her what was the matter, and she answered: "I am afraid my friend F... is dead!" I asked her why she feared it, and she answered: "My mother appeared to me just now." And she added that her mother appeared to her without fail whenever any of the people she loved was about

to die. Then she said again: "When I opened my eyes this morning, I saw my mother at the foot of the bed, gazing at me intently." An hour later my aunt arrived from the sick woman's house and told me of her death, which had taken place early that morning.

Case XX. — The following case, rigorously documented, was communicated by Alexandre Aksakoff to the *Annales des Sciences Psychiques* (1894, pp. 257-267). Because of its length, I shall confine myself to reporting the few passages that are indispensable for understanding the subject.

My sister Catherine died leaving a daughter of 3, whom I undertook to bring up. At the age of 8 or 9, Julie, who scarcely remembered her mother, suddenly began to talk about her, saying that she would very much like to see her mama, whom she had seen in a dream. One day when we were all together in the drawing room, the little girl said: "Here comes Mama"; she went as if to meet her, and we heard her talking to her. From then on these visions recurred fairly often. At first I tried to persuade the little girl that it was a fancy, that her mother could not come to her; but when I heard her tell me of events in the past, which had happened before she was born and were unknown to her — and pass on to us, on her mother's behalf, very profound and very serious advice that at her age she could not even understand... there was nothing for it but to believe in these apparitions; and so I believe in them with all my heart." (Testimony of Mrs. Dimitrief.) — "The mother's apparition always began like this: the little girl would run to meet her and seem to receive a kiss on the forehead; then Julie would sit down on a chair in the drawing room, 'beside which Mama likes to take her place', as the little girl invariably said. Then Julie, on her mother's behalf, would always begin to speak like this: 'Tell your aunt, etc.' One day, for example, she spoke like this: 'Mama says to me: "Tell your aunt that I could have made myself visible to her too, but that it would give her such a nervous shock that she would fall ill from it... Children are less afraid of us: that is why I speak to her through you."' (Testimony of Mrs. Marie Sabourof.)

"The last time, she appeared to Julie with her companion, Miss Keraskof. In taking leave of her, she added that her apparitions must now cease, because Julie no longer needed them, but that one day, at a grave moment in her life, she would come again... At 21, Julie married a good and honest sailor, Mr. Dobrovolsky, who made her perfectly happy. About ten years ago, at the time of her daughter's marriage, Julie caught a chill and, like her mother, contracted galloping consumption; she died at 41 in the Crimea, where she had been taken in the hope of curing her... She died fully conscious, as most consumptives do. At the last moment she suddenly turned

to the other side, and her face expressed astonishment mingled with sadness and perhaps with a certain fear, which leads one to suppose that at that solemn moment her mother appeared to her once more. 'Is it possible!' she said, as though addressing someone; and those were her last words. (Testimony of Nathalie R...)

In the episode just read we meet modes of manifestation that irresistibly suggest the spiritist interpretation of the facts — above all the circumstance that the little girl, in the course of her apparent conversations with her dead mother, shows herself acquainted with unknown facts that had taken place before she was born. We must unfortunately regret that those who reported the case did not think to state these facts precisely, instead of confining themselves to alluding to them in general terms.

Case XXI. — I take this further case from Mrs. E. d'Espérance's well-known book *Au pays de l'Ombre* [In the Land of Shadow], p. 140–143. It is the instance I mentioned above, in which the phantom that appeared at the percipient's deathbed was that of a mediumistic personality which had previously been in the habit of manifesting through automatic writing. Mrs. d'Espérance writes:

...Later our circle of invisible friends was joined by a little Spanish girl who wrote English badly, mixing Spanish words into it. Her spelling was strictly phonetic, and her expressions were those of a wilful, impetuous child of 7 or 8. She told us that she had been burned, with her elder sister, in a church in Santiago... She quickly became attached to one of the members of our circle. She called him Georgio and assured him that he was her favourite. From then on she seemed to lavish all her attention on this new friend. If Georgio did not come, for one reason or another, Ninia did not come either, or else was inconsolable...

Faithful little friend! Some years later Mrs. F... and I travelled several thousand miles to sit at the bedside of Georgio, who was dying. Sadly, I had just written a letter at his dictation and was reading it back to him. "Thank you," he said, "that's right. Now I want to try to sign it." But at once he exclaimed: "Why — Ninia!... Dear little Ninia, how kind of you!"

I watched him anxiously, struck by his joyful expression. His face was flooded with happiness.

Closing his eyes, he dozed off with a happy smile, an expression of peace spread over his face. We were afraid this might be his last sleep. When he woke, he glanced anxiously around him, and his gaze stopped and fixed on the space where he had earlier seen his little friend; at once he smiled, with a little nod of satisfaction. He spoke her name several times in the hours that followed. "She will get tired of waiting for me," he said at one point. His mind never turned from this thought; he knew that a great change awaited

him, and Ninia's presence seemed to give him courage. He spoke to us gently and calmly during the hour before his death, and his last words were: "Dear little Ninia, dear little friend!"

Case XXII. — The example I am about to report belongs to a fairly rare category of cases. They differ slightly from the others in that the vision of a phantom of a deceased person, instead of occurring at the pre-agonal moment, takes place several hours, or even a day, before the percipient's death; and the percipient, moreover, is not a gravely ill person but appears to be in a normal state of health. It should further be noted that the phenomenon occurs in fulfilment of a promise that this same phantom had made to the percipient in an earlier apparition. Under these conditions it is easy to see that the percipient's death at the prophesied hour can be attributed to the well-known influence that autosuggestive phenomena exert on the human organism.

It is a case published in the *Proceedings* [recte: *Proceedings*] of the S. P. R. (vol. VIII, page 367). Mr. Thomas James Norris relates the following:

About sixty years ago Mrs. Carleton died in County Leitrim [recte: Leitrim]. She and my mother were close friends. A few days after her death she appeared to my mother in a dream and said to her: "You will not see me again, even in a dream, except once more, and that will be exactly twenty-four hours before your death." In 1864 March my mother was living at Dalkey with my daughter and my son-in-law, Dr. Lyon. On the evening of March 2, as she was going to her room for the night, my mother was in very good spirits; she was laughing and joking with Mrs. Lyon. That night, or rather towards morning, Dr. Lyon heard a noise in my mother's room; he woke his wife and sent her to see what was happening. She found my mother half out of bed, with an expression of horror on her face. They put her back to bed and comforted her. In the morning she seemed entirely recovered; she had breakfast in bed as usual, and with a good appetite. When my daughter had left her, she asked for a bath to be prepared, and took it. Then she sent for my daughter and said to her: "Mrs. Carleton has come at last, after fifty-six years. She told me that my death was near, and that I would die tomorrow morning, at the hour at which you found me half out of bed this morning. I have taken a bath so that you will not have to wash my body." From that moment she began to sink, and she died on March 4, at the hour announced beforehand. (Signed: Thomas James Norris.) — Dr. Richard St. John Lyon confirms the above account.

Case XXIII. — This case was collected by F.-W. Myers. Although substantially different from the others, it shares with the last one the feature of a prediction of death made through the apparition of a deceased person.

... Mr. Lloyd Ellis was already showing symptoms of a chest complaint at the time of his father's death, but not to the point

of suggesting that a fatal outcome was near. His health, however, began to decline rapidly towards the end of the year, and by 1870 January he was already at death's door.

One night, after lying for some time in an apparent state of half-sleep (it was a Monday, as I remember), he woke and suddenly asked his mother: "Where has Papa gone?" She answered, weeping: "My child, you know very well that Papa is no longer with us, that he has been dead for more than a year." "Really!" he murmured then. "And yet he was here just now, and he came to make an appointment with me for 3 o'clock next Wednesday." At 3 o'clock in the morning on the following Wednesday, poor Lloyd Ellis breathed his last.

(*Journal of the S. P. R.*, vol. III, p. 359.)

I close this first category of cases by citing an episode that may be considered exceptional because of the altogether unusual duration of the visions and of the supernatural conversations at the deathbed; from that point of view it deserves to be examined separately.

Case XXIV. — It is taken from the *Journal of the American S. P. R.* (1919, pages 375-391). It is the moving story of a sick little girl who, in the last three days of her life, sees her dead little brother and other spirit entities and talks with them, while she catches fleeting visions of the beyond. Unfortunately the account fills seventeen pages of the *Journal* in question, so I shall have to confine myself to a few quotations.

The little girl's father was the Rev. David Anderson Dryden, a missionary of the Methodist Church; it was his wife who recorded what the child said during her last days. On the lady's death the notes she had taken were published as a pamphlet, to bring comfort to some doubting and suffering soul. The child's name was Daisy. She was born at Marysville (California) on 1854 September 9, and died at San José, California, on 1864 October 8. She was therefore ten years old.

The Rev. F.-L. Higgins observes in the Introduction to the pamphlet in question:

What is quite remarkable in Daisy's case is the unusual duration, and consequently the extraordinary lucidity, of her visions and revelations. She had time to grow familiar with the wonders she saw and heard.

When she fell ill with typhoid fever, she had a presentiment of her end, despite the doctors' favourable prognoses. Three days before her death she became clairvoyant. Those around her first noticed it in connection with a quotation from the Bible made by her father, which drew from the sick girl the remark "that she hoped to come back sometimes to comfort them." "I will ask Allie whether it is possible," she added. Allie was her little brother, who had died of scarlet fever seven months before. After a while she added: "Allie says that it is possible and that I shall be able to come back sometimes, but that

you will not know I am present; I shall be able, however, to talk with your thoughts."

I take the following passage from the notes made by the mother:

Two days before Daisy left us, the principal of the School came to visit her. She spoke freely to him of her approaching departure and sent a last farewell to her companions. Before he went away, he addressed a rather obscure biblical phrase to the sick girl: "My good Daisy," he said, "you are about to cross the great dark river." When he had gone, she asked her father what the principal had meant by the words "the great dark river." Her father tried to explain their meaning to her, but she replied: "What a mistake! There is no river to ford, no curtains of separation; there is not even a line of distinction between this life and the other." She stretched her little hand out from under the sheets and said, with a gesture to match: "The beyond is this side [*L'Au-delà est l'Au-deçà*]; I know very well that it is so, since I see you at the same time as the spirits." We asked her to tell us about the beyond; she then observed: "I cannot describe it; it is too different from our world, and I would not manage to make myself understood..."

While I was sitting beside her bed, her hand pressed mine and, looking me in the eyes, she said to me: "My dear mamma, I wish you could see Allie, who is near you." Instinctively I looked around me, but Daisy went on: "He says that you cannot see him because your spiritual eyes are closed, and that I can, because my spirit is now bound to the body by a very faint thread of life." I then asked: "He told you that just now?" "Yes, just now." I then put it to her: "Daisy, how do you manage to talk with Allie? I do not hear you speaking, and you do not move your lips." She smiled and said: "We talk with thought." I then asked: "In what form does our Allie appear to you? Do you see him clothed?" And she said: "Oh, no, he is not exactly dressed as we are; it looks as if his body is wrapped in something very white, which is marvellous. If you could see how fine, light and shining it is, this mantle, and how white! And yet you cannot see any folds in it, any sign of seams, which proves that it is not a garment. All the same, it suits him so well!" Her father quoted the following verse from the Psalms: "He is clothed with light." "Oh, yes, truly so," she replied.

...She loved to have her sister Loulou sing to her, especially pieces taken from the book of religious Hymns. Once, when Loulou was singing a hymn that spoke of winged angels, Daisy exclaimed: "Oh, Loulou, isn't it strange? We always thought angels had wings; but that is a mistake; they have none at all." Loulou remarked: "But they must have them, to fly in the heavens." Daisy replied: "They

don't fly; they transport themselves. You see, when I think of Allie, he feels it and he is there at once."

Another time I asked: "How do you manage to see the angels?" She answered: "I don't always see them; but when I do, it is as if the walls of the room disappear and my sight reaches to an infinite distance; the spirits I see then are countless. Some of them come close to me; those are the ones I knew in life; the others I have never seen."

On the morning of the day she died, she asked me to give her a mirror. I hesitated, fearing she would be distressed by the sight of her face, so wasted. But her father said: "Do let her look at her poor little face, if she wants to." I handed her the mirror, and she looked at her image for a long time with a calm but sad expression. Then she said: "My body is worn out now; it is like Mamma's old dress hanging in the wardrobe. She doesn't wear it any more, and it won't be long before I don't wear my garment any more either. But I have a spiritual body that will replace it; I even have it on me already; it is with my spiritual eyes that I see the spiritual world, although my earthly body is still bound to the spirit. You will lay my body in the tomb, because I shall no longer need it; it was made for life here below; that life is over, so it is natural that it should be put aside. But I shall put on another body, far more beautiful, and like Allie's. Mamma, don't cry; if I am going so soon, it is for my own good. If I had grown up, I might perhaps have become a wicked woman, as happens with so many others, and God alone knows what is good for us."

She then asked: "Mamma, open the window for me; I want to look at my beautiful world for the last time. Before tomorrow's dawn appears, I shall be no more." I granted her wish, and then, turning to her father, she said: "Papa, lift me up a little." And so, supported by her father, she looked out through the open window and cried: "Goodbye, my beautiful sky! Goodbye, my trees! Goodbye, flowers! Goodbye, pretty little roses! Goodbye, little red eglantines! Goodbye, goodbye, my beautiful world!" She added: "I do still love it! And yet I don't wish to stay."

That same evening, at 8:30, she looked at the clock and said: "It is 8:30; when the clock strikes 11:30, Allie will come to fetch me." She let her head sink onto her father's shoulder, saying: "Papa, this is how I would like to die! When the hour has come, I will tell you." At 11:15 she said: "Papa, lift me up. Allie has come to fetch me." When she had been settled in the position she wanted, she asked for someone to sing. Someone said: "Let us go and call Loulou"; but Daisy remarked: "No, don't disturb her, she is asleep." And then, just as the hands of the clock marked 11:30 — the hour foretold

for her departure — she stretched her arms upward, saying: "I am coming, Allie," and stopped breathing.

Her father laid the lifeless little body back in her bed, saying: "Our dear child has gone; she has ceased to suffer." A solemn silence reigned in the room, but no one wept. Why weep? On the contrary, we were bound to thank the Supreme Father for the teachings He had been pleased to give us through a child, in those three days consecrated to the glory of heaven. And while we gazed at the face of the little dead girl, we felt that the room was filled with angels come to comfort us; a very sweet peace descended into our spirits, as if the angels were repeating: "She is not here, she is risen!"

I regret that I cannot reproduce the account in question in full. In this episode, besides the exceptional prolongation of the supernatural visions, with a complete absence of delirium up to the last moment, one must note the further circumstance that the seer's observations on the spiritual world agree admirably with spiritist doctrine — and all this through the agency of a little girl absolutely ignorant of the very existence of that doctrine. Who, then, was suggesting them to her? Certainly not her parents, by way of thought-transmission, since they knew as little as their daughter of the spiritist doctrines, which in 1864 had barely come into being. How, then, did she manage to conceive, entirely on her own, so many transcendental truths diametrically opposed to those she had learned with the religion of her fathers? How could she spontaneously formulate such profound conceptions as those implied in the statements that "the beyond is this side"? That there are no lines of demarcation between the day of men and that of the spirits? That spirits converse among themselves by thought? That they telepathically perceive the thought which the living turn towards them, and come at once, with no limits of distance? That spirits do not fly, but transport themselves? That the deceased come back to see the persons they love, but that their presence generally goes unnoticed, although they converse with their thought (or their subconsciousness)? That man possesses a spiritual body (or perispirit)? That the spiritual world is so different from ours that it cannot be described, because one would not succeed in making oneself understood? Let us frankly admit this: in all of this, the hallucinatory, autosuggestive and telepathic hypotheses have no part to play. It follows that little Daisy's visions can be explained only by admitting that the seer framed her observations on the basis of data possessing a certain objectivity, and that she was reporting explanations communicated to her by a third party — which is, moreover, what she herself asserted.

In this connection, the dialectical efforts of Rev. Higgings appear rather curious. He seeks to distinguish the phenomena that occurred at little Daisy Dryden's bedside from those of Modern Spiritism, in order to prove that only the former conformed to the teachings of Holy Scripture, and that they alone, therefore, must be regarded as divine revelations. He remarks:

The child was in no way a spiritist medium, any more than Moses or Saint John were, who also dictated Books of Revelations. No spirit took possession of her body, not even for a single instant, nor spoke through her mouth. On the contrary, by a grant of God, her spiritual senses were opened, so that in the last days of her life she might enjoy the spectacle of the spiritual world while still remaining bound to the body, owing to the fact, already noted by the doctor, that she did indeed take three days to die.

There is no need to point out that Rev. Higgings's remarks prove only his too vague knowledge of the doctrine he was opposing. The truth is indeed this: once the hallucinatory hypothesis is eliminated, little Daisy's visions appear plainly and classically spiritist.

Second Category

Cases in which apparitions of the deceased are still perceived by the sick person alone, but relate to persons of whose death he was unaware.

The facts belonging to this category fall into two distinct classes. The first comprises the cases in which those present knew of the death of the person who is supposed to have manifested subjectively to the sick person, who himself was unaware of it; the second relates to the cases in which the percipient and those present were alike unaware of the fact in question. In either circumstance, the facts can still be explained by the hallucinatory hypothesis combined with the telepathic one. In the first case it will be enough to suppose a phenomenon of unconscious telepathic transmission on the part of those present; in the second, one will have to resort to telepathic transmission at a distance.

I will leave it there for the moment, reserving the right to explain, in the concluding synthesis of this study, why the hallucinatory-telepathic hypothesis does not seem satisfactory in most cases.

I begin with four examples belonging to the first of the two groups in question.

Case XXV. — Dr. E.-H. Plumbtre (a churchman, Primate of Well) writes as follows in the review *The Spectator* [recte: *Spectator*] of 1882 August 26:

Lagniez, June 10.

In April 1854 the mother of one of the greatest thinkers and theologians of our time lay on her deathbed, and for several days she had been in a state of almost total unconsciousness. But a few moments before she died, she moved her lips and managed to murmur distinctly: "There is William, there is Elisabeth, there are Emma and Anna." Then, after a pause: "Here is Priscilla too!"

William was one of her sons, who had died in early infancy and whose name had not passed his mother's lips for many years. As for Priscilla, she had died two days before; but the news of the sad event, although known to the family, was unknown to the sick woman.

Case XXVI. — This fact was collected by Rev. C.-J. Taylor, a member of the "Society for P. R."

1885 November 2. — On 1870 November 2 and 3 I had the misfortune to lose my first two sons, David Edwards and Harry. An epidemic of scarlet fever took them from me. One of them was 3 years old, the other 4. Harry died at Abbot's Langley on November 2, 14 miles from my vicarage at Apsley. David died the following day, at the vicarage itself. About an hour before his death he had sat up in bed and, pointing to something invisible at the very foot of the bed, had cried out: "Here is my little brother Harry calling me." I was told afterwards that the child had added: "He has a crown on his head," but I do not remember these words; I must, however, add that my grief and my weariness were such that it is perfectly possible they escaped me. But I am perfectly sure of the authenticity of the first sentence, which was also heard by the child's nurse. — (Signed: X. Z..., vicar of H.)

In letters and in a conversation he had with Mr. Podmore, Mr. Taylor added the following details:

Rev. Z... assures me that care had been taken to prevent David from learning of his brother Harry's death, and that he is sure David did not know of it. Mr. Z... himself was present and heard the child's words. The child was not delirious at that moment.

(Charles Taylor, in the *Proceedings of the S. P. R.*, vol. V, p. 459.)

Case XXVII. — This further case was communicated to the Society for P. R. by Rev. J.-T. Macdonald, who had it at first hand from Miss Ogle [recte: Ogle], the percipient's sister:

Manchester, 1884 November 9. — My brother John Alkin Ogle died at Leeds on 1879 July 17. About an hour before his death he had a vision of his brother, who had died sixteen years earlier, and he seemed to look at him with an expression of deep surprise, exclaiming: "Joe! Joe!" Immediately afterwards, showing signs of even keener astonishment, he cried out: "You, Georges Hanley!" At these words my mother, who had come from Melbourne, a town forty miles from Leeds where Georges Hanley lived, was extremely surprised. "How strange," she said, "that he should see Georges, who died ten days ago!" Then, turning to my sister-in-law, she asked whether the sick man had been told of it, to which my sister-in-law answered no. It was established that my mother was the only person present who knew of the fact. I was present and witnessed this scene. — (Signed: Harriest H. Ogle.)

Answering questions put to her on the subject, Miss Ogle later wrote to the Society of P. R:

My brother John Aikin Ogle was not delirious and was fully conscious when he spoke the words I have reported. Georges Hanley

was to him merely an acquaintance and not an intimate friend.

Hanley's death had never been mentioned in front of him.

(*Proceedings of the S. P. R.*, vol. V, p. 460.)

Case XXVIII.

In a town near Boston a little girl of 9 lay dying. She had just been talking with her parents, telling them which of the things that belonged to her she wished to leave to one or another of her little friends. Among these was a charming child of her own age called Jenny, and the dying girl had assigned some of her toys to her too, as keepsakes.

A little later, as the hour of her final agony drew near, she began to say that she could see the faces of friends around her, and she named them. Among others, she announced that she saw her grandfather and her grandmother; after which, showing keen surprise, she turned to her father and said: "Why, papa, didn't you tell me that Jenny was dead? Here she is, my Jenny; she has come with the others to receive me." Now, it should be noted that the dying girl knew nothing at all of what concerned her little friend, because her parents had carefully avoided speaking of it in her presence, so as not to stir up emotions in her that might have been disastrous for her. But little Jenny had in fact died a short time before. Such is the fact. Now, it seems to me that it contains an element of an uncommon and persuasive nature. For while one can understand that the child might imagine she saw her grandparents, there was no reason why she should imagine that she also saw Jenny. Besides, the circumstance that she had set aside keepsakes for Jenny too, the surprise she felt and the words she then spoke prove that all this cannot easily be explained by means of the usual hypotheses. — (Rev. Minot Savage: *Can Telepathy explain?* pp. 42, 43.)

I now turn to a case belonging to the second of the classes I mentioned. Cases of this kind are exceedingly rare. Indeed, as Mrs. Sidgwick has very rightly remarked, if it were possible to collect a sufficient number of them, the scientific demonstration of the objective existence of apparitions of the deceased would by that very fact have taken a great step forward. (*Proceedings*, vol. III, p. 93.) But we have not yet reached that point, and science is therefore bound to analyse the very rare cases known to us with judgements inspired by the greatest reserve — that is, keeping clear of any sentimental or mystical assessment. Consequently, if other, far less bold hypotheses were found by means of which the facts could be accounted for, all scientific speculation ought for the moment to stop there. Such, precisely, appears to be the telepathic hypothesis — although it must be admitted that in these circumstances one truly reaches the extreme limit at which telepathy ceases to have a character based on experience and becomes exclusively inductive, or rather optional.

I take this case from the *Journal of the American S. P. R.* (1918, p. 590); and Professor Hyslop prefaces it with these remarks:

The following case would be very important, because the percipient child did not know that his schoolteacher had died; unfortunately, his mother irrationally refuses to set out the facts. The state of mind

of religious people on this subject is incomprehensible, unless one concludes from it that they regard the problem of survival from an entirely selfish point of view. Their unyielding decision not to help others enter into their way of thinking tends to confirm the critics' judgement that, on the one hand, the belief is not confirmed by evidence, and, on the other, believers show only a selfish interest in the future life. And too often these observations are well founded. In the present circumstances we have confirmation of the facts from another witness; and although it is not as complete as one would wish (because the witness did not sufficiently grasp the value of the details), the mother's refusal to give her testimony amounts to a further, negative confirmation of the truth of the facts.

I extract the following passages from the letters in which Dr. H.-L. Coleman reported the case to Professor Hyslop.

I should like to tell you about a strange incident that occurred in the family of some cousins of mine living at Gresly, Colorado. They had the misfortune to lose a little boy, and shortly before he died he told his mother that he could see his schoolteacher in the room. They assured me that the child was in full possession of his mental faculties. The strange side of the incident lies in this: the teacher had died an hour earlier. No one could have foreseen her death, and the child knew absolutely nothing of it — any more, it seems, than those present did.

"Do you think that, if I managed to obtain good confirmation of the fact, it could take on scientific value?"

Unfortunately, Dr. Coleman did not succeed in obtaining the confirmations he wanted, and can produce only the testimony of another cousin, who had talked about the incident with the dead child's mother. She reports:

The child was 8 years old; he seemed brimming with life, and he was the teacher's favourite. She had gone to see him on the day before her death. The child had absolutely no idea that the teacher had died, and he saw her shortly after her death, dressed in the clothes in which she had been placed in her coffin. He was talking as if in a monologue...

Case XXX. — I take the following case from volume III, p. 32, of the *Proceedings of the S. P. R.* It was communicated to the Society by an Irish colonel. Since the principal part in this event is played by the colonel's own wife, it is understandable that he does not wish the names to be published.

About sixteen years ago, Mrs... said to me: "We shall have guests all through next week. Do you know anyone who could sing with our daughters?" I remembered that my gunsmith — Mr. X... — had a daughter with a very beautiful voice, who was studying singing with a view to a professional career. So I mentioned her to Mrs..., and offered to write to Mr. X... to ask him kindly to allow his

daughter to come and spend a week with us. So it was decided; I wrote to the gunsmith, and Miss Julie X... was our guest for the agreed time. I am not aware that Mrs... ever saw her again after that... As for Miss Julie X..., instead of devoting herself to the art of singing, she married Mr. Henri Webley some time later. None of us had occasion to see her again.

Six or seven years had passed since then. Mrs..., who had been ill for several months, was by then at the point of death, and she died on the day after the one I am about to describe. I was sitting beside her; we were talking about certain matters of business that she was very anxious to settle. She seemed perfectly calm and resigned, in full possession of her intellectual faculties. This is proved by the fact that her view was later found to be correct, while the advice of our lawyer, who had judged the step she suggested unnecessary, was recognised as mistaken. Suddenly she changed the subject and, turning to me, asked: "Do you notice those sweet voices singing?" I answered that I could hear nothing. She added: "I have already heard them several times today; I have no doubt that they are angels coming to welcome me to heaven. Only, it is strange: among these voices there is one that I am sure I know, but I cannot remember whose it is." All at once she broke off and, pointing to a spot over my head, said: "Look, she is in the corner of the room; it is Julie X...; now she is coming forward; she is bending over you; she is raising her hands in prayer. Look, she is going." — I turned round, but saw nothing. Mrs... added: "Now she has gone." — I naturally supposed that her statements were nothing other than the imaginings of a dying person.

Two days later, as I was looking through an issue of the *Times*, I happened to read in the obituary column the name of Julie X..., wife of Mr. Webley. This struck me so forcibly that, immediately after my wife's funeral, I went to..., where I sought out Mr. X..., and asked him whether Mrs. Julie Webley, his daughter, was really dead. He answered: "It is only too true; she died of puerperal fever. On the day of her death she began to sing in the morning; she sang, and she sang, until she passed away."

In a later communication the colonel added:

Mrs. Julie Webley died on 1884 February 2, at about 6 o'clock in the morning. Mrs... died on 1884 February 13, at about 4 o'clock in the afternoon. I read the announcement of Mrs. Julie Webley's death on February 14. Mrs... was never subject to hallucinations of any kind whatever.

For his part, Mr. Henry Webley, husband of Mrs. Julie X..., wrote to Mr. Gurney:

Birmingham, Wenman-Street, 84, 1885 May 18. — I gladly answer your letter by giving you the information you asked me for. My wife died on 1884 February 2, at about 5^h 50^m in the morning. During the last hours of her life she sang without stopping. She was still doing so ten minutes before her death. Although her voice had always been very beautiful, it never seemed to me so exquisitely sweet as in those final moments.

— Signed: Henri Webley.

Such is the case, and I shall follow it with a few words of comment. Even now I shall not depart from the telepathic theory, considered in its many modes of manifestation.

If we set aside the hypothesis of subconscious transmission of thought from those present, since none of them knew of Mrs. Julie Webley's death; and if we set aside the other hypothesis, of direct telepathic transmission between agent and percipient, since Mrs. Webley's death had occurred more than eleven days before that of the percipient, there remain two other modes of telepathic manifestation by which to try to explain the facts.

On one of these suppositions, the source of the telepathic impulse that generated the hallucinatory phenomenon would have to be sought in the subconscious thought of Mrs. Webley's husband or father, or of some other person who might have known of this lady's death.

All things considered, however, this hypothesis seems very improbable, although it cannot be absolutely ruled out. First, the percipient knew neither the father, nor the husband, nor anyone else close to Mrs. Webley. One of the principal and constant elements of every telepathic phenomenon was therefore missing: the existence of sympathetic ties between agent and percipient. Second, we know that in almost all spontaneous telepathic phenomena the agent transmits to the percipient the hallucinatory vision of his own person, and not that of another person, as happened in the episode we have just reported.

Finally, this case contains another circumstance that is rather difficult to explain by the hypothesis of collateral telepathic transmission: the hallucinatory hearing of choral singing in which a voice familiar to the percipient was distinguished. This perception was too clear and too prolonged for it to be seriously attributed to an effect of the subconscious thought of a third person.

Although these three objections are not of decisive importance, they nevertheless acquire a certain weight from the extreme rarity of cases in which telepathy departs from its usual modes of manifestation; this makes it highly improbable that the three unusual forms in question should have come together in a single episode. The last incidental circumstance we mentioned suggests, rather, another telepathic mode that seems to fit the case better: what is called "deferred telepathy." On this hypothesis, we should have to suppose that the episode of the singing, which had taken place in Mrs. Webley's feverish delirium, had

been perceived telepathically, though subconsciously, by *litre*...¹ at the moment it occurred, and that it had remained latent in her subconsciousness until the moment when the conditions of pre-agonal hyperaesthesia and hypermnnesia brought about its irruption into the domain of normal consciousness.

We should observe, however, that as soon as one thinks of extending the scope of this hypothesis beyond an interval of a few hours between the agent's death and the percipient's vision, it begins to become a purely gratuitous supposition, since it is not supported by the slightest proof. Nevertheless, it presents itself as the only hypothesis capable of bringing together within itself, and explaining in some way, the whole of this event. We must therefore hold to it, if we do not wish to resort to the spiritist hypothesis.

Cases in which other persons, collectively with the dying person, perceive the same phantom of a deceased person.

This group of cases, in which the same phantom is perceived collectively, is of great theoretical interest, although the facts can still be explained by the hypothesis of telepathic transmission of thought, unless one is faced with some special circumstance. Indeed, where the visualisation is simultaneous, the coincidence of the apparition seen by third persons collectively with the dying person can be attributed to the latter having served as the transmitting agent of a hallucinatory form elaborated in his brain. If, on the contrary, the phantom is perceived by those present and by the dying person at different moments and in different places, then the fact takes on great theoretical significance in the direction of its spiritist interpretation.

Moreover, in the one case as in the other, decisive conclusions are rarely reached, since it is almost never possible to certify that the phantoms are completely independent of the dying person's mentality. The required demonstration is approached only in the following circumstances: first, when those present perceive the apparition while the sick person is in a coma, which excludes any elaboration of any form in his thought; second, when the dying person is a child of very tender age, a circumstance that in most cases excludes any possibility that the child's thought could have served as the transmitting agent of telepathic hallucinations to those present.

A little further on I shall cite an example that comes close to the ideal proof desired, because of the comatose condition of the dying person (Case XXXIII). I shall then cite other cases of interest for the very tender age of the dying children (cases XXXVXLVI-XL²), to which must be added those already cited (cases X-XX-XXIX).

Case XXXI. — I begin with an episode in which there is simultaneity of perception between the sick man and the person attending him, although the perceptions of the one and of the other differ.

I take it from the *Journal of the American S. P. R.* (1918, p. 503). Mrs. Laùra [recte: Laura] C. Homers writes:

¹so printed; the sense requires the percipient, Mrs...

²so printed

Mr. Quimby stayed in bed for about three weeks, and during the last sixteen days he took neither food nor medicine. In the second week of his illness, at about 11 o'clock in the evening, I happened to notice beside the bed a sort of rather opaque haze, located between the sick man and me. It had the shape of a large beet with the point toward the floor, about a foot and a half long and perhaps as deep. The whole thing was three or four feet from the floor, measuring the manifestation from its top. My first thought was that it was some kind of smoke, although the phenomenon seemed too opaque for that, and it stayed motionless in one place. Besides, from where I was I could see into the other rooms, and no smoke could be seen anywhere. It remained motionless at the same point for a fairly long time, and I could not say when or how it disappeared. When I no longer saw it, I told the sick man about the curious experience, and he answered: "I felt that my mother was at my side; now I know it."

Case XXXII. —

In November 1864 I was called to Brighton, where my aunt, Mrs. Harriet Pearson, was seriously ill... Her room had three windows and was above the drawing room. I slept with Mrs. Coppinger in the room next door. Usually one of us spent the night at the sick woman's bedside. On the night of 1864 December 22, however, she was being watched over by Mrs. John Pearson while we rested. The rooms were lit, and the door into the sick woman's room was open. Between 1 and 2 in the morning, at a moment when Mrs. Coppinger and I were both awake — because anxiety made us catch the slightest sound from the other room — an incident occurred that made a strong impression on us. We both saw the figure of a woman, small, wrapped in an old shawl, with an old-fashioned hat on her head and a wig trimmed with three rows of curls. The apparition had crossed the threshold of the door between the two rooms and gone into the sick woman's room. Mrs. Coppinger had cried out to me: "Emma, did you see? Get up; it's Aunt Anna!" (She was a deceased sister of the sick woman.) I answered at once: "Yes, yes, it really was Aunt Anna; it's a very sad omen; Aunt Harriet will die in the course of the day." We both got out of bed. At that moment Mrs. John Pearson rushed into our room, saying in her turn: "It really was Aunt Anna; where has she gone?" To calm her, I said: "It was probably Elisa, who has come down to see how her mistress is." At this Mrs. Coppinger ran upstairs to the floor above, where she found Elisa fast asleep; she woke her and had her dress. All the rooms were searched, but in vain... Aunt Harriet died on the evening of that same day, and before she died she told us she had seen her sister, who had come to call her.

Case XXXIII. — This case was communicated to the Society for P. R. by Professor W. C. Crosby, one of its members:

Mrs. Caroline Rogers, aged 22³, twice widowed — her first husband, Mr. Tisdale, had died thirty-five years before — had lived for the last twenty-five years of her life at Roslindale (Mass., United States), on Ashland Street. After the death of her last son, which occurred some years ago, she lived entirely alone. In the first days of March of this year she was struck by paralysis, and after an illness of about six weeks she died on the afternoon of Tuesday, April 15. Mrs. Mary Wilson, a professional nurse, aged 45, attended her almost without interruption until her death. She had never seen Mrs. Rogers before that time, and knew nothing at all of what concerned her later life [?]. The sick woman often talked with her, and with other people, about her second husband, Mr. Rogers, and about her sons, expressing the hope of seeing them again one day. On the afternoon of April 14 Mrs. Rogers fell into a state of unconsciousness, in which she remained until her death twenty-four hours later... Mrs. Wilson was exhausted by long nights of watching. Since she expected the sick woman to die at any moment, she was naturally nervous and anxious — all the more because Mrs. Rogers had often told her that she had seen the phantoms of her beloved dead around her. At the same time she had a strange feeling, as if she were expecting a visit from beyond the grave. Between 2 and 3 in the morning — while her daughter was asleep and she herself lay awake on a sofa — Mrs. Wilson happened to glance towards the door that opened into the other room. On the threshold she saw the upright figure of a man of medium height and prosperous appearance, with broad shoulders that he carried thrown slightly back. He was bareheaded; his hair and beard were dark red; he wore a dark overcoat, unbuttoned. The expression of his face was grave, neither too stern nor too kindly. He seemed to be gazing fixedly now at Mrs. Wilson, now at Mrs. Rogers, while remaining absolutely motionless. Mrs. Wilson naturally believed she was in the presence of a living person, and so she could not understand how he had managed to get into the house. Then, seeing that he went on standing as motionless as a statue, she began to suspect that something abnormal was involved. Uneasy, she turned her head the other way and called out loudly to her daughter to wake her. A few moments later she looked in that direction again, but everything had vanished. The phantom's appearance and its disappearance alike had taken place without a sound. Meanwhile Mrs. Rogers had remained perfectly still, probably sunk in the same

³so printed; the figure does not square with a first husband who had died thirty-five years before, or with twenty-five years' residence at Roslindale

state of unconsciousness she had been in for several hours. The room into which the door opened was not lit, so Mrs. Wilson was not in a position to tell whether the apparition was transparent. A few moments later she went into that room and into the other room of the apartment; as soon as it was light she went down to the floor below, and found all the doors locked; everything was in its place.

That same morning Mrs. Flildreth⁴, the sick woman's niece, who lived not far away and had for many years been on very close terms with her aunt, went to see her. Mrs. Wilson took the opportunity to tell her what had happened, asking her whether the apparition she had seen did not resemble the late Mr. Rogers. Mrs. Flildreth said that it did not (other people who had known Mr. Rogers later made the same statement). Their conversation was interrupted at that point; but a few hours later Mrs. Flildreth came back to the subject and told Mrs. Wilson that the description she had given of the apparition corresponded perfectly to the personal appearance of Mr. Tisdale, Mrs. Rogers's first husband.

Now it should be noted that Mrs. Rogers had settled in Roslindale after her second marriage; that Mrs. Flildreth was the only person in the locality who had known Mr. Tisdale; and that Mrs. Rogers's home held no portraits of him, nor any other object whatever that could have made his features known. — (Signed: Mary Wilson.)

The foregoing narrative is a complete and careful account of what happened to Mrs. Wilson, as she herself told it to me on the morning of April 15.

(Signed: Mrs. P. E. Fildreth. *Proceedings of the S. P. R.*, vol. VIII, pp. 229-231.)

In the case just read, it should be noted that although the sick woman had declared several times that she saw the phantoms of her dead around her, it is nevertheless not likely that she shared in Mrs. Wilson's hallucinatory perception, given the comatose state she had been in for many hours and in which she remained until her death. Everything therefore leads one to suppose that the hallucination was not collective and simultaneous, and that Mrs. Wilson's vision was entirely independent.

We may not take these suppositions any further, since the degree of unconsciousness the sick woman was in at that moment has not been proved. Indeed, we cannot entirely set aside the doubt that she retained a remnant of consciousness sufficient to give rise to a phenomenon of subjective hallucination, transmissible telepathically to a third person.

Case XXXIV. — I take this account too from the *Proceedings of the S. P. R.*, vol. X, p. 372. It was communicated to the same Society by Mrs. B..., a lady

⁴so printed here and below; the signature in §248 reads Fildreth

known to Mr. Podmore. Speaking of her mother's death, she relates, among other things, the following:

... My younger sister, now deceased, was called to my mother's deathbed, and she left Devonshire, where she was staying with a family of friends, to hurry home. Once she had arrived, as soon as she entered the drawing room, she stopped in terror, crying out that she had seen the phantom of "Godmother," seated by the fire in our mother's usual place. "Godmother" had died towards the end of the year 1852. She had been our mother's governess, and almost her nurse; she had lived with her throughout her married life and had been godmother to her first daughter; and when our father died, she had undertaken to take his place as far as possible, so as to spare our mother every kind of care — which, for that matter, she did nobly until her death.

At X...'s cry, my other sister ran into the room and was able to see for herself what had happened; she too saw the phantom, in exactly the same position in which X... had found it. — Later it was seen beside my mother's bed, and then sitting on the edge of the bed itself. My two sisters and my old servant saw this phantom together. The apparition was the speaking likeness of "Godmother" as she had been in life — except for the grey garment she was wearing, since she had been in the habit — if I remember rightly — of dressing only in black. My mother too saw "Godmother"; and turning towards her, she cried out: "Marie!" — which was precisely the name of the dead woman.

In this last case, too, there is a strong presumption in favour of the complete independence of the phantom first perceived by the two sisters. Only, to be certain that the phenomena really were not simultaneous, someone would have had to think of questioning the sick woman on the point at the moment when the first manifestation was taking place — which did not happen.

Case XXXV. — The following episode is theoretically important from several points of view. Unfortunately, however, the editor of *Light*, the journal from which I take it (1917, p. 262), gives a summary of it instead of publishing the account in full, because the journal's pages had been reduced as a result of wartime conditions. It therefore lacks the details indispensable for giving the facts scientific value. I have nevertheless decided to report it — grieved as I am to have to state that, for this same reason of negligence on the part of editors or narrators, I find myself all too often obliged to set aside seeds of incomparable value.

Mrs. M. S..., of Edinburgh, although not a nurse by profession, had done a great deal of work of this kind out of a passion for it; and she now sends us an account of the death from fever of a little girl of 6, the daughter of her neighbours across the landing. The child's mother sadly neglected her duties towards her, not imagining that she was so gravely ill, and would leave her for

hours on end in the care of a little brother aged 2. One day, when Mrs. M. S... went to attend little Nelly, she noticed that the child's small face reflected a radiant joy; and suddenly it seemed to her that the room was flooded with a very bright light, "quite as if the walls of the room had not existed"; and above the bed she saw the spirit entity of a little girl, in an attitude of waiting. At the same time she saw a characteristic nebulosity rise from the sick child's head and go to merge into a form that hung above her, and which looked like another small form of a little girl, draped in mist. This small form was already half condensed when the mother came into the room; and at once all the fluidic concretion vanished, going back into the child's body, while the expression of joy her face had taken on changed into a look of suffering. Mrs. M. S... advised the mother to withdraw; and once more the little face was suffused with an ecstatic expression. A few moments later the child cried out: "Lily!" — and as she said it, she died. At the same time the form hanging above her had re-formed and become complete, and Mrs. S... then saw the other spirit entity, the child's, approach this form and take it with her, and the two vanished together.

Only after these events did Mrs. M. S... learn that Lily was a little sister of Nelly's who had died a year before.

Everyone will grasp the importance this episode would have if it were reported in full and backed by the necessary testimony. Its importance lies in its having occurred at the deathbed of a child of very tender age. Indeed, one cannot suppose that a little girl of six — unaware that she was dying and in the grip of great suffering — could think of her dead little sister with such intensity of affection as to transmit the telepathic-hallucinatory vision of her to the person attending her. Once this possibility is eliminated, the spiritist interpretation of the fact could not be called into question, especially if one considers the apparition of the child Lily in conjunction with the phenomenon of "doubling" produced at the deathbed — a phenomenon whose hallucinatory image the dying child certainly could not have transmitted to Mrs. M. S., for the simple reason that she did not even know such a thing was possible.

Case XXXVI. — A little book of metapsychical content was recently published in England by Mrs. Joy Sueil, who, after working for some twenty years as a "nurse" (a certified nurse), relates in it her own experiences as a clairvoyant sensitive at the bedsides of the countless patients she attended. The book is interesting, striking and instructive.

On the subject of her experiences at the deathbed, the author observes that most patients die in a state of comatose torpor, unable to feel or express any emotion; but that there are many exceptions to the rule, and that very often, whatever the dying person's physiological condition and state of mind, he sees beside his bed personalities of the deceased whom he recognizes, but who are invisible to others. The day came, however, when clairvoyant faculties developed in Mrs. Suell, and she then saw, at the same time as the dying, the

spirit personalities that had come to welcome them and help them through the great passage. She writes:

The first time I had this visual proof was at the deathbed of Miss L..., a charming girl of 17 who was my friend. She was dying of consumption, and without suffering; but the extreme languor of her body had made her weary in spirit as well, and longing for eternal rest.

When her final hour came, I saw two spirit forms beside her, one on the right of the bed, the other on the left. I had not noticed them come in; when they became visible to me they were already in place at the dying girl's sides; but I saw them as distinctly as living people. I used to call these radiant entities angels, and from now on I shall call them so. In these angelic forms I at once recognized two girls who in life had been the sick girl's best friends, both of them the same age as she was.

A moment before they appeared, the dying girl had exclaimed: "It has suddenly gone dark; I can't see anything any more." Even so, she saw and recognized her friends at once. A smile of supreme joy lit up her face, and, holding out her hands to them, she said happily: "Have you come to fetch me? I'm very glad, because I'm tired."

And as the dying girl held out her hands to the angels, they did the same, one clasping her right hand, the other her left. Their faces wore a smile even sweeter than the one lighting up the face of the dying girl, who was joyful at soon finding again the rest she longed for. She spoke no more, but for about a minute she kept her arms raised towards heaven, her hands clasped in those of her dead friends, never ceasing for an instant to gaze at them with an expression of infinite happiness. At a certain moment her friends let go of her hands, which fell heavily back onto the bed. The dying girl gave a sigh, as though calmly settling down to sleep, and a few moments later her spirit left her body for ever. But the sweet smile that had lit up her face when she saw her two dead friends at her side remained engraved upon it.

(M. Joy Snell: *The Ministry of Angels*.)

Case XXXVII. — I find the following episode in the *Journal of the American S. P. R.* (1921, pages 114-122). It is a rigorously documented fact, which those reporting it had written down immediately after the event. It took place at the deathbed of the well-known North American poet and thinker Horace Traubel (1859-1919), who was the Boswell of that other great North American poet, Walt Whitman. Traubel had been Whitman's intimate friend; all his life he had studied him with immense love, as Boswell had studied Samuel Johnson; and after his friend's death he had published a "Journal" in several volumes to illustrate Whitman's life and thought. Vorace [recte: Horace] Traubel was in

his turn a poet of genius, of the same school as Wait [recte: Walt] Whitman; in the view of some art critics, the disciple's poems rival those of the Master.

Mrs. Flora Mac Donald Denison, who was present at Horace Traubel's deathbed, relates the following:

... On August 23, Horace was in very low spirits. Anne's illness and the departure of the Bains were blows too heavy for his constitution to bear. Mildred kept him company for a long time; we had decided not to leave him alone for a moment. When we went out onto the veranda to carry him to his room, we found him radiant with joy. As soon as he caught sight of me, from as far off as he could, he cried out: "Flora, look, look! Quick, because he is going." — "Where? What do you see, Horace? I can't see anything." — "There, on that ledge of rock, Walt appeared to me. I saw his head and his trunk. He had his hat on; he was splendid, radiant; he seemed surrounded by a golden halo. He waved his hand to me, as if to encourage me, and he spoke to me. I could hear the timbre of his voice very well, but the only words I heard were these: 'Come; I am waiting for you.'"

At that moment Franck Bains arrived, and Horace told him the same thing; throughout the evening he seemed relieved, radiant, happy...

On the night of September 3, Horace was unwell; I sat up with him for some hours. When I saw his eyes, motionless until then, turn slowly towards me, I thought his death agony was beginning. But it was not that: he only wanted his position changed. While I was doing as he wished, I noticed that he seemed to be listening for some sound. Immediately afterwards he said to me: "I hear Walt's voice; he is speaking to me." — "What is he saying to you?" I asked. — "He keeps saying to me: 'Come with me; come, I am waiting for you.'" — After a few moments he added: "Flora, all the friends have gathered here with Walt; there is Bob, there is Bucke, and the others..."

Colonel Cosgrave arrived that same evening to sit up with Horace; and he saw the phantom of Walt Whitman, which appeared on the other side of the bed, came up to him and touched his right hand, which he was holding in his pocket. At this contact the colonel felt a kind of electric shock. Horace, too, saw Walt, and said so. These apparitions had the effect of dispelling all melancholy, as if by enchantment; no one felt downcast any longer; a feeling of triumphant exultation pervaded the atmosphere of the house.

(Signed: Flora Mac Donald Denison.)

Dr. Prince, secretary of the American Society for P. R., wrote to Colonel Cosgrave to obtain further details of this event. From the colonel's letters I extract these salient passages:

During the months of August and September 1919, I was on familiar terms with Horace Traubel, known to everyone for his writings and his noble spiritual aspirations. Until then I had not known him personally; likewise, I had only a rather superficial knowledge of the writings and ideals of Walt Whitman. I point this out to show that my mind, conscious and subconscious, was in no way influenced by the works or the ideals of the writers in question. I would add, moreover, that my long military service in France with the Canadian army — spent almost always in the front line, from January 1915 until the armistice — had naturally made me familiar with death. As a result, the atmosphere that surrounds the dying, while it inspired great respect in me, did not produce in me the nervous tension and emotional overexcitement that generally arise in people unfamiliar with death. I point this out as well, to prove that I was in a normal state of mind when the event that Miss Flora Denison wrote to you about took place — an event I confirm in all its details. In short, here is what happened.

During the three nights that preceded the death of Horace Traubel, I went to sit up with him in the last hours of the night. I expected his end from one moment to the next, and my thoughts remained spiritually serene and elevated, in keeping with the solemnity of the hour and of the surroundings, and also by virtue of a kind of special magnetism that seemed to emanate from the dying man — a great altruist who had devoted his life to the service of humanity. On other occasions I had observed this curious kind of spiritual magnetism, and always in the presence of great characters — never with ordinary men.

Horace Traubel was dying of paralysis and exhaustion, but he did not seem to be suffering. He was semi-conscious and could articulate words only with difficulty, because of the paralysis of his tongue; but his eyes, still lively and expressive, let you guess his wishes easily.

On the last night, at about 3 in the morning, he suddenly grew worse. His breathing became almost imperceptible and his eyes closed; he seemed to have sunk into a comatose state, while his body was shaken by convulsive movements. Some time later he opened his eyes again, staring fixedly towards the foot of the bed; his lips moved in a vain effort to speak. Supposing that he needed to breathe more freely, I gently put his head back into its normal position; but he immediately turned it again, looking once more in the same direction and fixing his gaze on a point three feet above the bed. Then I was irresistibly led to look that way. The room was poorly lit by a night-light placed behind a curtain in the corner of the room. Little by little the point towards which our eyes were

turned grew brighter; a small cloud appeared, which spread and grew rapidly, soon taking on a human form, in which the features of Walt Whitman took shape. He was standing beside the dying man's bed, dressed in a rough, light jacket, with his usual felt hat on his head and his right hand in his pocket — a pose that was familiar to him and that can be seen in some of his portraits. He was looking at Traubel and smiling at him affectionately, as if he wanted to encourage him and bid him welcome. Twice he nodded to him; one could tell from the expression of his face that he meant to raise his spirits. He remained fully visible for about a minute, after which he faded away little by little... But before disappearing, while Horace and I were gazing at him intently, he moved, coming closer to Horace. Horace, who because of the paralysis could not keep his head turned to one side for long, had to return it to the normal position; as he did so, he murmured: "Walt is here." At that moment the phantom came towards me, seemed to pass through the bed, and touched my hand, as if to say goodbye. I felt the contact as a slight electric shock. Finally Walt smiled at Horace one last time and vanished from our sight.

This took place on September 6, two hours before the sick man died — hours he spent for the most part in a coma. In any case, the paralysis deprived him of the use of speech even in his waking intervals; but his gaze was full of silent messages, and one could tell that he was perceiving other manifestations that we did not perceive.

(Signed: Colonel Cosgrave.)

This very interesting episode of collective vision at the deathbed contains indications in favour of the objectivity of the phantom that appeared. The first lies in the way the phantom formed: a small luminous cloud that lengthened, condensed and grew in size until it reached human proportions and then human form, in which the features of the dead poet Walt Whitman appeared — the intimate friend of the other, dying poet. Now, it is known that this is how experimental materializations of phantoms ordinarily form, both when they take on a concrete form and when they keep an imponderable one (in our case it was an imponderable fluidic phantom, able to pass through a bed). Second, the probable objectivity of the apparition would emerge from the further circumstance that the phantom approached the percipient and touched his hand — a contact he perceived as a slight electric shock. It cannot be disputed that these two circumstances, although they cannot be considered conclusive proof of the phantom's objectivity, are nonetheless enough to justify the conclusion that the greatest probabilities favour this latter hypothesis — and, consequently, the spiritist interpretation of the facts. Moreover, the spiritist interpretation of these facts would be legitimate even if the phantom had been a telepathic one, transmitted by the conscious thought of the deceased to his dying friend.

I would remark in this connection that the only hypothesis that can be set against the two I have just mentioned — that of the transmission of the dying man's hallucinated thought to the percipient (a hypothesis I have admitted and discussed in this work only out of a sense of scientific rectitude) — must be absolutely excluded in all cases of collective perception of this nature. The facts contradict it to the point of demolishing it, as I shall prove in the final synthesis of this work.

Case XXXVIII [recte: XXXVIII]. — Here is one last case. It is not strictly a collective vision at the deathbed, but an apparition perceived in connection with a person who was to die eighteen months later, seeing the same apparition in her turn. It is therefore a premonitory vision, repeated at the deathbed.

I take the case from the *Journal of the S. P. R.* (1905, p. 327). Mr. Johsna Hodgson writes:

On the evening of Friday, 1898 July 29, my wife was busy with household tasks, and I was sitting near her, smoking and reading, until I fell asleep. My sleep lasted until after midnight. When I woke and looked around me, I was immensely surprised to see two human figures in front of me: my wife, sitting in the armchair and sunk in a deep sleep, and another figure, dressed in white and suspended above her. Looking at the face of this second figure, to my immense astonishment I recognized my wife's mother! As soon as I had recognized her, she disappeared, while my wife went on sleeping peacefully, unaware of what was happening. I thought it prudent not to tell her about it, for fear of upsetting her, and I refrained from doing so for several months; but I must admit that the vision had left me with the painful impression that it was an omen of imminent misfortune.

My wife died on 1900 March 18, eighteen months after her mother had appeared to me above her while she slept.

A few days before she died, she said that she could see her mother with her own son (who had died seventeen months before), and that they were waiting for her and calling her. After these words she passed into unconsciousness and remained so until her death.

Fourth Category

Cases of deathbed apparitions coinciding with analogous advance announcements or confirmations obtained mediumistically.

This category ranks among the most important from the scientific point of view, because it presupposes the application of methods of experimental investigation to the phenomena. In its present state it no doubt represents only a good beginning; but this beginning is a good omen, and it allows us to glimpse the possibility of one day reaching the goal in a sufficient and decisive way — which would be a crowning achievement worthy of the highest scientific ideal. However that may be, it is no less true that only by means of these methods can we hope to reach the final solution of the troubling problems connected

with metapsychical manifestations in general. The great theoretical value of these problems does not concern scientific and philosophical doctrines alone; it extends and rises until it becomes social and moral.

It cannot be said, however, that bringing mediumistic advance announcement or re-confirmation into the phenomenological framework of the apparitions in question is enough to eliminate entirely the telepathic-hallucinatory hypothesis. Present-day researchers attribute to that hypothesis so many and such varied hypothetical manifestations as to make its elimination all but impossible in most mediumistic phenomena. In our case, one could always imagine that a deathbed apparition announced in advance or re-confirmed mediumistically originates in a telepathic relation that has arisen between the subconsciousness of the medium and that of the sick person, or between those of the medium and the sick person, of the medium and the sitters.

Of the seven cases that follow, the first four appear more or less inadequate in various respects, and I bring myself to cite them only in order to accumulate metapsychical material for the use of future researchers. The same could not be said, however, of the last three, which on the contrary represent an important contribution in favour of the objectivity of apparitions of the deceased.

Case XXXIX. — I take it from the *Journal of the American S. P. R.* (1907, p. 49). Professor Hyslop published there a series of "visions of the dying". Among others he cites this episode, which concerns two ladies of his acquaintance and which he took down from their dictation:

Four to five weeks before my son's death, I was with my friend Mrs. S..., who is gifted with mediumistic faculties; and a message was dictated in which her "spirit guide" — a little girl who called herself Bright Eyes — promised to go to the bedside of my son, who was seriously ill with carcinoma. Now, on the night before his death, my son complained that a little girl was moving about around his bed, and asked who she was. All this happened at Muskoka, 56 miles north of Toronto. The sick man knew absolutely nothing of the message obtained with Mrs. S...

Professor Hyslop observes:

The close friendship between Mrs. S... and Mrs. G..., the dead man's mother, leaves room to suppose that allusions or suggestions may have been unconsciously transmitted to the son before his death; or that, at the time of the mediumistic experiment, some remarks were made that would deprive the incident of the value it apparently has.

Case XL. — On the death of Mr. Ferneyhough, of Maritzburg (Cape Colony), a well-known English spiritualist, editor of spiritist periodicals and writing medium, *Light* published his obituary (1912, p. 452), from which I take this paragraph:

On 1892 February 22, Mr. Ferneyhough had the misfortune to lose his first-born child, Reginald, aged 5. At that time spiritualist

doctrines held no attraction for him; but some time later he let himself be drawn into taking part in an experimental circle, and under the date 1894 November 28 one reads in his private diary: "The first proof of identity came to me just when I was about to give up the investigations. A certain Mrs. Nelson manifested, who in life had been a nurse in Maritzburg, and who dictated: 'Go home at once, for that is where your son is.'" The meaning of the message was connected with the illness of his other little boy, Cyrille. Mr. Ferneyhough at once had the impression — later fully justified — that "the child who was at his home" was Reginald, come to welcome his little brother Cyrille, who was perhaps also destined to die. And that this impression was not the product of an overexcited imagination is confirmed by the fact that the sick child, Cyrille, a moment before dying, irritably spoke the name of his little brother Reginald, telling him to go away, that he did not want to go with him, that he would not have gone, that he wanted to stay with his mama.

Case XLI. — I take it from the *Annali dello Spiritismo in Italia* [Annals of Spiritism in Italy], 1875, pages 120 and 149. The account of the case fills ten pages of that periodical, so I shall give only its principal passages. The narrator is the well-known spiritist of the earliest days, Rinaldo Dall'Argine, and the protagonists are people of his intimate circle. He writes:

Dr. Vincent Gubernari, a native of the Maremma, in Tuscany, had settled permanently at Arcetri (Pian dei Giullari), a delightful spot near Florence; and although he was not its official physician, he practised his profession there as well.

Mr. Gubernari, well favoured with worldly goods, had married Mrs. Isabelle Segardi, of Siena, a descendant of a patrician family of that city. She too was wealthy, and had brought her husband a far from negligible dowry.

The couple had agreed to make each other a reciprocal gift of their own fortunes. Mrs. Gubernari had already made her will to that effect, and supposed that her husband had done the same for her.

...Although Mr. Gubernari, materialist that he was, mocked spiritism and spirits, he could not help being impressed when he saw several of his friends — men he knew to be highly educated, free of bias, and formerly more anti-spiritist than himself — suddenly become believers in spiritist manifestations. So one fine day the doctor, whether to convince himself personally or to amuse himself at his friends' expense, told them he wished to try an experiment at his house, and invited them to take part.

As soon as the experimenters had formed the chain around the table, a spirit shook it with surprising force... And the doctor was

extremely surprised when, on asking the name of the spirit present, he received the answer:

"Your Aunt Rose."

The doctor, orphaned at an early age, had been brought up tenderly by this aunt, who had been a mother to him.

When he had recovered from his surprise, he exclaimed:

"Well, if you really are my Aunt Rose, help me in the practice of my profession — make me earn a lot of money!"

"I am here for something quite different," replied the spirit. "I am here to advise you to change your life and to think of your wife."

"I have already thought of my wife," the doctor replied without shame, "so much so that we have both made our wills to each other's advantage."

"A lie!" replied the spirit, shaking the table hard to show its displeasure. "She has left you everything, yes; but you have left her nothing!"

Then Mrs. Gubernari joined in the dialogue. Wishing to persuade the spirit that her husband had made a will in her favour, she said bravely that he could prove it by showing the will itself to the friends present.

After this unexpected intervention by his wife, the doctor found himself compromised and did not know how to get out of the awkward situation. He knew in his conscience how matters stood, and it was therefore impossible for him to bring himself to admit his wrongs by declaring that the spirit had not told the truth [?]. Greatly troubled by this incident, he declared that he would show the will to no one.

The spirit, then, shaking the table with still greater force, replied:

"You are an impostor! Yes, I tell you again: you have forgotten your wife, and in your will you have remembered no one but your maidservant, because... Change — yes, change your way of life and your will, and hurry, for you have no time to lose; in a few days you will be with us in the world of spirits!"

This revelation fell on the doctor's head like a thunderbolt. He was crushed by it... then he cried out in a rage:

"What! I am to die before my wife — I, who am younger than she is? No, that shall never be; I want to go on living, and I shall live."

So saying, he rose in great irritation and ordered the pedestal table that had been used for the experiment to be taken away.

The next day one of his friends, Colonel Maurizio, wishing to calm his agitation, spoke to him of possible spiritist mystifications and told him that he would go that very evening to Countess Passerini's for a counter-test sitting.

The doctor seemed to calm down, and waited impatiently for the result of the new experiment.

Colonel Maurizio did in fact go to Countess Passerini's, and once the sitting had begun, the spirit guide was asked whether it knew what had happened the previous evening at Dr. Gubernari's. The answer was:

"There has been no mystification; the spirit of the doctor's aunt revealed nothing to him but the pure truth."

"Then," asked Professor Capelli, "Dr. Gubernari really must die, and soon?"

"Without any doubt," the spirit went on, "and before the end of the current year."

"But," Capelli added, "how can we report to the doctor this terrible confirmation of what his aunt revealed to him? We neither wish to increase his distress nor are able to."

"What I have said, I have said to you; with the doctor, behave as you see fit."

Dr. Gubernari was at once sent a letter saying that the spirit had assured them it was a mystification. The doctor read the letter eagerly and regained his composure, laughing at himself and at his fears; and as he was in perfect health, he was ashamed of having believed for a single moment in his approaching death.

...Nevertheless, on the night of November 12, he was seized by a very high fever accompanied by severe pains... The physicians diagnosed it as a matter of no importance that did not deserve any concern... but meanwhile the illness grew worse, and he suffered horribly...

His friends went once again to Countess Passerini's for a mediumistic sitting. The usual entity manifested; questioned on the matter, it replied:

"Since this concerns a sick man, I must say that I know nothing about such things; but to satisfy your wish, I will look for a spirit who practised medicine during his life, and I will send him to you. Wait for me a moment!"

The pedestal table stopped, but after a few minutes it moved again, and the same spirit said:

"I have found the physician; he is here; question him!"

Q. — Can you tell us anything about Gubernari's illness?

A. — I can say that, as a spirit, I find Gubernari seriously ill; I will admit to you, however, that if I were still among you, I would say of him what my living colleagues say.

Q. — But if it is true that he is seriously ill, how can the physicians have declared that his illness is a matter of a few days!

A. — If the body, which holds the soul imprisoned, were made like a box that could be opened at will, the physicians would see the illness that is consuming Gubernari, while outwardly he seems in good health.

Q. — Is his illness only physical, or moral as well?

A. — Both.

Q. — Will he recover or will he die?

A. — I am sorry to tell you, but he will soon be one of us.

Q. — Can you tell us who you are?

A. — A physician whose name is not unknown to you.

Q. — Then be good enough to tell it to us.

A. — I will tell you, and then I am going, because I am in a hurry...

Panattoni. Good night to all. (Dr. Panattoni, a relative of the deputy of the same name, had been a good physician, who had practised his profession in Florence.)

Further consultations were held, and the physicians finally pronounced that the doctor had an internal cyst. He died on 1874 December 30.

When he was reduced to his death agony, he said that he could see near his bed the spirit of Dr. Panattoni, which never left him for a single moment, and at his bedside the spirits of his mother and of his Aunt Rose, who comforted him by their presence and encouraged him to leave earthly life. Fearing that he would not be believed, he exclaimed more than once: "What I am saying is the pure truth; I am in my death agony, and in the death agony one does not lie."

Case XLII. — This episode ought to be classed in the following category, which comprises cases of apparitions seen only by those present; but as it contains an episode of mediumistic re-confirmation of the vision that had occurred, I add it to those of this category.

In 1917 great interest was aroused in England by a case of spiritist identification narrated by Mr. Richard Wilkinson, a well-known businessman and a hardened sceptic in matters of spiritism and religion. Having lost his son in the war, he was urged by his wife to attend a mediumistic sitting, during which excellent proofs of the young man's presence and identity were obtained. Other sittings followed, and further extraordinary proofs accumulated, until the sceptical Mr. Wilkinson was absolutely convinced. For the consolation of so many suffering souls, he decided to report the facts in the review *The London Magazine* for October 1917.

I take the following passage from his account.

While my wife was in Brighton nursing her father, who had fallen ill (and who died shortly afterwards), one morning at about 8 o'clock, in broad daylight, she saw the apparition of her son beside her. No scientific explanation, no theory, will ever bring her to

admit that it was a matter of autosuggestion and hallucination. She is quite certain that her son was there beside her.

A few days later she came back to London. She had told no one about the event, waiting until she saw me at the station to tell me of it. On the evening of that same day we went together to the medium, Mrs. Annie Brittain; and as soon as the sitting had begun, the first words she spoke were these: "Your son wants his mother to know that it was not a dream at all, but that he really was permitted to lift for a moment the veil that separates us." Then the medium added: "Jane saw him too." Now, Jane is a close friend of ours who, a few days earlier, had told my wife that she had seen the apparition of our son in circumstances that absolutely ruled out the possibility of a dream. Needless to add, Mrs. Brittain had never heard of this Jane.

If anyone had told me, only a year ago, that I could have read — I do not say written — and believed such things, I would have answered that it was impossible.

Case XLIII. — This case was collected by Dr. Hodgson, and I take it from vol. VIII, p. 227-228 of the *Proceedings* [recte: *Proceedings*] of the [recte: *the*] S. P. R.

1891 January 28. — About eleven years ago, when I was in great anxiety about my wife, who was suffering from cancer of the stomach, I was told that a medium, Miss Susie Nickerson White, had given very remarkable proofs of supernormal faculties. I went to see her without making myself known, and asked for a sitting, which was granted. An entity presented itself which claimed to be my wife's sister; it said that its name was Marie, which was correct; it went on to speak of family facts and affairs in complete accordance with the truth; it gave my wife's name exactly, Elise-Anne; it described her illness, and predicted that she would not survive and had only a few months left to live. Surprised by so much accurate information, I asked: "What, then, are we to call these phenomena? Psychism? Somnambulism? What?" The so-called Marie answered: "I knew very well that you were going to ask me that question: I had read it in your thoughts." "So you draw everything you say from my thoughts?" I asked. "No," she replied, "and to prove it to you, I will tell you something that is not in your thoughts. I announce to you that within three days Elise-Anne will say that I have appeared to her together with our mother, whom I hope to be able to bring with me."

I should point out that my wife's mother had died forty-five years ago, and her sister six or seven years earlier. Naturally I kept what had happened to myself. Three days later the nurse came running, greatly agitated, to warn me that my wife's condition had grown

worse, that she was showing clear signs of delirium, and that she had suddenly called out to her mother and her sister Marie, after which she had thrown herself out of bed and run toward the door, crying: "Stay, Mama! Stop, Marie! Don't go away yet!"

After so striking a proof, I went again to consult Miss White. As soon as the sitting began, the same entity presented itself. I was very worried at the time, because for some days my wife had been unable to keep down any food, solid or liquid, not even milk and water. She was therefore utterly exhausted, all the more so as she suffered from relentless insomnia. "Marie" advised giving her very strong, very hot coffee with a little cream, sugar, and cream biscuit. Although this prescription surprised me, I decided to prepare it and give it to her. The patient took it willingly and digested it perfectly; afterwards she was able to sleep for a long time. For several days she lived on nothing else; little by little, however, she became unable to keep down even this food.

I consulted Miss White again; "Marie" advised giving her a few spoonfuls of lemon juice several times a day, to bring back her appetite and enable her to keep her food down. This prescription was entirely successful. Before long, however, my wife grew worse again; I went to Miss White for the fourth time and asked "Marie" how much longer my wife still had to suffer. She answered that she was not in a position to tell me, but that she would take care to warn me. "The first time," she said, "that the patient says she has seen me, you must no longer leave her bedside."

A few days later, at about 3 or 4 o'clock in the morning, I went to relieve the nurse, who told me: "Mammie (meaning my wife) said just now that she had seen her sister Marie again." A few moments later my wife murmured, "I am going," and as she said these words she breathed her last. — Signed E. Paige; Mary A. Paige alias Mary Dockerty (the nurse!).

In the foregoing case, as regards the first, double apparition, one could argue fairly reasonably that its mathematically exact fulfilment was produced by a telepathic impulse originating in the subconscious mind of the medium, or else in that of the husband.

The other vision, which immediately preceded the patient's death, is less easy to explain. The task would not be too difficult if the vision had occurred in the husband's presence. In that case one might legitimately suppose that Mr. E. Paige, noticing the signs of the death agony on the patient's face, had thought of the promise he had received from "Marie," and had thus transmitted the corresponding hallucinatory phenomenon to the patient.

But that is not how the episode happened. We have seen that it was the nurse who informed the husband of the apparition that had taken place. The explanation in question therefore does not apply to this case. The telepathic

hypothesis will therefore appear insufficient — unless one chooses to look for the key to this mystery (as has already been proposed to explain similar prophecies obtained through Mrs. Piper) in the possibility that there are phenomena of telepathic communication between subconscious and subconscious: that is, outside any participation by the respective normal consciousnesses, apart from a few accidental irruptions of the subconscious into the conscious, such as to bring about the complex episodes I have just cited.

On this hypothesis, we would have to imagine that the patient's subconscious self had a presentiment that her death was imminent; that this presentiment was perceived telepathically, either by the consciousness of the medium or by that of the husband; and that it was then the source of the corresponding phenomenon of telepathic repercussion in the patient's normal consciousness.

It will be readily understood that this hypothesis has little to recommend it by way of simplicity, and has not the gift of easily convincing an impartial investigator. Clearly, with theories as tangled as these, far more ingenious than serious, one passes beyond the bounds of scientific induction and sails under full canvas into the boundless realm of the fantastic.

Case XLIV. — To make the interesting event I am about to report easier to understand, I must first point out that the borrowed name Elise Mannors conceals a lady who was known in her lifetime to Professors Hodgson and F.-W. Myers. This lady had an uncle, called Mr. F... in the account, who died the day before the day on which Mr. Hodgson held the sitting in question with Mrs. Piper.

The news of his death (that of Mr. F..., Elise Mannors's uncle) had been printed in a Boston newspaper, and I happened to read it on my way to the sitting. The first written message came from Mrs. Elise, which I had not expected. She wrote nimbly and clearly, announcing that F... was present at the sitting, although he was not in a condition to communicate directly; she added that she wanted to tell me how she had helped F... to join her. She explained that she had been present at his deathbed and had spoken words of encouragement to him, which she made known to us, and which contained an unusual form of expression. She stated, moreover, that he had heard these words, and that he had even seen and recognised her.

Now, all this was confirmed to me point by point, in the only way then possible: that is, through a very close friend of Mrs. Elise's and of mine, and through a near relative of F...

I showed him the record of the sitting, and a day or two later the relative who had been at the deathbed told his friend, unprompted, that F..., as he was dying, had seen [?] his niece Elise before him, speaking to him, and had repeated the words she had addressed to him. These words, which F...'s relative repeated to his friend, were

indeed the ones that Mrs. Elise had reported to me through Mrs. Piper in trance. Needless to add, I knew absolutely nothing of this. (Prof. R. Hodgson, *proceeding* [recte: *Proceedings*] of the S. P. R., vol. XIII, p 378.)

This fact seems to suggest the spiritualist explanation almost irresistibly. We must not forget, however, that the people surrounding the dying Mr. F... necessarily knew of the incident in question. That made it possible to suppose a phenomenon of telepathic or telesthetic perception between the subconsciousness of Mrs. Piper in trance and the subconsciousness of those people themselves. But such an explanation must necessarily seem forced and gratuitous, all the more so when one considers that Mrs. Piper did not know the people concerned. If this circumstance is not enough to rule out the telepathic hypothesis absolutely, it makes it quite improbable.

Case XLV. — I take this episode from Professor Hodgson's report on his experiments with Mrs. Piper (p 121), a report printed in volume VIII of the *proceedings of the S. P. R.* The protagonists of this case are designated only by their initials.

1889 April 5. — I went to Mrs. Piper's toward the end of March of this year (since the beginning of February I had been in the habit of visiting her every two weeks). She predicted to me the death of one of my close relatives, which was to take place in about six weeks and would bring me some financial advantage.

Naturally I thought of my father, who had reached a very advanced age, and whose personality Mrs. Piper had sketched with admirable clarity a few weeks earlier — although she had done so in a way that suggested she was speaking not of my father but simply of someone closely related to me. So I asked whether the person who was to die was the same one who had been described to me on that occasion; but she avoided giving me a satisfactory answer. A few days later my fiancée went to Mrs. Piper, who then told her, without any reticence, that my father would be dead within a few weeks.

Around the middle of May my father, who was recovering from a mild attack of bronchitis, died suddenly in London of cardiac paralysis; this happened on the very day the doctors had declared him out of danger. Some time before, "Phinuit," speaking through Mrs. Piper, had told me that he would go to my father to exert his influence on him concerning certain testamentary dispositions my father had made. Two days after receiving the news of his death by telegram, I went with my wife to Mrs. Piper, and "Phinuit" declared that my father was present, and that his coming into the world of spirits had been sudden. He then assured me that he had used his influence with my father to persuade him concerning the testamentary dispositions mentioned above. He then told me

the contents of the will, described the features of the principal executor, and added that this executor, immediately after my arrival in London, would put forward a certain proposal in my favour, to be submitted for the consent of two other executors.

Three weeks later I was in London. The executor was precisely the man whose description "Phinuit" had given; the will was drawn up in the way he had announced; the proposal in my favour was in fact made; and my sister, who had never left my father's bedside during the last three days of his life, related that the sick man had complained several times of the presence, at the foot of his bed, of an old man who was pestering him by asking him to discuss his private affairs. (Signed: M. N. and Mrs. M. N.)

It must be admitted that this episode, too, can be admirably explained by the spiritualist hypothesis. We must nevertheless examine dispassionately how far the telepathic hypothesis succeeds in accounting for it: first with regard to the phenomenon of the apparition, and then with regard to the other incidents, considered in relation to that same phenomenon. The telepathic hypothesis does succeed in explaining the facts as a whole — provided, of course, that one does not start looking too closely at the more or less artificial character of the conjectures involved.

On this hypothesis, as regards the coincidence between the apparition at the deathbed and what had been predicted at the sitting with Mrs. Piper, we would have to suppose that the subconsciousness of the medium in trance, personifying the so-called spiritist entity "Dr. Phinuit" and objectifying it in the form of an old man, transmitted that same hallucinatory objectivation telepathically to the sick man's centre of ideation.

As for the veridical episode of the prophecy of death, its origin would have to be sought in a phenomenon of telesthetic perception of the organic disease that threatened, at short notice, the life of Mr. M. N...'s father.

Finally, as regards the other incidents that were verified — for example, the description of the personal appearance of one of the executors, the disclosure of the contents of the father's will, and the proposal made in Mr. M. N...'s favour — it will be enough to resort to the simple hypothesis of the perception, or reading, of thought at a distance.

It can be seen that all the episodes, even those of the most sensational character, are more or less open to explanation by the telepathic hypothesis, considered in its various modes of manifestation. Generally speaking, this fact well deserves to be pondered before one ventures into new conjectures. It is no less true, however, that this result has been reached only by conferring on the hypothesis in question powers so extensive and so marvellous that one finds oneself led back by another road — that of the subconsciousness — to the threshold of the very transcendental one wished to avoid at all costs.

Fifth Category

Cases in which only those close to the dying person perceive the phantoms of the deceased.

Cases of this kind are rather rare, and it is natural that this should be so. In terms of probability, we ought to expect that in most of these manifestations the dying person alone would be the percipient; that apparitions perceived collectively by the dying person and those present would be relatively rare; and that those perceived by those present alone would be rarer still.

As for the theoretical interpretation of these facts, from an absolutely scientific point of view they can still be explained by the telepathic hypothesis, by supposing a phenomenon of thought-transmission on the part of the dying person — except in special circumstances.

Case XLVI. [recte: XLVI] — In this first episode, the person present perceives a rudimentary phantom, probably in the process of forming. I take it from the *journal of the S. P. R.* (1908, p 312). The narrator and percipient is the sister of a member of that Society. She writes:

On 1905 November 1, I was on duty as a nurse at the hospital, and I had an interesting experience.

I was attending a certain Mrs. S., who had cancer, had been bedridden in the hospital for six months, and that morning was in her death agony. She had been in a coma for five⁵, and her breathing had slowed to three breaths a minute. I was left alone to attend her, with the task of watching for any change in her condition and keeping the flies off her. I was sitting by the bed, reading an article in a magazine and looking at the patient from time to time. At about five minutes past noon (there was no clock in the room), as I raised my eyes to the dying woman, I saw a human figure on the other side of the bed. I say a human figure because in shape it was unmistakably one, although its features could not be made out and as a whole it seemed to be made of mist or condensed vapour, with uncertain, blurred edges. It was about my own height (5 feet 7 inches).

There was a window on each side of the bed, and behind the form stood a wooden screen covered with canvas. I noticed that the joints of the screen were visible through the phantom's vaporous body. I felt no terror at all, although I did not feel inclined to question the apparition. I put down the magazine I was reading and remained wholly absorbed in contemplating the phantom for a space of time that I put at ten or fifteen minutes. After that another nurse came into the room, and the figure began to fade and dissolve, until it vanished.

⁵the word "hours" is wanting here; Bozzano's comment below says "five hours"

I felt the dying woman's pulse in her neck and found that it could still be felt, although she had stopped breathing. While the form was present, she was still breathing...

There is nothing very remarkable in this episode. From the point of view of the telepathic hypothesis, however, a question naturally arises: since the dying woman had been in a coma for five hours, a well-defined and deep one, is it really still reasonable to attribute the origin of the apparition to the dying woman's thought? Frankly, I believe that whoever answers this question in the negative is nearer the truth.

Case XLvi.⁶ — I take it from Camille Flammarion's well-known book *L'Inconnu* [The Unknown]. Mrs. B. de L., of Lacapelle, writes to Mr. Flammarion:

I had a daughter of 15, who was my joy and my pride. During a short journey I had left her with my mother. I was to be back on 1894 May 17; and in the night of the 17th I dreamed that my daughter was gravely ill, and that she was calling me and crying out to me in tears. I woke up very agitated, repeating to myself the proverb that "every dream is a lie." During the day I received a letter from my daughter in which she gave me news of household matters, without complaining of anything. The next day, when I arrived home, I did not see my daughter coming to meet me, and the chambermaid told me that she had been taken suddenly unwell. I went up to her room and found her suffering from a severe headache. I put her to bed at once; alas, she never got up again! Two days later membranous angina declared itself, and in spite of all the care lavished on her she passed away on May 29.

Now, two nights before the catastrophe, I had lain down on a bed separated from my daughter's room by a door. I had closed my eyes but was not asleep; my daughter had dozed off, and the nurse was keeping watch. All at once a bright light, comparable to the noonday sun in August, lit up the room. I called the nurse at once, and she was some time in answering. Meanwhile I was already by my daughter's bed, but the light had gone out. The nurse seemed dumbfounded and did not answer my questions; but the next day she told those close to us — and she still repeats it to everyone — that she had seen my husband, who had died six months before, at the foot of my daughter's bed. The nurse in question is still living; she is 46, and is ready to repeat it to anyone who wants to hear it.

In this case the sick girl had dozed off during the supernormal manifestation; it is therefore probable that she also perceived the apparition, in the form of a dream.

Case XLVIII. — I take it from the *Journal of the American S. P. R.* (1918, p. 608). Mr. S. M. Bennet reported the following incident to Professor Hyslop:

⁶so printed; the preceding case is XLVI and the next XLVIII

One of the oldest residents of the Wert Pittston district was a Mrs. M., a widow and the mother of two daughters. One of them was living and married to Mr. Merret; the other, named Stella, had died of typhoid fever in 1876. During her mother's last illness Mrs. Merrimon was almost constantly at her bedside. Her son was there as well, and a middle-aged nurse, a practical and serious woman. One night Mrs. Merrimon had lain down for a while in the next room, behind a curtain, while the nurse had sat down in the dying woman's room where she could see the bed, although the light was very dim. At one point she saw a woman standing beside the bed, gazing intently at the sick woman, and doing so for quite a long while. The nurse, supposing it was Mrs. Merrimon, did not get up. But shortly afterwards she saw the form dissolve; and since its height and build did not match the large frame of the lady in question, the nurse went to look in the next room and found Mrs. Merrimon there, sleeping peacefully. The nurse afterwards gave a good description of the form she had seen, and it corresponded exactly to that of the late Stella.

Case XLIX. — I take it from *Light* (1916, p. 301). Sir George Kelrewich, the eminent professor of Greek and Latin classical literature, sets out in the course of an interview his way of thinking about the existence and survival of the soul: that of an investigator without preconceived ideas, who is waiting to know more before reaching a definitive conclusion. At the same time he states that the subject interests him in a particular way, owing to certain extraordinary experiences that befell him and his friends. He then relates some of these experiences, the first of which took place at his mother's deathbed. Here is his account:

My sister, who was in the room at the moment of her death, came to me and said: "At the moment our mother breathed her last, I saw a red-haired phantom floating above her. This is all the more inexplicable because our mother, as you know, had a particular aversion to red-haired people."

I answered: "It is true that our mother had an aversion to red-haired people. I ought to have told you that her younger sister, to whom she was passionately attached, had red hair. She died young, to our mother's immense grief; so that if there was anyone in the beyond with whom she ardently wished to be reunited, it was precisely her."

In my opinion, the conclusion to be drawn from this fact is that the dead sister came to receive her and guide her into the beyond.

As can be seen, Professor Kelrewitch too is irresistibly led to draw from the facts that rational and spontaneous reasoning which everyone arrives at — provided their cerebral pathways have not been obstructed by too long a

familiarity with the manifold varieties of the telepathic-hallucinatory hypothesis, which is so much abused today.

Case L. — This episode is theoretically important, because the dying person and the percipient are both very young children.

Rev. William Stainton Moses reports in *Light* (1.888 [recte: 1888] April 7) the following episode, which happened to the daughter of another minister of the Anglican Church and was recounted orally by that minister to him.

Miss H... was attending a dying child in her father's parish. In the room were two children's beds, one of them a cradle in which a child of 3 or 4 was sleeping — the little brother of the other, sick child — who had been dozing for several hours. Miss H..., with the children's mother, was standing beside the bed of the dying child, who was already in the grip of the spasms of the death agony. Suddenly a little voice cried out from the cradle, and the two women, turning round, saw the little brother sitting up, wide awake, pointing into empty space with his finger, his face marked by an ecstatic joy. He was crying: "Oh, Mama, Mama, what a lot of beautiful ladies round little brother! Beautiful ladies! Mama, Mama, they want to take little brother!" When the two women turned their eyes back to the little dying child's bed, they saw that he was dead.

Moses adds these comments:

In view of the criticism that prevails against mediumistic phenomena, it would be of great importance if analogous cases could be collected, for children of 3 and babies at the breast certainly cannot be treated as conjurers and cheats.

Moses's comments ought to be completed by the observation that these same children certainly cannot be raised to the rank of telepathic transmitters of phantoms. In this connection it is regrettable that Mr. Moses neglected to report the age of the little dying child; but since in these comments he speaks of babies at the breast, it is permissible to believe⁷ and the percipient are both very young children; and this second episode is more important than the first, because the age of the dying child is stated in it (four months). This makes it possible to rule out categorically any form of autosuggestion in the dying child, together with the corresponding telepathic transmission to the little girl who was the percipient. The age of the latter (three years) in its turn rules out the possibility that she could have so autosuggested herself as to perceive hallucinatory phantoms, for her little brain was certainly not able to conceive the possibility of transcendental apparitions at the bedside of her dying little brother.

⁷the sentence does not construe here — the French runs "il est permis de croire et le percipient sont tous deux enfants en bas âge" — and words appear to be wanting in the source; what follows speaks of a "second episode", the one quoted next

I take the following from the review *Ultra* [Beyond] (1909, p. 911⁸). Mr. Pelusi, *ordonnateur* [a library official] of the Royal Victor Emmanuel Library in Rome, writes under the date 1908 December 12:

In the house at Via Reggio no. 21, staircase C, apartment 1,F, in Rome, occupied by the Nasca family, there lives as a subtenant Mr. G., a married man with a family, together with his widowed mother. On December 6 last, at about 10^h 45^m in the evening, Mr. Notari lost a child of 4 months. Around the little dying child's bed were the father, the mother, the grandmother, the lady of the house, Mrs. Julie Masca, and the little one's sister Ippolita, aged 3 and half paralysed, who was sitting on the dying baby's bed and looking at him with pity. At a certain moment, exactly a quarter of an hour before death put an end to that tender life, little Ippolita stretched out her arms towards a corner of the room and cried: "Mama, do you see Aunt Olga?" — and she struggled to get down from the little bed and go and hug her. Those present were petrified, and asked the little girl: "But where? Where is she?"

— And the child kept repeating: "There she is! There she is!" and insisted on getting down; and she ran to an empty chair, but stopped there, somewhat puzzled, because the vision had moved to another part of the room. And the child went there, saying: "There she is, Aunt Olga!" Then she fell silent, when the painful moment of the little angel's death came.

This Aunt Olga, the sister of the little girl's mother, poisoned herself for love a year ago; and her fiancé, who was away, learned of his beloved's death and, after three months of weeping, killed himself. On the very night of his suicide he appeared in a dream to Olga's sister — that is, to the mother of the little clairvoyant — and said to her: "You see! Now I am marrying Olga." The next morning the suicide became known from the newspapers.

I vouch for the truth of these facts, which were repeated to me this evening in their smallest details by the Nasca family, who are close friends of mine, and by the little clairvoyant's grandmother.

(Signed: M. Pelusi, *ordonnateur* of the V. E. Library.)

Case LII. [recte: LII]⁹ — The well-known English journalist William Stead, editor of the *Review of Reviews*, relates the following episode in his book entitled *Real Ghost Stories*:

I end the chapter with an account of one of the most detailed phantom manifestations to have occurred in modern times. It is also the only manifestation reported here that illustrates the consoling belief that the spirits of those dear to us come to receive us at our deathbed, to act as our guides in the spiritual existence.

⁸so printed; the source has no closing parenthesis

⁹no case LI stands in the text between Case L and this one

In the summer of 1880, fourteen officers of the 5th Regiment of Lancers were sitting talking in the mess room of the cavalry barracks at Aldershot. It was about 7 o'clock in the evening, and they had just come back from a march, when they saw a lady come into the room, dressed in a white silk evening gown, with a long bridal veil over her face. She stopped for a moment at the head of the table, then went towards the kitchen and went in.

She had walked quickly, but the five officers seated at the head of the table all saw her, and not one of them doubted for a moment that she was a lady of flesh and blood who had somehow happened among them by chance. The aide-de-camp, Captain Norton, leapt to his feet and ran into the kitchen, asking the sergeant where the lady was who had just come in. "Nobody has come into the kitchen," the sergeant replied, and the cooks and their helpers unanimously affirmed it.

When Captain Norton brought this astounding news back to his fellow officers, a very lively discussion flared up among them, and they ended by concluding that it must have been a phantom. They also discussed the apparition's features, and those who had seen her agreed in stating that she was beautiful, very dark, and that her face expressed great sadness. Colonel Vaudeleur, who had not seen her, on hearing the phantom's features described, remarked: "Why, that is the wife of the veterinary surgeon X..., who died in India." The officer he named¹⁰ — or at least it was supposed that he was on convalescent leave. In any case, even if the phantom that had appeared had been his wife's, no one could see why it should have manifested itself in the mess room in this strange way.

It later came out, however, that the veterinary officer in question had returned from leave on the afternoon of that same day, without any of his fellow officers knowing, although he still had several weeks of leave at his disposal. It was also learned that he had gone up to his room, which was above the kitchen, and had rung for his orderly, complaining of feeling unwell and asking to be brought a brandy and soda.

The next morning, at about half past eight, the orderly went up to the officer's room and found him dead in his bed.

Captain Norton, in his capacity as aide-de-camp, had to enter the room to make an inventory of the effects the dead man had left and to affix the seals. And the first object his eyes fell on was the photograph of the lady he had seen the evening before, dressed in the same gown.

¹⁰the sentence is defective in the source — "L'officier qu'il nommait moment" — and words appear to be wanting

Here are the names of the officers who saw the apparition: Captain Norton, aide-de-camp; Captain Aubrey Fife, of the Army and Navy Club; Captain Benion, of the Army and Navy Club; the regimental doctor (name forgotten); and Lieutenant Jack Russel, who wrote for the *sporting Times* under the pseudonym "Brer Babbit."

The particularly important side of this episode is the phantom unknown to the percipients and identified afterwards by a photograph — a feature that would seem to give the fact the value of an authentic spiritist identification. And indeed there is nothing to prevent it from being one. From the scientific point of view, however, it cannot be denied that the telepathic hypothesis would still be able to explain it. For if we take into account that on the floor above, and precisely above the kitchen the apparition had entered, was the husband of the dead woman who appeared to the officers, it is permissible to suppose that this apparition may have been a telepathic hallucination caused by his thought, which at that moment was turned towards his dear dead wife.

That said, scientific correctness in setting out the hypotheses requires us to note that the event took place when the death of the dead woman's husband was imminent, so that it would take on the character of an advance announcement of imminent death and of a visit from a deceased person at the deathbed — two very striking circumstances, which can only be given great weight. For if the apparition had occurred near the dead woman's husband, but without the circumstance of his death, then the purely telepathic explanation of the event would be more probable. And if I do not express myself more affirmatively even in those circumstances, it is because of the following considerations (which also hold for the whole class of manifestations with which we are concerned). First, because telepathic hallucinations between the living generally occur between persons who are genuinely bound to one another — an essential condition if the necessary psychic rapport between agent and percipient is to be established — and this genuine bond is lacking in the episode set out above. Second, because — apart from very rare exceptions, which do not invalidate the rule — in telepathic manifestations between the living the agent transmits to the percipient the hallucinatory phantom of himself, and not that of third persons of whom he happens to be thinking. In other words, if it had been a matter of telepathy, the dying man's fellow officers ought to have perceived his phantom, and not that of his dead wife.

Taking these circumstances into account, then — since they contradict the telepathic explanation of the event — the spiritist explanation acquires a high probability of being the true one.

Case LIII. — I take it from the *Proceedings of the S. P. R.* (vol. VI, page 293). It was communicated to that Society by Miss Walker, a cousin of the protagonist. She writes:

My parents had several children, most of whom died in childhood. Those who survived are Suzanne, Charlotte and I. Because of these many gaps, Suzanne was twenty years older than I. My father was

the owner of an entailed estate, so that the death of his two boys, William and John — the first having died in adolescence, the other in childhood — had been the greatest misfortune of his life. Suzane [recte: Suzanne] remembered the two boys; William had been born and had died before I was born; John had died at the age of 2, when I was barely born. There was no portrait of William; you know the portrait of John. It is that oil painting in which a child is shown life-size, a little unsteady on his small feet, dressed in white, with little blue shoes; beside him a greyhound is crouching, and in front of him an orange is rolling at his feet... I had reached the age of 20; Suzanne was 40, Charlotte 30. Our father's health was declining rapidly. We were living then, united and happy, in a delightful little house on the edge of the commune of Harrogate. On the day in question Charlotte had felt unwell; she had suddenly been seized with shivering, and the doctor had advised her to go to bed. In the afternoon she was sleeping peacefully; Suzanne and I were sitting beside the bed. The sun had set and it was beginning to grow dark, though it was not yet fully dark. I do not know how long we had been sitting like this when I happened to raise my head, and I saw a golden luminosity on Charlotte's pillow, and in this luminosity two little cherub faces appeared to me, gazing fixedly at the sick woman. I went on looking for some time, as if in ecstasy, and the vision did not disappear. At last, reaching my hand across the bed to Suzanne, I said quite simply: "Suzanne, look up a little." She looked, and with an expression of great astonishment she exclaimed: "Oh! Emmeline; it is William and John!" We went on looking at this vision as though spellbound, until the moment when it all vanished like a dissolving view. A few hours later Charlotte was suddenly seized with an inflammatory attack, and she died a few minutes afterwards.

(*Proceedings of the S. P. R.*, vol. VI, p. 293-294.)

The case just quoted is reported by Mr. Podmore, who remarks that, to account for the vision, there is no need to suppose the spiritual presence of the two little dead brothers, since it can be supposed with greater probability that the apparition was a reflection of the sick woman's thought.

In the absence of precise testimony to the contrary, there would therefore be nothing for it but to keep to the explanation Mr. Podmore proposes — were it not that the account above contains a circumstance that could have the value of an indirect demonstration of the contrary. This circumstance lies in the passage where it is said that Suzanne remembered the two children, that Emmeline (the narrator) remembered neither the one nor the other, and that there was no portrait of the first child. Now, on careful reflection, all this means that the other sister, Charlotte — ten years younger than Suzanne — can only have remembered a younger brother, John; otherwise the writer of the

account would not have failed to say that both sisters — and not only Suzanne — remembered the two boys. Since she did not do so, it is evident that Charlotte was not in the same position as her elder sister, Suzanne. Nor was she even in the position of the younger sister, who remembered neither of her little brothers; the deduction I have just made therefore seems inevitable. If that was so, it would follow that the vision perceived by Emmeline could not have been the reflection of her dying sister's thought, since the dying sister did not know the features of the elder of the two little brothers who appeared. The spiritist explanation of this episode then becomes inevitable.

Case LIV. — Finally, I report a rigorously verified and very interesting case, although one hardly knows which hypothesis to commit to in explaining the phantoms that manifested to the percipient, and which probably have a symbolic character.

I take the case from the *Journal of the S. P. R.* (1908, p.308-311). Dr. O. Burgess sends Dr. Hodgson the following episode, which took place in the presence of Dr. Renz, a specialist in nervous diseases. Mr. G., the protagonist of the episode, writes:

What took place before me during the last five hours of my poor wife's life has turned, for me, into the following much-debated question, which I shall never manage to resolve: namely, whether I was mentally hallucinated, or whether the gift of clairvoyant vision had been granted to me.

Before describing the events, and in the interest of those who will read these pages, I wish to state that I do not take alcoholic drinks, nor cocaine or morphine; that I am, and always have been, moderate in everything; that I am not of a nervous temperament; that my mind is not in the least imaginative; and that I have always been regarded as a measured, calm and resolute man. I add that not only did I never believe in what is called "spiritism", with its attendant phenomena of "mediumistic materializations" and "the visible astral body", but I have always been hostile to these theories. My wife died at 11^h 45^m in the evening on Friday, 1902 May 23; and it was only towards 4 o'clock in the afternoon of that same day that I became convinced that all hope was lost.

We were gathered round the bed, awaiting the fatal hour — several friends, the doctor and two nurses. I was sitting at the dying woman's bedside, holding her right hand in mine. The friends were scattered about the room, some sitting, others standing. Nobody spoke; each of us was watching the sick woman's breathing, which was growing fainter and fainter. Two hours passed in this way without any change being observed. The servants announced that dinner was served, but nobody seemed inclined to take advantage of it. At half past six I urged the friends, the doctor and the nurses

to go and dine without delay, since the wait might go on for some time yet. All but two of them followed my advice.

Fifteen minutes later — that is, at 6^h 45^m (I am sure of the time, because a clock stood in front of me on a piece of furniture) — I happened to turn my eyes towards the doorway, and I saw on the threshold, suspended in the air, three small, very distinct clouds arranged horizontally, each appearing to be about four feet long and six to eight inches in volume. The one nearest the floor was separated from it by about two feet; the others followed at intervals of about six inches.

My first thought was that the friends (and I beg their pardon for this unjustified judgement) had begun to smoke beyond the threshold, so that the smoke of their cigars was coming into the room. I sprang up to go and reproach them, and I found that there was nobody on the threshold, in the corridor or in the room. Astonished, I turned back to look at the little clouds, which, slowly but unmistakably, were drawing nearer to the bed, until they enveloped it completely. Looking through this nebula, I saw that beside the dying woman stood a female figure no more than three feet tall, transparent, but at the same time resplendent with a light of golden reflections; and her appearance was so glorious that there are no words capable of describing it. She wore a Greek costume with long, wide, hanging sleeves; on her head she had a crown. This form stood as motionless as a statue in the splendour of her beauty, her hands stretched out over my wife's head, in the attitude of someone receiving a guest joyfully, but with serenity. Two forms dressed in white were kneeling at the sides of the bed, watching tenderly over my wife, while other forms, more or less distinct, floated all around.

Above my wife, in a horizontal position, there hung a white, naked form, which was attached to the dying woman's body by a cord that touched above the left eye — as though it were her "astral" body. At certain moments the suspended form remained perfectly still; then it would contract and diminish until it was reduced to minute proportions, no more than eighteen inches in length, but always keeping the very exact shape of a woman: a perfect head, a perfect body, perfect legs. When the "astral body" contracted and diminished, it would begin a violent struggle, with agitation and movement of the limbs, with the evident aim of disengaging and freeing itself from the body. And the struggle went on so long that it seemed to exhaust itself; then came a period of calm; then the "astral body" began to grow again, but only to diminish once more and resume the struggle.

During the last five hours of my wife's life I witnessed this astounding vision without interruption — let others define it as they can.

There was no way of making it fade from my sight. If I distracted myself by talking with the friends, if I closed my eyelids, if I was on another side, when I looked at the deathbed again I saw the same vision again in its entirety. In the course of those five hours I felt a strange sensation of oppression in my head and limbs; my eyelids felt heavy, as they do when one is overcome by sleep; and these sensations, together with the persistence of the vision, made me fear for my reason, so that I often turned to the doctor and said to him: "Doctor, I am going mad."

At last the fatal hour arrived. After a final spasm the dying woman stopped breathing, and at the same moment I saw the "astral form" redouble its efforts to free itself. To all appearances my wife seemed dead; but a few seconds later she began to breathe again, and so it went two or three times; then all was over. With the last breath and the last spasm, the cord that bound her to the "astral body" broke, and I saw the "astral body" vanish. The other spirit forms, too, as well as the nebulosity that had filled the room, vanished suddenly; and, strange to say, even the oppression I had been suffering from disappeared as if by magic, and I felt once more as I have always been — calm, measured, resolute — so that I was able to give orders and direct the sad preparations the circumstances required.

I leave readers free to judge whether I was really in the grip of a hallucinatory fit brought on by anxiety, suffering and fatigue, or whether it had perhaps been granted to me to glimpse a fragment of spiritual existence, with its peace, its happiness, its beauty.

Dr. Renz, a witness of the events, writes a long letter of confirmation, from which I take this passage:

As soon as the patient had passed away, Mr. G..., who for six hours had stayed motionless at her bedside, rose and gave the orders the occasion called for, with so calm and businesslike an expression that those present were surprised. If, then, he had been subject for five hours to a fit of hallucination, his mind would not have become clear and normal again from one moment to the next. Seventeen days have now passed since his wife's death and the vision, and Mr. G... continues to show himself perfectly sound and normal in body and mind... (Signed: Dr. C. Reno.)

This case is as interesting as it is perplexing. The description of the "astral body" suspended above the dying woman contains details that cannot be explained by the hallucinatory hypothesis, because it agrees with other descriptions of the same kind given by percipients each of whom was unaware of the other; at the same time, these details are curious enough that they cannot be explained by the hypothesis of chance coincidence. Such is the incident of the alternating growth and shrinking undergone by the "astral" body before it was finally exteriorized — and this in step with the ebb and flow of the dying

woman's vitality. Earlier on (Case XXXV) I quoted the description of a similar case observed at the deathbed of a child; and in my work on the *Phénomènes de Bilocation* [Phenomena of Bilocation] (*Annales des Sciences Psychiques*, March and April 1911) I reported a similar case in which Rev. Stainton Moses was the percipient. I repeat, therefore, that since each of the percipients named was unaware of the others' experiences, and since these agreements cannot be attributed to chance coincidence, we are led to admit that they bear witness to the objectivity of the phenomena perceived. It follows that, in the case before us, the vision of the dying woman's fluidic doubling should be regarded as objective. Granting this, how are we to explain the apparition of a female form dressed in a Greek costume, with a crown on her head? This set of details leads us to suppose that the form had a symbolic character. In that case, what did it consist of? Was it a hallucinatory creation of the percipient's mind, or rather a telepathic-symbolic projection originating in the mind of a spirit entity? In metapsychical case material one finds a certain number of these telepathic-symbolic projections, probably of transcendental origin, and especially in the group of premonitions; so the example reported would fall within an order of known facts.

However that may be, it is not opportune to dwell on the study of an episode which, for the present, seems inexplicable. It is better to conclude by admitting that this case presented an intermingling of manifestations, partly genuinely supernormal and partly hallucinatory.

Sixth Category

Examples of apparitions of the deceased that occurred shortly after a death and were perceived in the same house where the body lies.

Anyone can readily see the great theoretical importance of the cases we are about to consider. If a sufficient number of them could be collected, they would represent a valuable contribution in favour of the spiritualist thesis. That possibility, however, is still very far off; the facts in question are extremely rare — which cannot be surprising, given the exceptional conditions needed for them to occur.

Case IV. — The following case, which I take from vol. V, p. 422, of the *Proceedings of the S. P. R.*, is also the only one I know of:

1886 August. — On Saturday, 1868 October 24, we took leave of our friends (the Marquis and Marquise de Lys), with whom we were staying at Malvern Well, to go to Cheltenham, where a brother-in-law of my husband's, Mr. Georges Copeland, lived. For some time he had been ill, following a paralytic stroke that had left him helpless, although his mental faculties had remained perfectly sound. Because of this last circumstance his friends often went to see him, to ease his misfortune as far as possible. Taking advantage of the short distance between us, we in turn resolved to do the same. We had heard, however, that he already had other people staying with him; so we decided to go to Cheltenham without letting

him know, in order to take rooms before an invitation from him could prevent us. We rented several rooms close to Mr. Copeland's own house. That done, we were about to leave the hotel when several bottles of medicine set out on a table caught our eye. We asked whether there was anyone ill in the house, and we were told that a certain Mrs. R..., who was staying at the hotel with her daughter, had been ill for some time, though with nothing of much importance, and that there was no danger. After that we thought no more about it.

A little later we went to Mr. Copeland's, and in the course of the evening he happened to mention the name of our two neighbours at the hotel. Mr. Copeland then said that he knew Mrs. R...; he explained that she was the widow of a doctor who had practised in Cheltenham, and that one of her daughters was married to a college professor, a certain Mr. V... — I then remembered having met Mrs. V... at a reception at Dr. Barry's, and having noticed her because of her great beauty while she was talking with the lady of the house. That was all I knew about these ladies.

On Sunday morning, at breakfast time, I noticed that my husband seemed preoccupied. When breakfast was over he asked me: "Did you hear a chair being dragged a moment ago? The old lady who lives below died in her own chair last night, and they dragged her, on the chair, into her room." I was very much upset; it was the first time I had found myself near a dead body, and so I wanted to change our rooms without delay. Several of our friends, on hearing of it, had kindly offered us hospitality; but my husband was against it. He observed that moving is always a nuisance, that my fears were silly, that he took no pleasure in moving on a Sunday, that it was not generous to leave because someone had died, and finally that if such a thing had been done to us we would certainly have been annoyed. In short, we had to stay.

I spent the day with my brother-in-law and the nieces. We did not go back to the hotel until bedtime. I fell asleep at once, as usual, but woke in the middle of the night for no apparent reason, and I distinctly saw at the foot of the bed an old gentleman with a plump, rosy, smiling face, who was holding his hat in his hands. He wore a sky-blue coat of an old-fashioned cut, with metal buttons, and beneath it a light waistcoat and trousers to match. The longer I looked at him, the better I made out the smallest details of his face and clothes. I did not feel too upset; after a while I tried closing my eyes for a minute or two; when I opened them again, the old gentleman had vanished. A few moments later I fell asleep again. When morning came I resolved to say nothing to anyone about what had happened to me until I had seen one of my nieces, to

whom I meant to describe it, in order to find out whether there was by any chance some resemblance between Dr. R... and the gentleman of my vision. Although the idea seemed absurd to me, I wanted to be sure. I met my niece Mary Copeland (now Mrs. Brandling) coming back from church, and at once asked her: "Didn't Dr. R... look like an old gentleman with a plump, rosy, smiling face, etc., etc.?" She started in astonishment. "Who can have told you?" she exclaimed. "We used to say, in fact, that he looked more like a good country postman than a doctor. How strange that so common-looking a man should have had such a beautiful creature for a daughter!"

That is the strictly accurate account of what happened to me... My two nieces are still living and should remember all of it exactly. Naturally, I am not in a position to explain it. The old lady's body lay in the room immediately below ours. What surprises me above all is that I was so little upset by it, and that I was able to fall asleep again a few moments later without disturbing anyone. (Signed: Mrs. Bacchus.)

Mrs. Bacchus's husband confirms the event as follows:

Leamington, 1886 September 27. — I have read my wife's account of what happened at Cheitenham [recte: Cheltenham] when we were there in 1868. It corresponds exactly to what my wife told me in person on the morning after the occurrence, which I remember perfectly. I likewise remember that on that same morning she told her niece all the details of the event. (Signed: Henry Bacchus.)

For further details, and other testimonies, I refer the reader to the *Proceedings*, at the place already cited.

Conclusions

With that, I end the present classification, in which I have included only a small part of the facts I had collected.

What conclusion should be drawn from these facts as a whole?

As the reader has seen, throughout this whole study I have kept strictly to the scientific interpretations of probable hallucination combined with telepathic thought-transmission. I decided on this because I considered that, by the very nature of the phenomena analysed, it was not possible to separate them from those that are purely hallucinatory or telepathic-hallucinatory. So there was no other path open to me — while, of course, pointing out the episodes that seemed to prove the inadequacy of the hypotheses named, and the need to resort to the spiritist one.

These episodes acquire their demonstrative value from the force of their modes of manifestation. Either the patient is at times in a coma, which rules out the possibility that the visions of those present are a projection of his thought; or the deceased person who manifested was unknown to the percipient and was afterwards identified from a portrait; or the phantom takes on the character

of a premonitory manifestation — another circumstance that the hallucinatory, suggestive and telepathic hypotheses cannot explain; or indirect confirmations of the truthfulness of the apparitions are sometimes obtained, in the form of advance announcements or re-confirmations obtained mediumistically, which brings the phenomena in question back onto the path of scientific experiment; or, finally, the dying person or the percipient, and sometimes both, are young children, and therefore incapable of autosuggestion, or of suggesting to others anything about transcendental events that their little brains cannot comprehend. This last group of proofs is the most important, because it decisively excludes every contrary hypothesis or objection; so that one may affirm that a few well-controlled facts of this kind are enough to demolish irrevocably the telepathic-hallucinatory hypothesis as an explanation of the phenomena in question, considered as a whole.

To these inferences, which follow directly from the facts, must be added considerations of a general kind, such as this: if the phenomena in question were caused by the thought of the dying person directed towards those he loves, then the dying person, instead of being subject exclusively to phenomena of hallucinatory forms representing the deceased, ought more frequently to have perceived hallucinatory forms representing living persons; and this never happens. Similarly, one may say that, if phenomena of hallucinatory vision occur in the crisis of death, it is just as certain that phenomena of telepathy, telesthesia, lucidity, premonition, bilocation, etc., occur there too — all of them manifestations of a supernormal order. This makes it much less improbable that the apparitions of the deceased are, in their turn, supernormal.

To these considerations it will not be useless to add one more. If the hallucinatory hypothesis, applied to cases of the vision of phantoms in general, seemed incredible¹¹ before the advent of metapsychical research, the same is no longer true now, when one considers the ever-growing number of visions of this kind whose veridical origin has been demonstrated — beginning with telepathic phantoms, passing on to those of a premonitory nature, and ending with the visions in haunted houses. There, very often, the same phantom, dressed in the same costume, manifests itself to a great many people, each unaware of the other's experience; and this demonstrates the *sui generis* objectivity of the phantom and the inability of the hallucinatory hypothesis to explain it.

The considerations set out above therefore lead us to conclude that the hallucinatory hypothesis, applied to cases of deathbed apparitions, loses all claim to exclusiveness, and gives way to the spiritist interpretation for many of these apparitions.

Nor is that all. If one analyses the modes of manifestation of telepathy — on which all the suppositions of the opposing thesis are founded — one arrives at the conclusion that these modes run contrary to the hallucinatory hypothesis as applied to the phenomena under study. Indeed, on comparing the many

¹¹so the French, *incroyable*; the argument that follows appears to require "credible"

thousands of telepathic cases collected, one observes that an indisputable rule governs them — a rule to which we have already alluded, but which we must now discuss thoroughly. It is this: apart from very rare exceptions, which cannot be taken into account when a rule is being drawn up, it is always the phantom of the agent that manifests itself to the percipient; whereas in cases of apparitions of the deceased at the deathbed, the equally indisputable rule is diametrically opposite. There, it is always phantoms of deceased third persons that manifest themselves to the percipients.

Let us now see where this observation leads. I shall begin by noting that, from one end of this work to the other, I have granted my opponents the advantage of presupposing that telepathic transmissions of the phantoms of persons one thinks of with intense affection are the rule. But it is now useful to point out clearly that this supposition is entirely without foundation; indeed, it is a gross error, which does not stand up to the test of the facts. The facts are there to show that, when one person thinks intensely of another, what is likely to happen is that the person thought of perceives the telepathic phantom of the agent — not that the agent transmits to a third party the phantom of the person he has thought of. Between the two orders of fact there is an abyss, with this aggravating circumstance: only the first is real; the other is imaginary. And yet the out-and-out defenders of the telepathic hypothesis constantly presuppose this possibility, as though it were a well-established rule.

In support of what I assert, I shall further note that treatises on mental pathology do record numerous examples of collective hallucinations — above all in crises of mystical exaltation — but that these invariably come about through verbal suggestion, and never through telepathic transmission of thought. This observation is absolutely symptomatic, and it admirably confirms the considerations we have just set out. Now, if I were asked how the disturbing phenomenon of the telepathic transmission of one's own phantom to the person one is thinking of can come about, I would reply that no one is in a position to explain it at present. Telepathy remains a profound mystery for everyone, and the more one studies it, the less one understands it. The psychical hypothesis of "thought vibrations travelling to infinity in concentric waves", with which people flattered themselves that they partly understood the phenomenon, has now collapsed and been abandoned by competent persons, because it is literally irreconcilable with the facts. Only one thing can be affirmed on this subject: that telepathy is a spiritual thing, and that it consequently manifests itself in a spiritual environment (which Meyers [recte: Myers] calls the "metaetheric environment").

Let us resign ourselves, then, to studying metapsychical manifestations for a long time yet — accumulating the facts, classifying them, comparing them and analysing them, in order to discover their relations and grasp the laws that govern them. In this way we shall be doing truly scientific work.

With this work on the phenomena of "apparitions of the deceased at the deathbed", I have set myself to that hard undertaking, and the concluding inferences I have reached can be summed up in the following terms:

From the methods of comparative analysis between telepathic phenomena and the "visions of the dying", it seems demonstrated that, when these visions are perceived solely by those present, or else by the dying person and those present, it must in principle be ruled out that the occurrence results from a telepathic transmission of the dying person's thought. It follows logically that the visions perceived solely by the dying person cannot have an origin different from the others; and that consequently — always as a general rule — the same origin must be attributed to the whole group of phenomena. As to the nature of this origin, it can be inferred from the cases of collective vision, in which the identity of the phantom, since it cannot be explained by the transmission of the dying person's hallucinated thought, necessarily takes on the value of proof. The same is proved by the modes of manifestation of the phenomena, which are too often irreconcilable with the hallucinatory hypothesis. In other words: the scientific study of the manifestations in question leads one to conclude that the hallucinatory and telepathic-hallucinatory hypotheses prove insufficient to explain the facts as a whole; and that, on the other hand, the spiritist hypothesis lends itself admirably to them.

Phenomena of "telekinesis" in their spontaneous form of manifestation — most often portraits that fall or clocks that stop in connection with deaths — are of high theoretical value, and for several reasons. The chief one is this: the physical action exerted at a distance in such cases cannot be regarded as purely mechanical in nature, since it is exerted on a designated object, and that could not come about without the concurrence of a directing will — in other words, without the real presence of the spirit entity involved. It follows that telekinetic phenomena provide a good argument for demonstrating that the spirit is independent of the bodily organism.

They also lend themselves to confining the telepathic hypothesis within better-defined limits, because they sometimes occur simultaneously with telepathic manifestations — which leads logically to drawing identical conclusions about the genesis of the two classes of phenomena. One would therefore have to conclude that if telekinetic phenomena — because of the way they come about, which proves the existence of a directing will — can be explained only by admitting the spiritual presence of the deceased person connected with the facts, then the same would have to be admitted for a large number of telepathic phenomena. Since the telepathic phenomena occur combined with the telekinetic ones, it can be inferred that if the telekinetic ones are spiritist in nature, the telepathic ones can only be so as well. If these conclusions came to be accepted, the telepathic hypothesis — taken in the sense of action at a distance between one brain and another — would have to be confined to the narrow field in which "thought-transmission" proper operates, that is, to a radius of action hardly exceeding a few kilometres. This would accord with the physical

law of the inverse square of distances, from which the vibrations of thought themselves could not be exempt. If one did not wish to restrict its action to so narrow a field, there would scarcely be any other way of solving the problem than to admit that the group of phenomena known by the generic name of "telepathy" in reality comprises manifestations of different kinds. When they occur at short distance, they could be identified with thought-transmission (understood in the classical sense of a system of psychic vibrations spreading in concentric waves from one brain to another). But this would no longer hold when they manifest beyond a certain limit. In that case they could still be called telepathic, but not in the "vibratory" sense; rather in that of "direct communication between one spirit and another."

Finally, one would be led to recognize that in both categories of manifestations one may meet episodes which, while absolutely analogous to telepathic ones, in reality belong to the class of spiritist manifestations proper (implying the presence on the spot of the spirit that has just become discarnate, or else a phenomenon of telepathic-spiritist communication between a deceased person and the living); and which sometimes belong to the class of phenomena of "bilocation" (implying the presence on the spot of the spirit of a living person, sunk at that moment in natural or induced sleep).

These considerations show the theoretical importance of telekinetic phenomena in their spontaneous form of occurrence. Yet they are among the most neglected in metapsychical phenomenology. This is probably due to the following: if one wishes to consider them from the scientific point of view, they do not present modes of occurrence complex enough to be regarded as real facts; indeed, the objection of "chance coincidences" cannot easily be eliminated in their case. I hasten to point out, however, that this objection could be regarded as well founded only on the absurd supposition that one claimed to discuss the various cases in isolation. But since that is not admissible, it must be concluded that, while it is true that a fallen portrait or a stopped clock in connection with a death proves absolutely nothing beyond a case of accidental coincidence, it is no less certain that if coincidences of this sort recur a hundred times in connection with a hundred cases of death, then the accumulation of these coincidences brings out incontestable proof of a relation of cause and effect between the two events. Nor should it be forgotten, moreover, that cases are known that contain details irreconcilable with the hypothesis of fortuitous coincidences, as we shall point out when the time comes.

It is therefore to be hoped that in future the theoretical value of spontaneous telekinetic phenomena will be recognized, and that, as a consequence, the raw material indispensable for authenticating their existence and studying their genesis will be accumulated in sufficient quantity. That material is scarcely abundant at present, because metapsychical books and reviews do not often publish such phenomena. It is known, nevertheless, that phenomena of this sort occur with a very impressive frequency, and that they hold an important place in the traditions of all peoples. This is known to doctors, priests, nurses, and all

those whose professional needs often bring them into contact with deaths. Here is how an undertaker wrote on the subject to the Editor of *Light* of London:

Having been attached for several years to the undertaking trade, and so being acquainted with the manifestations connected with deaths, I am sending you my observations on the subject, since they may be of some interest to your readers.

Clocks that stop at the moment of death — especially pendulum clocks — are among the most frequent of phenomena, and they are the subject of conversation and inquiry in a great many families visited by misfortune.

Portraits that fall, and musical instruments that play spontaneously in coincidence with deaths, come immediately after them in order of frequency.

It is much rarer for a clock that has long been neglected, being damaged, suddenly to start going again at the moment of a death in the family.

Facts of this kind occur so often that they become familiar to people employed in the undertaking trade. For my own part, I could supply a large number of examples of clocks stopping in coincidence with deaths; but I refrain for the moment, so as not to take over the space in your columns.

(*Light*, 1898. page 107.)

After this introduction, intended to clarify the subject I propose to study, I pass without further ado to citing the cases, beginning with portraits that fall in coincidence with a death.

Case I. — I begin with an example taken from *Mes Mémoires* [My Memoirs], by Alexandre Dumas père (chapter cxv).

The author relates how, having gone one evening to his friend Villenave's to hand him a letter that had been entrusted to him for Villenave, he found him dozing in an armchair, without a light. He goes on:

"You see," Mr. Villenave said to me, "it's very strange... I had dozed off, dusk came on, and meanwhile my fire went out. You woke me; you found me without a light, unaware of the noise being made in my rooms. No doubt it was the draught from the door passing over my face, but as I woke it seemed to me that I saw something white, like a shroud, fluttering before my eyes... It's very strange, isn't it?" Mr. Villenave went on, with that movement of the body which shows a shiver running through chilled limbs. "Here you are; so much the better!"

And he held out his hand to me.

I returned his courtesy, moving the letter I was bringing him from my right hand to my left.

"What have you got there?" Villenave asked me.

"Ah! Forgive me, I was forgetting... a letter that Françoise gave me for you, and which is the reason I disturbed you."

"Thank you. — Here, if you would, reach out and give me a match; really, I am still quite numb, and if I were superstitious, I would believe in presentiments."

He took the match I held out to him and lit it at the red embers of the hearth.

As the match caught fire, a light spread through the room and, tremulous as it was, made it possible to make out the objects.

"Ah! Good God!" I suddenly cried. "What has happened to your beautiful pastel?"

"You see: the glass and the frame are broken; I'm waiting for the glazier and the framer... It's incomprehensible!"

"What is incomprehensible?"

"The way it fell."

"Did the nail come loose? Did the screw-eye break?"

"Nothing of the sort. Imagine: the day before yesterday I had been working all evening; it was a quarter to midnight, I was tired, and yet I still had to revise the proofs of a small compact edition of my Ovid. I decided to combine my fatigue with my work by going to bed and revising the proofs in bed. So I go to bed; I put my candle on my night table; its glow is reflected on the portrait of my poor friend; my eye follows the candlelight; I say goodnight to her as usual... A half-open window was letting in a little wind; the wind makes the flame of my candle flicker, so that it seems to me the portrait answers me goodnight with a movement of the head like my own! — You understand that I put this movement down to a vision, to madness; but, madness or vision, there is my mind taken up with this movement; there I am, the more I think of it, the more I imagine it is real; there are my eyes, drawn to a single point, leaving my Ovid to fix on the frame; there is my wandering mind going back, in spite of itself, to the first days of youth; there are those first days passing before me one by one... Well! I believe I told you: the original of this pastel held a great place in those first days! So there I am, sailing under full canvas through my memories of twenty-five years; I speak to the copy as if the original could hear me, and now my memory answers for her; now it seems to me that the pastel moves its lips; now it seems to me that its colours are fading; now it seems to me that its face grows sad and takes on a mournful expression... something like a smile of farewell passes over its lips; a tear rises to its eyes and is ready to wet the glass. Midnight begins to strike: I shiver in spite of myself — why? I have no idea! The wind was blowing at the last stroke of midnight; while the bell was still vibrating, the

half-open window flies violently open, I hear a quivering like a moan, the eyes of the portrait close, and, without the nail that held it breaking, without the screw-eye coming loose, the portrait falls and my candle goes out. I wanted to relight it, but there was no fire left in the hearth, no matches left on the mantelpiece; it was midnight, everyone in the house was asleep; so there was no way of making a light. I shut the window again and lay down... Without being afraid, I was moved, I was sad, I felt a great need to weep; I seemed to hear something like the rustle of a silk dress passing through my room... Three times the sound was so distinct that I asked: 'Is someone there?' At last I fell asleep, but late; and when I woke, as my first glance went to my poor pastel, I found it in the state you see it in."

"That is indeed strange," I said to him. "And did you receive, as usual, the letter you used to receive every week?"

"No, and that worries me; that is why I had told Françoise to bring up, or have brought up, at once any letters that came for me." "Well, but," I went on, "perhaps this one, which I am bringing you..."

"That is not the way she folds them; but no matter, since it comes from Angers..." Then, turning it over to break open the envelope, "Ah! Good God!" he said. "It is sealed in black... My poor friend! Some misfortune must have befallen her!"

And Villenave, turning pale, unsealed the letter; it contained a second one.

At the first lines he read of this first letter, his eyes filled with tears. "Here," he said, handing it to me, "read it!"

And while he opened the second letter, sadly and in silence, I took the first and read:

"Sir,

It is with my own grief, increased by the grief you are about to feel, that I inform you that Mrs. *** died last Sunday, as the last stroke of midnight was sounding.

The day before, at the moment she was writing to you, she had been taken by an indisposition that we at first thought slight, and which grew steadily worse until the moment of her death.

I have the honour of sending you, incomplete as it is, the letter she had begun for you. This letter will prove that, up to the moment of her death, the feelings she had dedicated to you remained the same.

I am, Sir, very sadly, as you may imagine, your most humble and most obedient servant.

Thérèse Miraud."

"Well, you see," Villenave said to me, "it was at the last stroke of midnight that the portrait fell; it was at the last stroke of midnight that she died."

I thought that the grief he felt needed above all, not the flat consolations I could offer him, but a solitude full of memories.

I picked up my hat, shook his hand, and left.

This had reminded me of that apparition of my father, who, on the very night of his death, had come to wake me when I was a small child; and I put to myself, without being able to answer it, the question so often asked: "By what mysterious bonds, then, is death tied to life?"

If, in the case above, the picture had fallen because the nail had come away from the wall, it would have been legitimate, up to a certain point, to attribute the event to an accidental coincidence. On the contrary, however, as we have seen, Villenave remarks with astonishment on the circumstances of the nail fixed in the wall and the screw-eye fixed to the picture, which had stayed in place. Now these circumstances, insignificant in appearance, in reality constitute proofs in favour of a supernormal intervention in the incident that had occurred.

I note in this connection that these remarks about nails, hooks and cords found intact after pictures have fallen are the rule in accounts of this kind.

Cases II and III. — Professor A. Alexander, a member of the English Society for Psychical Research and resident in Rio de Janeiro, sent the International Spiritualist Congress, held in London in June 1898, a long report containing numerous supernormal incidents that he had examined himself; among them are four belonging to the class we are dealing with. I begin with the two simplest. Mr. Alexander writes:

In the house of Senor Carlos Jansen, a small portrait of his mother was thrown to the floor on the very day on which that lady was dying in Germany. When she was in Brazil, she had promised one of her grandsons, of whom she was especially fond, that in the event of her death she would announce it to him by making her portrait fall — and this did in fact come about. On this occasion the portrait was not hanging on the wall but stood on a piece of furniture, tilted toward the wall, against which it was leaning.

The second case had as its witness Lieutenant Costa, whom I have cited in connection with another supernormal incident. He had a brother named Antonico, who died during the war with Paraguay. One evening, before his death was known in Rio de Janeiro, his mother was relating some circumstances of his childhood and, meaning to begin a sentence with the words "When Andronico was born," she made a *lapsus linguae* and said "When Andronico died." In all likelihood she already had a subliminal knowledge of her son's death, and this caused her slip. In any case, the mother

was left with an ominous impression by it. While those present were trying to convince her of the triviality of the incident, a noise was heard in the next room, as of an object falling to the floor. Those present hurried there at once and found that Andronico's portrait had fallen to the floor. Let it be noted that the portrait was fastened to the wall by two solid nails, and that the cord supporting it was in a perfect state of preservation. Shortly afterwards came the telegram announcing the young officer's death.

In the first of the two cases above, I would point out the promise the old lady had made to her grandson, to announce her death to him by making her portrait fall. This is a striking circumstance, and it makes the hypothesis of "fortuitous coincidences" all the more improbable, in favour of the spiritist one. Indeed, if in this episode the designated object fell in accordance with the will the lady had expressed during her life, this is one more reason to believe that the dead woman's will was not unconnected with the occurrence — in other words, that she was spiritually present. Moreover, the telepathic hypothesis could not explain an announcement that took a physical form, while a physical force propagating at a distance in concentric waves could not explain how it came to act on a designated object. The fact can therefore be explained only by the intervention of a will that directed the physical force at work.

In the second case, I note the curious incident of the *lapsus linguae* that befell the dead man's mother — an incident probably due to the subliminal knowledge of her son's death that she had perhaps just acquired, as Professor Alexander rightly says. In that case the incident would indeed be telepathic in nature, and would have occurred simultaneously with the other, physical one. This simultaneity of occurrence would tend to prove that the two supernormal forms of death announcement have an identical origin. Since the telekinetic announcement was in all likelihood due to the presence on the spot of the spirit entity of the deceased, it follows that the genesis of the telepathic announcement could not be different. Besides, we shall soon have occasion to analyse cases on this point that are more significant still.

Case IV. — I take this from *Light* (1898, page 55). On the occasion of the death of General Henry Havelock-Allan, Commandant A. Romler, of the brigade commanded by that general, reports a telepathic case that happened to him, with a vision of the scene in which the general met his death. After which he adds this further supernormal episode, coinciding with the very death of the general:

One of the most striking circumstances connected with the death of the late General Henry Havelock-Allan — a death that took place in the bush of Afridiland — is the mysterious coincidence that occurred in the barracks of the 2nd Battalion of the Northumberland Fusiliers, and more precisely in the non-commissioned officers' mess room. This battalion belongs to the volunteer brigade of the north-west district of England, which, from the day it was formed, had always

been commanded by the lieutenant-general in question. Important alterations had been made to the mess room; after the restoration it had been decorated with a superb portrait of the general, presented by Major Dr. H. Frazer Hust.

Now, this portrait inexplicably came away from the wall and fell to the floor on Wednesday, December 29, at 3^h 40^m. That was the hour at which the general had left his escort to continue alone on the road to Jamrud, through enemy country.

The next day his body was found, and the news was telegraphed to England. When word of his tragic end reached the Fusiliers battalion, the sergeant-major and the other soldiers present could not help noticing the connection with the incident that had occurred in the mess room — an incident so strange and so incomprehensible that the witnesses had made a note of the hour and the day at which it happened.

It must be acknowledged that the coincidence is extraordinary and inexplicable, since the hour at which the general was slaughtered by the rebel tribes is almost the same (although it is not possible to be absolutely sure of this) as the hour at which his portrait fell in the non-commissioned officers' mess room.

The case above contains nothing theoretically new; but it stands out among the others for its evidential value, owing to the supporting testimony and to the date at which it was made known — that is, immediately after the event.

And the great distance between the region where the death occurred and the region where the corresponding telekinetic phenomenon took place (from South Africa to England) would lend itself to considerations of the most decisive kind in favour of the spiritist hypothesis. Indeed, as we have said, where telepathic phenomena are concerned we must give up the hypothesis of thought-vibrations travelling to infinity in concentric waves, because we find that these phenomena escape the physical law of the inverse square of distances, and that their intensity does not diminish at all with distance, whereas no kind of vibration could escape that law. If we have been led to this conclusion in the case of telepathic phenomena, where the supposed vibrations would be psychic in nature, all the more must we come to it in the case of telekinetic phenomena. There the supposed vibrations would be physical in nature, and must therefore unquestionably be subject to the physical law of the inverse square of distances, the contrary hypothesis being plainly absurd and unscientific. Now, since the phenomena in question escape that law entirely, one cannot help concluding that their nature is different and that they belong to the class of supernormal phenomena — in other words, to spiritist phenomena.

A woman of letters, Mrs. X..., very well known in psychical circles in Paris and certainly not lacking in critical sense, wrote us a letter on 1915 November 4 in which she told us of the presentiments and the "signs" that had accompanied the death of her young son,

who had fallen on the field of honour on the previous Monday, September 20.

We set aside the terrible presentiments, the sudden anxieties, the dreadful dreams: the poor mother knew that her son was in the front line, so one can, to a certain extent, see a natural cause in them.

But on the night of September 19 to 20, Mrs. X... 's maid, who had been in the household for ten years, could not sleep. She kept thinking she heard someone in the flat, and that someone was ringing at the door; terrified, she hid her head under the sheets. She told her mistress about it when the latter, who had been away for three days, came home the next day.

On Thursday the 23rd, Mrs. X... learned the terrible news. At that precise moment a frightful noise was heard in the dining room; everyone rushed in; a large picture had just fallen.

"The coincidence of the exact moment," Mrs. X... wrote to us, "is striking enough already, but there is better. On examining the cord, we find that it broke four centimetres from the point that touched the nail. At that spot the cord is completely worn, whereas a little further along, it was torn apart.

"Later I learned that my son, struck on Sunday the 19th — the twentieth anniversary of his birth! — had died on Monday the 20th, at about 8 in the evening."

In the case above, we shall bring out first of all the inexplicable incident — common to most episodes of this kind — of the cord torn at a place where it seemed to be in a perfect state of preservation, as if it had been wrenched apart by force. It follows that the incident cannot be explained by recourse to the hypothesis of "accidental coincidences", and that we are faced with an authentic episode of telekinesis.

Next, it must be noted that the event in question took place three days after the agent's death, at the moment when the mother was receiving the dismal news. This also definitively eliminates the hypothesis of physical vibrations propagating to infinity in concentric waves (if indeed any further proof were still needed to eliminate it). On the other hand, the same circumstance serves to show that the only hypothesis capable of accounting for the facts is to suppose that the son's spirit entity was present at the moment when the mother was receiving the sad announcement, and wished to console her by giving her a palpable sign of his own presence, in the only way that was possible to him.

Case VI. — In this further example, which I take from Professor Alexander's report cited above (*Light*, 1898, page 443), the telekinetic phenomenon becomes more complex, since it occurs twice, and on different days, after a death. Mr. Alexander says:

On 1887 May 9, at about noon, a Brazilian personality, Dr. Albert Brandão, died in São Paulo. His son-in-law, Mr. Goethe Nette, a

writer and novelist well known in Brazil, received the news of the death the next day, but did not speak of it to his wife, who was ill and confined to bed. She had nevertheless had a kind of telepathic announcement of the event: at noon on May 9 she had heard an inexplicable noise, as if someone had forcefully thrown a handful of sand against the floor of the room above.

At about 9^h 30^m in the evening on the 10th, while Mr. Netto was on the floor above, talking with his wife and a friend, a loud noise was heard in one of the rooms opposite, on the ground floor. Mr. Netto hurried there at once and found that a large, heavy portrait of Dr. Brandão, which hung on the wall of that room, had come away and fallen onto a wooden chair.

At about 11 in the evening another oil painting fell in the drawing room, bringing down with it a third picture that hung below it and breaking some ornaments that stood on a console table. The cord by which the painting hung was intact; the nail that held it was in its place.

Dr. Brandão had died in very difficult financial circumstances, and had keenly expressed the wish that his son-in-law should take in the two daughters still left to him who were not yet married. When Mr. Netto made up his mind to receive them into his family, the supernormal manifestations of various kinds that were occurring in his house, together with the falling of the pictures, ceased at once...

This case is analogous to another that I reported in chapter IV of my work *Les Phénomènes de Hantise* [Phenomena of Haunting], in which very violent phenomena are seen to occur in the home of a gentleman who had refused to accept the guardianship of the children of one of his relatives. When that relative died, the turbulent manifestations in question began at once, and they lasted until the owner of the house, shaken, made up his mind to accept the charge he had at first sought to evade. In the same way, in the case above, the supernormal phenomena ceased when Mr. Netto decided to grant the dead man's wish by taking the two young women into his home.

Faced with circumstances such as these, anyone free of preconceived ideas must logically admit the following. If supernormal manifestations that began immediately after a death ceased as soon as the wishes of the deceased were fulfilled, it is because the manifestations were connected with the deceased themselves, implying their spiritual presence, and were caused by the refusal to satisfy their wishes. In other words, the aim of the manifestations was to make an impression on the percipients and to bring them to fulfil the wishes of the deceased — aims that were, moreover, achieved.

Case VII. — This example is also taken from Professor A. Alexander's report (*Light*, 1898, page 443). It is even more remarkable than the one before it, because the telekinetic phenomenon — a portrait that falls — comes about as

a consequence of someone having just named, or more precisely evoked, the dead man represented by the portrait. Professor Alexander writes:

I must first point out that toward the end of 1896 there was political unrest in Rio de Janeiro as a result of a claim for compensation put forward by Italy. The Italian protocol had been approved by the Brazilian Chamber on first and second reading, only to be rejected afterwards because of pressure brought to bear on the deputies by the military element. Among the many citizens who followed the affair with passionate interest was Professor X..., a professor at the Polytechnic School. A strict republican, he was indignant at the army's intrusion into political questions whose settlement belonged to the people, through their representatives, and not to the army. One day at lunchtime, while he was arguing heatedly about the army's unconstitutional intrusion, he alluded to an earlier period of Brazilian history (1832), when the Regent of the time, Father Fijio, had cast off his religious habit, armed the citizens and relentlessly crushed the insubordinate soldiery. He added that he regretted the monk was no longer there to stamp out, once again, the present usurpers of public power. While he was speaking in this way, the sound of an object falling was heard in the adjoining room. Sixty framed portraits were lined up on the walls of that room, representing the most eminent political, literary and scientific figures of Brazil. One of these portraits had come away from the wall and fallen onto the bookcase below: it was the portrait of Father Fijio!

Once the phenomenon of portraits falling in connection with the death of those they represent is beyond dispute, I do not think the episode in question can be put down to an "accidental coincidence", even though it is exceptional in character. Indeed, if any one of the sixty portraits that adorned the room had fallen at the moment when Professor X... was speaking favourably of a figure included in the collection, then the event would have had to be regarded as the result of an "accidental coincidence". But the portrait that fell was precisely that of the figure evoked at that moment. It is hardly easy to attribute the event to mere chance without overstepping the bounds of likelihood; in any case, that supposition could amount only to a personal opinion, and not to a judgement founded on the mathematical calculation of probabilities.

From the standpoint of the spiritist hypothesis, on the other hand, this episode would present nothing exceptional or improbable. Indeed, it is known that, according to that hypothesis, thinking intensely of a deceased person would have the effect of instantly establishing a psychic rapport with that person's spirit — which is proved by numerous examples of a telepathic-experimental nature. In the case in question, then, one would have to suppose that the intense and sympathetic evocation of the departed figure caused a psychic rapport to form between Professor X... and the spirit of that figure, who wished to give a sign

of his presence and his approval by bringing about a supernormal phenomenon connected with his portrait.

Cases VIII and IX. — I take the following two facts from Mr. Camille Flammarion's recent book *Autour de la Mort* [Around Death] (pages 285 and 349). They present nothing exceptional, but I have decided to quote them in order to correct a hypothesis that Mr. Flammarion proposed to explain these events.

Miss Vera Kunzler, of Naples, writes as follows, under the date 1920 October 27:

"At the beginning of 1917, my aunt, Mrs. Pauline Riesbeck, had her husband in the army; but as he was over 40, he was believed to be in the rear lines, and so she was not worried about him. One morning, February 12, my aunt went into her room at about half past ten to look for something. At the very moment she was crossing the threshold, her husband's portrait — a large portrait that showed him as a soldier — came away from the wall, fell, and, sliding across the floor, came to rest at her feet. When the nail and the cord holding the frame were examined, they were found intact. My aunt, much shaken, told some acquaintances about this strange occurrence, adding that she was very much afraid some misfortune had befallen her husband. Naturally, she was told what people usually say in such cases:

"Good heavens, Madam, are you going to turn superstitious? Don't believe such nonsense!' But my aunt, convinced that a misfortune had happened, marked that date on her calendar with a red cross and waited three weeks for news of her husband. Towards the beginning of March she learned that my uncle, Mr. Adolphe Riesbeck, had died on the 'field of honour' (as they say), from a bullet in the head, on the morning of February 12, at about half past ten."

Véra Kunzler.

P.S. — Although you know these facts, my very dear Master, and are sure of my word, I have asked my aunt, who is at present in Naples, to confirm my account to you. Here is her handwritten statement

"I certify the absolute accuracy of the above account!" — (Signed: Pauline Riesbeck, Rue Liotard, Geneva.)

The other case cited by Mr. Flammarion had his own mother as its protagonist; she wrote to her son in the following terms:

One night, at Saint-Thiébauld, in our bedroom, we were woken by a loud noise: we heard a mirror that stood on the mantelpiece fall, together with your father's watch-stand. I got up and saw that the mirror had fallen onto the hearth, the watch had been thrown onto the floor on one side and the watch-stand on the other. I thought

everything was broken and, well, being very much annoyed, I went back to bed without looking any further.

In the morning, when we got up, we found that nothing had been broken...

That morning the postman brought us a letter announcing the death of Aunt Boyet, your father's sister, who had died that same night at Montigny.

The coincidence is, at the very least, strange. You know that we had a good deal to complain of in my sister-in-law's conduct towards us.

Mr. Flammarion adds the following comments to this account

Nothing broken! These things are truly peculiar. Everything happens as though it were simply a matter of attracting attention. It does not seem, however, that these manifestations are voluntary or conscious: in this case, that would make no sense. The distance from Montigny to Saint-Thiébault is 23 kilometres as the crow flies. It does indeed seem to me, from the hundreds of revelations that have been sent to me, that these transmissions are electrical in nature.

Further on (pages 308 and following), Mr. Flammarion explains his thinking more fully in these remarks

For subjective phenomena, we need seek no explanation other than the psychic transmissions we know of; but for real displacements, for movements that have been observed, it is quite natural to think of ELECTRICITY — taking care to admit that we are entirely ignorant of the nature of this force. How many examples could we not cite in support of this assimilation!... However that may be, we may think that electricity plays an important part in the phenomena studied here.

Such is Mr. Flammarion's view. In short, he proposes a hypothesis rather similar to the "vibratory" one; consequently, we believe it will not be difficult for us to show that it is unfounded. It will be enough, in fact, to observe that "electric waves" are subject to physical law and propagate in inverse proportion to the square of the distance, growing weaker as they advance through space until they are practically extinguished — whereas we know that this never happens with telekinetic and telepathic energy, which is just as active at a distance of 5,000 kilometres as it is at only a few metres. This proves that at the root of telekinetic phenomena there must be a force — or, better, a faculty — whose nature is not physical but psychic, since it can transfer itself instantaneously to any distance whatever without dissipating. And this faculty must also be sensory and conscious, given that it is able to make use, on the spot, of "mediumistic energy" (drawn, in all likelihood, from some sensitive subject) in order to exert it upon a particular subject, with a purpose that is generally evident. All these considerations compel us to admit that this "sensory

and conscious psychic faculty” consists in the presence, on the spot, of the spirit entity of the deceased person concerned in the matter. This conclusion emerges fully from the facts set out so far, and it will emerge still more clearly from those that follow. Indeed, fairly often, telekinetic phenomena, instead of occurring at the moment of the agent's death, take place at the instant when those close to him receive the news of it (that is, when the supposed “electric waves” ought long since to have been lost); on other occasions, the phenomena, having occurred at the moment of death, continue until a wish expressed by the deceased on his deathbed has been satisfied — which makes evident the intention of the deceased to make an impression on the living so as to bring them to grant his wishes.

As for the objection that the means adopted to reach the goal seem to us commonplace or absurd, we must not forget that the deceased manifest themselves as they can, and not as they would wish. I intend to return to this subject in the conclusions of this work; but these remarks are enough to show that Mr. Flammarion's thesis cannot be sustained. He was mistaken because he judged from a few unsuitable examples, which had occurred at a short distance from the dying person and contained no clear signs of an intention directing the phenomena.

Case X. — I take it from the *Revue Scientifique et Morale du Spiritisme* [Scientific and Moral Review of Spiritism] (1906, page 742). In my collection it is unique of its kind, the telekinetic phenomenon having been brought about by a living person. The account was sent to the editor of the *Revue*, Mr. Gabriel Delanne, by Dr. Breton, with a request that the names of the people involved should not be published; they are, however, given in the account.

The well-known painter Dubois Menant came to spend two months in Nice. As he was staying in my house, I had the great pleasure of spending many good hours in conversation with this advanced spiritualist, and here is a psychic fact that he told me. I shall let him speak for himself.

On 1904 March 20, in Paris, I was to have a sitting at 3 o'clock with Mr. J... At about 2^h 35^m, while I was making my preparations, I noticed that the easel holding the pastel portrait of Mrs. V... would be more convenient for my work than the one set up for that purpose; so I prepared to move the portrait by putting it on another easel.

This portrait was in an oval frame, under ordinary glass, until it could be given its permanent place. At that moment I felt a strange and very strong sensation, an intuition, that an accident was going to happen to this portrait, whatever I might do to prevent it; I am convinced that it is going to roll to the floor and break. I try to balance it securely and am about to take two wedges to make it stable; but scarcely have I turned my head when I hear a tremendous crash: it was the portrait lying on the floor, under the debris of the

glass and the broken frame. I carefully removed every splinter of glass and saw with satisfaction that the portrait bore only a scratch on the cheekbone of the right cheek. Fearing that the paper itself might have been pierced, I gently passed my finger over the place where the damage was, and it was with great relief that I could see that this scratch affected only the surface of the pastel; the whole thing therefore came down to a simple material accident to the glass and frame, easily repaired.

I look at my watch: it is 2^h 45^m; my sitter arrives.

After the sitting, Mr. J... arranges to meet me at 9 in the evening with a few friends.

When I arrive, the gentlemen say: "Do you know Mrs. V... 's address?" — "Yes, 43 Rue du Marché, in Neuilly." — "Ah! So much the better, it isn't her." — "Why? What is the matter?" The gentlemen then show me the issue of *La Presse* [The Press] that had come out that same evening, reporting an accident that had happened during the day at 2^h 45^m (Sunday, March 20) on the Métropolitain; among the injured the paper named a Mrs. V..., living in Rue Philippe-le-Boucher, who had been struck in the face by splinters of glass.

Since the address I knew did not match the one given by the paper, the gentlemen concluded that the accident concerned not the Mrs. V... whom we all knew, but another person of the same name.

I then declared that the accident must indeed have happened to the Mrs. V... we knew, and not to someone else, and I stated positively where the wound was, adding that I would go and see the lady the next day. Seeing their astonishment, I did not press the point further, and the next day, Monday, March 21, I paid the visit I had planned.

I found the lady with her head wrapped in bandages; it was indeed she who had been the victim of the accident reported in the paper. She had been struck on the cheekbone of the right cheek by a splinter of glass, which had made a superficial cut in the skin, at exactly the same point as on the pastel. The accident had happened at 2^h 45^m, exactly at the moment when the picture was falling from the easel.

The mistake in the address arose because the lady lives in a house on the corner of the two streets, Rue du Marché and Rue Philippe-le-Boucher: the reporter had given the second instead of the first.

In the comments with which Dr. Breton follows this case, he shows that it could not have been a matter of "accidental coincidence"; among other things, he remarks:

In the phenomenon before us we find, not one simple coincidence, but four coincidences:

- 1° Coincidence of time — it is at 2^h 45^m that Mrs. V... is injured, and it is also at that moment that her portrait falls from the easel;
- 2° Coincidence of the wounding agent — panes of glass on both sides;
- 3° Coincidence of the depth of the wound, which reaches only the surface layer of the skin of Mrs. V... 's face, and a mere scratch on the pastel.

That is a good many coincidences. Now, these four orders of concordant facts cannot, it seems, logically be attributed to mere coincidences: there is something else! There is a link between the phenomena experienced by Mrs. V... and the phenomena undergone by the portrait.

Such is Dr. Breton's comment, and one cannot fail to recognise the logic of his reasoning. Consequently, if we exclude the hypothesis of "accidental coincidences", what other hypothesis can we turn to in order to explain this exceptional episode of telekinesis brought about by a living person?

Before answering this question, it is useful to set out a few considerations of a general kind, for the episode is theoretically important: it shows that the fundamental principle on which the spiritist hypothesis rests holds good where telekinetic phenomena are concerned as well. That is to say, all the supernormal manifestations that occur through the agency of a "discarnate" spirit must be able to occur through the agency of an "incarnate spirit" as well, although to a more attenuated degree and only in special circumstances. "Animism" and "Spiritism" represent the two complementary aspects of a single question, which cannot be divided. Despite this, men of science have been seen to put forward the view that, if one succeeded in proving the positively "animistic" origin of certain mediumistic phenomena belonging to a few special classes hitherto regarded as of spiritist origin (for example, the existence of mediumistic communications between the living, which could be set against the class of mediumistic communications with the deceased), then the spiritist hypothesis would become superfluous and would consequently have to fall, beyond repair. Nothing could be more false than this conclusion, for on this subject one ought to follow a quite different line of inductive reasoning. One ought, in fact, to argue as follows. If man possesses a spirit that survives the death of the body, it is because he is unquestionably endowed with spiritual senses and faculties suited to the environment that awaits him. These senses and faculties must therefore already exist, in a latent state, in the human subconsciousness, waiting to emerge and function in a spiritual environment — just as the senses already exist in the embryo, waiting to emerge and function in the earthly environment. Now, if these senses and faculties exist in the depths of the human subconsciousness — as is really the case — they will have to show themselves in fleeting flashes during earthly existence, at exceptional moments of organic-functional crisis, and to function in the transcendental manner in which they would function after bodily death. If that is so, it is natural that the same phenomena that would

be brought about through a discarnate spirit should occur in fragmentary form. If this did not happen during earthly existence, we would have no right to affirm the survival of the soul, even in the face of spiritist manifestations, for these would have nothing in common with human nature. Such a lack of relation between the two forms of existence would still warrant attributing mediumistic manifestations to spirit entities existing in space; but there would be no reason to attribute them to discarnate human spirits. In conclusion, animistic phenomena, far from being capable of being set against the spiritist hypothesis, confirm it, support it, and are its necessary complement.

That being so, it only remains to apply to the case in question the deductions we have just set out, observing that if Mrs. V... succeeded in manifesting herself to her painter friend by producing a telekinetic phenomenon analogous to those brought about by the dying and the deceased, this means that, as a result of the railway accident in which she was injured, she in all likelihood fell into a faint for an instant — which brought about a phenomenon of "bilocation". That is to say, her "spiritual body", directed by her will, transported itself to her painter friend's studio, where it manifested its presence to him by conveying to him the accident that had befallen her, and by exerting a supernormal action on her portrait, as happens with the dying and the deceased. Why should it not be the same in both cases? Are the conditions not identical? Is it not the same spirit entity that acts in both cases?

Case XI. — This account forms part of a letter in which Countess Elisabetx Beni describes a few supernormal phenomena that happened to her mother and to herself (*Luce e Ombra* [Light and Shadow], 1919, p. 23):

Among the phenomena that have happened to me myself, I can cite one. In 1900 I was a pupil at an institution in Cheltenham called the "Ladies College". One night in June — I do not remember the exact day — while I was lying awake, I heard a book that was on a table fall to the floor. The next morning, as I picked it up, I was puzzled, because the book, lying on the table, could not have fallen unless someone had moved it. It was a gift from an old Protestant bishop, the father of some girls who were friends of mine, and he was the author of the book.

A few hours later I went to school and learned that Bishop Gott had died suddenly at his house at Trenyton (Par Station), in Cornwall, the day before.

Case XII. — In the following case we see the telekinetic phenomenon exerted on the large pendulum of a clock. I find it in the *Proceedings of the American S. P. R.* (1885-1889, page 433). The names of the people concerned are not published, but they are known to the Society's directors.

Miss M. o. [recte: O.] A. sends this account, dated 1888 February 8:

One night last autumn I happened to have a strange and curious dream which, because of the coincidence of events, made a deep impression on me. I dreamed that my maternal uncle had died,

that I had gone to Brooklyn to attend the funeral, and that I had had the great sorrow of arriving too late: the ceremony was over and the body was no longer in the house. In the dream I saw my aunt and my cousins, but I had no time to talk with them, as I was woken with a start by a very loud thud, like that of a heavy body falling to the floor. And this thud was not part of the dream; it was a real fact, although I could not at once make out the cause of such a crash. The next morning I told my dream to those close to me, and I kept a presentiment that I would soon receive bad news. Meanwhile, I soon noticed that the noise heard during the night had been produced by the fall of the large pendulum of the wall clock in the drawing room next door.

Two days passed without news; on the morning of the third day the newspapers announced the death of my paternal uncle, and not of my maternal one — a death that had taken place on the very night of the dream. It was too late to go to the funeral. For reasons I do not know, the sad news had not been sent to me; but the dream had forewarned me, perhaps at the very hour of the death.

The percipient's sister, Mrs. Isabelle A..., confirms the event in the following terms:

I was staying with my sister at the time, and I remember perfectly well that she told me her dream, and asked me besides whether I had not heard, during the night, a very loud noise, like that of a very heavy object falling to the floor...

Mrs. Elisabeth B. H. states:

Miss A... told me the dream she had just had, connected with the death of her uncle, on the very morning of the night she had dreamed it. As for the noise made that night by the fall of the clock's pendulum, I heard it too.

The circumstance that, in the case above, the telekinetic phenomenon occurred at the same time as a telepathic dream announcing the death of an uncle of the percipient, and announcing in advance that the percipient would not be able to attend the deceased's funeral, serves only to support the reality of the telekinetic phenomenon, since it renders the hypothesis of "fortuitous coincidences" improbable.

As for the phenomenon itself, it is entirely analogous, from the theoretical point of view, to the others reported above.

Turning now to the telekinetic phenomena that take the form of clocks stopping in connection with events of death, I must state that, although this kind of manifestation is, it appears, among the most frequent in the phenomenology we are dealing with, very few examples of it are to be found in metapsychical journals and books. This is probably for the reason already mentioned: from the evidential point of view, this class of phenomenon can be too easily explained by the hypothesis of "accidental coincidences".

I therefore hope that my publication may serve to bring out the theoretical interest of cases of this nature, and at the same time to show that these incidents must be taken not separately but cumulatively. No doubt one can hardly attach any evidential value to the isolated case of a clock that stopped in coincidence with an event of death; but a hundred cases of analogous coincidences take on a very great value, both from the point of view of their existence as facts and from the theoretical point of view.

I shall report only five examples of this kind, because the harvest gathered is scarcely abundant, and because the incidents are almost always told in too anecdotal a form to be admitted into a classification of facts.

Case XIII. — It was published by *Light* (1898, page 225). Mr. E. B. Mac Mellan reports:

A friend of mine found that the old family clock, which was in a perfect state of preservation and had constantly and faultlessly performed its task of marking the time, had stopped two or three minutes after the death of my friend's mother.

Someone close to the family who was present at the death, having noticed that the sick woman was at the very point of death, had looked at the time on this clock, which stood in the adjoining room, and had clearly perceived that it was going. As soon as the dying woman had breathed her last, he came back to look at the time, so as to record the exact moment of death; to his great surprise, he found that the clock had stopped in that short interval of time. It was then observed that the clock was wound.

The family thought that the incident had been produced by an extrinsic intelligence, all the more so as the dead woman had been an ardent spiritist.

In this first example the telekinetic phenomenon took place in the very house where the death occurred — which is the rule for this kind of fact. I must point out, however, that this rule admits numerous exceptions, in which great distances separate the house where the telekinetic manifestation occurs from the one where the death takes place. In these instances too, the exceptions serve to eliminate the hypothesis of a physical force released from the dying person and propagating to a distance in concentric waves. Such a force would then have to be subject to the physical law of the inverse square of distances, and would be practically nil beyond a certain limit; and that is not what actually happens in the phenomenon we are dealing with, even though incidents are known that took place from one continent to another.

It follows that one cannot fail to recognise the existence of an intention in the manifestation of this other form of telekinetic phenomena, just as one could not fail to recognise it in the analogous manifestations involving pictures and portraits. If the phenomenon of stopping clocks should seem to anyone even more trivial or commonplace than the other, it would be well to repeat that the spirit personalities of the departed manifest themselves as they can, and not

as they would wish. Consequently, if they desire to console and encourage the people dear to them by giving a sign of their presence, they must submit to the laws of spiritual existence, which do not allow direct relations with the world of the living, and they must necessarily resort to the limited means at their disposal. And any means, even a trivial or commonplace one, can become a solemn demonstration of the existence and survival of the soul, if it succeeds in convincing those who remain here below of the spiritual presence of the one who has passed away.

Cases XIV and XV. — Both were collected by Mr. Holland, correspondent of the newspaper *Philadelphia Press*, and published by *Light* (1898, page 225).

Two days ago, in the city of Philadelphia, a very well documented supernormal incident took place, which will be communicated to the English Society for Psychical Research. In the lower part of the city there is a tavern that is famous because for more than seventy years men well known for their talents and their wealth, and sometimes ladies of illustrious families, have gathered on its premises. Recently, members of the Vanderbilt family went there to savour the famous "beefsteaks with a side dish of fried potatoes", in surroundings that have remained unchanged since the day the canal of Lake Erie was discovered...

The owner, the son of the man who built the tavern, died two days ago, and immediately after his death it was noticed with surprise that the old clock, which had been placed in the tavern's main room on the day of its founding, had stopped at the very hour at which the owner died...

As I have just said, this fact will be communicated to the English Society for Psychical Research, supported by all the necessary documentation.

In any case, here is another, analogous event, which has not been spoken of publicly until now and whose authenticity is no less indisputable. Its protagonist was the Washington judge Mr. Jerry Wilson, whom no one will accuse of being superstitious, or of sympathising with those who profess to understand and explain supernormal manifestations. Nevertheless, he recently had occasion to witness an event similar to the preceding one, which he sometimes tells, without, however, venturing to draw theoretical deductions from it.

Judge Wilson had an intimate friend, living in Washington, who used to send him a present every year at Christmas. This friend was a passionate collector of antiques and showed great good taste in his choices. On one of these occasions he had sent Judge Wilson a rare and curious clock which he had bought in Europe. Judge Wilson hung it in his bedroom, which was on the third floor of the

house; there the clock remained for several years, always running perfectly.

Some time ago, the judge happened to wake up abruptly one night, almost as though to notice that the clock had stopped its cheerful ticking. He went back to sleep shortly afterwards; the next morning he noticed that the hands on the dial had stopped at 2^h 10. He did not set the mechanism going again, thinking that if it had stopped without any special cause, it must need repairing. But when he went to lunch, he was told that his friend had died suddenly that very night, and at precisely 2 o'clock.

To this day Judge Wilson's clock hangs on the wall of his bedroom, constantly showing 2^h 10, its owner having been unwilling to touch it, so as to keep the memory of this memorable event. When he shows the clock to some of his friends, he simply asks: "Do you believe this is a pure coincidence?"

Case XVI. — I take it from the *Proceedings of the American S. P. R.* (1882-1889, page 429). It is a rigorously examined incident, in which the telekinetic phenomenon occurs simultaneously with another of a telepathic nature. The percipient, Mr. G.-W. Fry, a railway employee, writes:

I had lived for a long time with my brother Gédéon, so that there was a close bond of association between us such as could not exist between the other members of the family. On Friday, 1887 December 2, I received a telegram from Big Rapids telling me that he was seriously ill and would probably not live more than another twenty-four hours. I knew well that he was unwell, but until then I had not known that he was in a desperate condition. As I could not leave my duties to hurry to his bedside, I felt deeply dejected; I thought of him constantly, and on Sunday, December 4, I went to church to pray for him. On the Sunday evening, after attending the religious service at the church, I set about writing to him. While I was still at my desk, I noticed that the clock hanging on the wall opposite — a clock that belonged to him — had stopped. I got up to look into it and, checking the time by my watch, I found that it had stopped only a few minutes before. When I put the key into the dial to wind the clock, I observed that it was already wound. I was then about to set the hands to the right time when a strange light issued from the dial, and from it these words seemed to me to come, uttered very distinctly, in my brother's voice: "It is all over for me! It is all over for me!" I was deeply affected by this, and, convinced that my brother was dead and that the words I had heard were the last he had spoken, I put aside the letter I had written and did not send it.

The next morning, before going to work, I told my wife about the incident. At 11^h 30 [recte: 11^h 30] in the evening I was handed a

telegram, received by my brother Daniel, which read: "Gédéon is dead. Come immediately to Montague." The telegram was signed by my sister Lizzie. Shortly afterwards I received a letter in which my sister said that Gédéon had died at 8^h 45 in the evening, on Sunday, December 4, and that his last words had been: "It is all over for me! It is all over for me!" I had heard the voice in the clock at 9^h 45; but the difference in time is accounted for by the distance between Oil City and Big Rapids...

(The reporter's wife, Mrs. Kate Y. Fry, his sister Lizzie Fry and his friend S.-W. Turner confirm the above.)

With regard to the case above, I repeat that the simultaneous occurrence of two supernormal manifestations of different orders is interesting and significant, since it implies that the agent that brought about the telepathic hallucination was also the cause that determined the stopping of the clock. As the distance between Oil City [recte: Oil City] and Big Rapids is more than a thousand kilometres, it follows indisputably that the agent that determined the stopping of the clock could not have consisted of a physical force released by the organism of the dying man in vibratory form. To explain the facts, then, the only course left is to resort to the hypothesis of the spiritual presence of the deceased; and in these conditions the telepathic phenomenon itself would have to be attributed to the same cause.

These conclusions show the theoretical value of telekinetic phenomena. Belonging as they do to the "physical" order, they lend themselves to bringing out the groundlessness of the "vibratory" hypothesis far more clearly than telepathic phenomena would, whose alleged "vibrations" would be of a "psychical" order. It follows that if one is led to resort to the spiritist hypothesis to account for telekinetic phenomena, and if telepathic phenomena sometimes occur simultaneously with the former, one will be drawn to deduce that a considerable part of telepathic manifestations must be explained by the same hypothesis. One would thus have to confine within more modest limits the other explanation now in vogue, according to which all the manifestations grouped today under the general name of "telepathy" reduce to a phenomenon of thought-transmission from one brain to another.

Case XVII. — It is found in C. Flammarion's work *Autour de la Mort* (page 351). Dr. Weil, rabbi in Strasbourg, communicates the following episode:

My grandmother died in 1913. At the hour of her death, the watch that hung in her room stopped, and no one managed to start it again. Some years later her son died, and on the very day of his death the watch began to go, without anyone having touched it.

Mr. Flammarion writes on this subject:

It is certainly strange that a spirit (a dying person or a dead one) should be able to stop a watch or set it going again.

How can it act on the spring? Yet we have seen above that lightning does so.

As can be seen, Mr. Flammarion returns to his favourite hypothesis, which I have already discussed in my comments on Case IX: namely, that of an electric force which, released from the organism of a dying or already deceased person, causes the movement of a clock to stop, apart from any intention on the part of the dying or deceased person. I will remark on this point that the analogy with the phenomena of lightning scarcely exists in reality. Indeed, if lightning is capable of stopping a clock, it is because it strikes it, whereas here we are dealing with stoppages that occur at any distance whatever from the agent; in a case we have just related, it could be seen that the stoppage took place a thousand kilometres from the residence of the deceased. Consequently, we have only to repeat what we said in the comments on Case IX: "electric waves", being subject to the law of the inverse square of distances, and weakening rapidly as they propagate through space until they are practically exhausted, cannot explain telekinetic manifestations that take place at any distance whatever with no attenuation of the acting force. This suffices to show that there is nothing in common between the phenomena of telekinesis and the doings of lightning, apart from an entirely superficial analogy.

I shall not cite any further examples of clocks stopping in connection with events of death, and I shall go on to set out some incidents of telekinesis of varied form, beginning with two cases in which the physical action is exerted on the percipients' beds.

Here is a psychic phenomenon that was observed at Vienne (Isère) in April 1915. I learned of it from my little daughter, who lives there.

I reproduce a passage from one of her letters:

"Dear Mother, I am going to tell you about something that will interest you. Jeanne Dumière's mother has died. She was in the hospital for 8 days. On the eighth day the Sister who was watching over her said to the sick woman's husband: 'Come tomorrow without fail, you or your daughter, for Mrs. Dumière's condition is serious.'

"In the evening the members of the family all go to bed in distress. But then, right on the stroke of 4 o'clock in the morning, the bed in which Jeanne and her elder sister are lying is shaken, or rather lifted, violently. The two girls were woken at once and thought: 'Mother must be dead.'

"And indeed, at 4 o'clock in the morning, Mrs. Dumière was breathing her last.

"Having heard Jeanne Dumière tell her friends about it, I had her explain it to me carefully so that I could pass it on to you."

(Mrs. Gillot, Clérieux (Drôme).

What seems remarkable in the above case is the great energy needed to shake and lift a bed in which two people are sleeping — an energy infinitely greater than what is required to stop a clock or to detach a portrait from a wall.

In all likelihood, as we have said already, in such circumstances the spirits of the deceased draw vital force from the organisms of the individuals present.

Case XIX. — Here is a second case of the levitation of a bed, which I take from the review *Luce e Ombra* (1916, page 142). Mrs. Annetta Boneschi-Ceccoli writes as follows, under the date of March 1919:

Colonel D. F. was an excellent man, an officer of the old school and a devoted friend. But because he had married a second time, to a woman whose religion differed from his own, he had bitter quarrels with his relatives. His children were brought up, with his consent, in their mother's religion, while the father remained faithful to that of his fathers. When his last hour came, knowing himself condemned by an incurable illness, the poor colonel would not let himself be persuaded to be attended by a minister of another faith; but his wife, in the interest of her children, insisted that he submit to the forms of her confession.

I shall not go into the details; I wish only to state that I withdrew from this family, without, however, ceasing to obtain news of the poor officer.

I had in my house at the time, far more as a friend than as a subordinate, a dear, good and intelligent girl, Zaïre T., of a very nervous and hypersensitive temperament, a little hysterical, and, by her account, endowed with proven mediumship.

On the afternoon of 1912 April 24, Zaïre went to the sick man's house to ask after him, as usual.

I had even asked her to go there more often, knowing that the sick man was afflicted not only by his incurable illness but by the moral obsession I have mentioned. The girl came home towards evening, at dusk, and found me alone, busy giving my old Léo his dinner (a little spaniel who had been so dear to my late husband) — and, by an affectionate concession, in my very bedroom.

Zaïre was grave and silent.

"Well, what news do you bring me?"

"The news, the news..." (She shook her head.)

"So he is worse?"

"No, Madam, he is dead."

At this expected news I clasped my hands and exclaimed:

"Poor man! He has found peace at last!"

Scarcely had I spoken these words when a great clatter of metal made us start and drew our eyes towards the bed, which we both saw lifted several centimetres off the floor, only to fall back with a crash a moment later. At that moment I thought, and said:

"There is someone under my bed!"

I turned the switch and, without bravado but without terror, hurried to look: I had thought of a man hiding there with evil intentions; but I found nothing.

I went over to Zaïre, who was pale and stricken, and noticed that the dog had not given any signal of alarm, but had climbed onto a chair, his coat bristling and his ears lowered.

I must also add that the brass bed was very heavy, being of large proportions. The shaking of the metal was like a tremor before the levitation; then the piece of furniture fell back with a heavy thud into its original place. I have never seen it move again since that evening.

Zaïre is no longer with me now, but she often comes to keep me company, and together we recall the painful impression of that moment, and the poor colonel, who died in a state of mind so contrary to peace...

(Florence, 1916 March. — Signed: Annette Boneschi Ceccoli)

In the case in question, the "vibratory" hypothesis — if indeed there is still anyone inclined to accept it — is definitively excluded by the fact that the telekinetic phenomenon took place several hours after the death of the person named. The so-called physical vibrations given off by the organism of the dying man would therefore have had to discharge themselves well before the phenomenon was produced.

Now, it is interesting to bring out that this phenomenon took place at the precise moment when Mrs. Boneschi, on receiving the announcement of the death of the colonel, was speaking of him and expressing her keen regret at his loss. This is a highly significant coincidence, and one that could be explained only by admitting the spiritual presence of the deceased. He would have brought about the phenomenon to show his gratitude for the feelings expressed about him.

I will also remark that the lady in question, speaking of her lady's maid, says that she had a "very nervous, hypersensitive, a little hysterical" temperament and, by her account, was endowed with proven mediumship. One may infer from this that, if the telekinetic phenomenon took place with unusual energy, this was due to the presence of a "medium", from whom the deceased had drawn the physical force needed to produce it.

Case XX. — In the following episode, which I take from *Light* (1910, page 569), we are again dealing with an object that moves spontaneously, although this object is of minute proportions compared with those in question in the preceding examples. But the phenomenon is no less interesting for that, all the more so as it is reported by Mrs. E. d'Espérance, the well-known medium. The incident occurred during her convalescence from a long and serious illness. She writes:

Two years ago, when I was in Sweden, an old friend of my family, who was sitting near my desk, noticed that my little silver watch,

lying on it, had stopped, and told me that I ought not to have neglected so charming an object. As he said this he had picked it up and wound it, setting it to the right time. I answered, laughing: "Since you admire my watch so much, I will leave it to you as a legacy in my will."

"Very well," he said, "but if I died before you I would not get it — unless, that is, I came to fetch it in spirit."

"Then do so, if you like; I authorize you here and now."

"Thank you," he replied. "Agreed: I will come, if it is possible for me."

My friend was not a spiritist, but rather a "doubting Thomas" on the subject, while keenly wishing to believe. Quite often he wore out my patience with his arguments as an irreducible contradicter; yet he would not allow spiritism and spiritists to be disparaged in his presence.

The other day — and, to be precise, on October 30 — the watch in question was lying on the table near my bed, where it has always stayed during my illness. A slight noise from that side drew my attention to the watch; as I was looking, I saw it make a little jump, as though it had tried to get up and had fallen back.

My nurse, who was near the table, gave a little cry of fright and exclaimed: "But this time it can't be the north wind!" To understand this explanation, one must know that lately so many knocks, noises and manifestations of various kinds had occurred in my room that the good Frau Schaffer was kept by them in a constant state of alarm. I did not dare utter the word "spirits" in front of her, and every time a knock was heard, or any other inexplicable manifestation occurred, auditory as well as visual, I suggested that it was probably due to the north wind, and added: "There is nothing to worry about; when the wind comes from the north, you hear all sorts of knocks and noises."

She seemed satisfied with my explanation, since she no longer showed excessive fright when the phenomena recurred — and this although the wind had begun to blow from another quarter. But the fact of a watch moving of its own accord was too eloquent even for her understanding, and shortly afterwards she declared that, since my health had greatly improved, she no longer saw any need to go on sleeping in my room. I did not object, and let her go and sleep elsewhere. As for the meaning of the watch's movement, I had had no difficulty in understanding it.

The following morning, October 31, I received news of the death of my old friend, which had taken place in Gothenburg, in Sweden, following an operation. I suppose, naturally, that my friend, once freed from his bodily tie, and remembering our conversation and

his promise, tried to lift the watch in order to let me know of his death. I learned afterwards that he had died on October 2, that is to say two days before.

(Signed: E. d'Espérance.)

In this case too, the telekinetic phenomenon takes place a fairly long time after the death of the person who was its agent. Moreover, the link between the deceased, the percipient and the object on which the supernormal force was exerted stands out more clearly this time, as a result of a promise made during his lifetime by the deceased, who had stated his intention of exerting his influence *post mortem*, if possible, on precisely this object. Taking these circumstances into account, all the pseudo-scientific hypotheses put forward so far to explain these facts collapse completely, and there remains no other possibility than to attribute them, logically, to the spiritual presence of the deceased.

Case XXI. — In this further example, which I take from Camille Flammarion's book *Autour de la Mort* (page 280), the telekinetic phenomenon acts on a bell, as in the analogous episodes that are so frequent in "haunted houses".

Mr. A. Blavet, president of the Horticultural Society of Étampes, writes as follows:

I was at the school in Sens, in the Yonne, and I was 16 years old, when I received a letter from my sister, who lived in Étampes with my father and mother and a maid.

My mother was very unwell at that time.

One night the bell — whose cord ran from the alcove where my parents slept to the maid's room on the first floor — this bell, I say, began to ring loudly.

In great haste my sister, whose room was next to the maid's, went to find her, and the two of them went downstairs to find out whether my mother was ill and why someone was calling.

My father and mother replied that they had been dreaming and that no one had rung.

At that very moment the bell was heard to ring again.

My father leapt out of bed.

The bell-cord and its clapper were still swinging, and the maid, putting on a brave face, cried out: "Bang away, bang away, *poteau* ["post"] (meaning *marteau*, "hammer"); you don't frighten me."

So there were four wide-awake witnesses, and nothing could set the bell in motion except a person in the alcove.

Then everything returned to normal. Before going back to bed, my father looked at the time on the clock: half past two. Two days after that night he received a letter from Paris announcing the death of a relative.

Wishing to check whether the event of that night had coincided with the death, he wrote, and received a prompt reply telling him that his relative had indeed died on that same night and at that same hour; this drew from him the exclamation: "So it is not all over with us, then?"

The cases reported so far, from which the conclusion emerges that the phenomena in question are brought about by the deceased in order to announce their death to persons to whom they are attached and to reveal their spiritual presence, justify the supposition that the same was true of this last event, although the agent's intention is not evident here. In any case, the circumstance of the second ring of the bell — which came almost in reply to the objection of the parents, according to whom the first hearing of the phenomenon had been the effect of a dream — would show the presence of the spirit entity of the deceased, and his wish to convince his family of it by undeceiving them.

Case XXII. — This case was published in the *Proceedings of the S. P. R.* (vol. XIV, page 232). The percipients are Mrs. Anna Lukens, a physician, and Mr. W.-E. Ward. Under the date of 1887 May 13, the latter writes to Dr. Hodgson [recte: Hodgson]:

A strange incident occurred in Dr. Anna Lukens's office last Sunday evening. We were talking about our dear friend Professor Cope, who had died four weeks before our return from a three-month trip through Mexico, California and the North-Eastern States.

At one point I alluded to the interest the deceased had shown in psychical research, remarking how important it would have been to obtain some clear sign of his survival, or to learn his impressions of the spiritual existence he had so recently entered. I had scarcely finished expressing this wish when the doctor's large music box began to play of its own accord, and went on playing for more than five minutes, to our great astonishment. We were disconcerted by it. Just as I was beginning to make conjectures about how this unexpected musical entertainment could be explained naturally, at that very moment, as though someone meant to answer my objections, the box stopped playing as abruptly as it had begun.

The instrument had not been wound for three months; even supposing that some remaining tension had been left in the spring, it ought to have run down long before, when the doctor's office was turned upside down by a change of furniture...

(Signed: W. E. Ward.)

In another letter Mr. Ward adds this detail:

A curious incident, which I believe I omitted from my previous letter, occurred about a quarter of an hour after the music box had stopped playing. I put a mental question to the late Professor Cope, framed roughly as follows: "Edouard, was it really you who made the box play?" At once three loud raps were struck on the floor

beside me; but as this happened when the doctor had already left, I cannot support the fact with her testimony.

Dr. Lukens puts it as follows:

I have nothing to add to my friend Ward's account of the music-box incident, except that I retain a doubt about the supernormal origin of the occurrence. It was certainly a rather disconcerting incident, since we were sitting in the office talking about the late Professor Cope and wishing to obtain some proof or other of his survival; so the corresponding phenomenon of the music box, which began to play of its own accord and kept on for a few minutes, took us by surprise. Nevertheless, I am inclined to believe that it was a fortuitous coincidence, due to natural causes.

(Signed: Dr. Anna Lukens.)

With regard to this fact, it is worth recalling what we said in the introduction to this work: namely, that cases of telekinesis connected with events of death must be considered not in isolation but cumulatively. For while it is true that a portrait that has fallen, or a clock that has stopped, in correspondence with an event of death proves absolutely nothing, except a case of accidental coincidence, it is no less true that if these coincidences recur a hundred times in connection with a hundred cases of death, then, through the accumulation of these coincidences, there emerges the incontestable proof of a relation of cause and effect between the two events.

These observations apply in a special way to the incident above. Taken on its own, it can no doubt be explained by the hypothesis of chance coincidences; but if it is viewed in relation to so many others of the same kind, one will be inclined to regard it as genuinely telekinetic. All the more so because the narrator's comments must not be overlooked. He remarks that if some remaining tension in the spring of the music box had been the cause, the box ought to have run down long before, when the doctor's office was turned upside down by a change of furniture — an observation that bears interestingly on the authenticity of the phenomenon, and one to which it is hard to see what objection could be raised. If we then chose to take into account the other incident told by the same narrator — who put a mental request to the deceased for confirmation of the phenomenon and received in reply three loud raps struck on the floor beside him — it would no longer be possible to doubt the telekinetic-spiritist origin of the phenomenon.

Dr. Lukens doubts it; but at the same time she acknowledges that the incident is disconcerting, and she speaks of it in a way that suggests her doubt does not entirely express her state of mind.

Case XXIII. — In the following case, which I take from Camille Flammarion's book *L'Inconnu* (page 108), the telekinetic phenomenon acts on a piano, which plays twice, a few days apart, in perfect connection with two events of death. The Swiss painter Edouard Paris writes:

About a year and a half ago, my father, a cousin who was staying with us, and my sister were talking in the dining room. These three people were alone in the apartment when suddenly they heard the piano being played in the drawing room. Much intrigued, my sister took the lamp, went into the drawing room, and saw perfectly clearly a few keys go down all together, sound, and come back up. She came back and told what she had seen. At first her story was laughed at, and a mouse was suspected of being at the bottom of the affair; but as she has excellent eyesight and is not in the least superstitious, the thing was thought strange.

Now, eight days later, a letter from New York informed us of the death of an old uncle who lived in that city. But, more extraordinary still, three days after this letter arrived, the piano began to play again. As on the first occasion, news of a death reached us eight days later — this time that of my aunt.

My uncle and aunt were a perfectly united couple; they had kept a very great attachment to their relatives and to their Jura, their place of origin.

Never since then has the piano sounded of its own accord.

The witnesses of this scene will certify the matter to you whenever you wish. We live in the country near Neuchâtel, and I assure you that here we are not neurotics.

(Edouard Paris, painter, near Neuchâtel (Switzerland).)

I would point out that in this example the two telekinetic manifestations took place in a district of Switzerland, in correspondence with two events of death that occurred in a city of North America. This is a fresh proof of how ill-founded the "vibratory" hypothesis is when applied to physical manifestations that are brought about from one continent to another.

As for the hypothesis of "accidental coincidences", it is refuted by the circumstance that the phenomenon occurred twice, in perfect connection with two events of death. The second phenomenon therefore confirms the first. More precisely: if, the first time the piano played in connection with the death of the narrator's uncle, it had been a coincidence due to chance, that coincidence ought not to have recurred three days later in connection with the death of the aunt, and then never to begin again. It is impossible not to see that these circumstances demonstrate absolutely the existence of a relation of cause and effect between the two events.

The same can be said of the so-called explanation of the phenomena by a natural cause, such as the narrator himself had at first put forward when he supposed that, at the bottom of the first mysterious event, a rat had got into the sound box. In that case the incident ought not to have been repeated a second time in perfect connection with a second event of death in the family — not to mention that a rat might make the strings vibrate, but could not make the keys of a piano go down.

With the three hypotheses above excluded, one is necessarily driven to the spiritist hypothesis, according to which the two telekinetic manifestations demonstrate the spiritual presence of the deceased, who would have produced them in order to announce their death and to make their spiritual presence known to relatives who were far away.

Case XXIV. — This case was recorded in the *Proceedings of the S. P. R.* (vol. XIX, page 243). It concerns a strange and interesting incident in which the telekinetic phenomenon acts on a ring. The narrator, Mr. Glardon, communicated the names of the people involved to the management of the S. P. R., asking that they not be published. Under the date of 1894 August 31 he writes:

One of my friends, Mrs. F., the daughter of a famous geologist, told me of a surprising case of telepathy that she had witnessed.

The case occurred some years ago, when Mrs. F... was living at Nervi, near Genoa, a place where she used to spend the winter. One day she was sitting on the rocks of the coast with a young American girl, who later became her son's wife. While the girl was talking with Mrs. F., her gloved hands resting in her lap, she suddenly gave a slight cry of pain.

"What is it?" asked Mrs. F...

"I've been pricked on one finger."

As she said this, she took off her glove and found that a ring she was wearing on her finger had split. She was dismayed by it and exclaimed:

"Oh! Mrs. F..., at this moment a friend whom I love very much has died."

She then explained that the ring was a present from a young man, who had given it to her on the eve of the departure from the United States, saying: "If I die, this ring will bring you the news."

Naturally Mrs. F... did not take the incident seriously; and since she had never concerned herself with psychical research, she reproached her friend for her superstitious credulity. But a few weeks later news arrived of the death of the young man who had given the ring. Mrs. F... could not tell me with certainty whether the death had occurred on precisely the day the ring split; but she believes she can affirm it.

Mrs. F... is French, but she reads English; if you write to her, I believe she will reply confirming what I have just told you. In any case, I am copying out her address for you.

(Signed: Auguste Glardon.)

The management of the Society for Psychical Research did in fact write to Mrs. F..., who replied with the following letter:

Sir, in reply to your letter, I can only confirm the facts that were communicated to you by Mr. Glardon.

Indeed, in the month of January 1887, I was at Nervi, sitting on the rocks by the sea with a young American girl. While we were talking cheerfully — she was holding her hands motionless in her lap — she felt a sharp prick on one finger. On taking off her glove, she found that a ring she always wore on one finger had split, pricking her.

Now, it should be noted that on the eve of her departure for Europe this girl had received as a gift the ring of a young man who was one of her friends. On handing it to her, he had said that if anything bad happened to him, she would be told of it by means of the ring. A few weeks after the incident that had so dismayed her, the girl was informed of the young man's death, which had taken place on the same day, at the very hour when the ring had broken...

(Signed in full: E. F.)

Faced with this case, I refrain from touching on the "vibratory" hypothesis, for it would be ridiculous even to discuss it.

But the same can be said of the hypothesis of "accidental coincidences", which in this case, as already in others, is made even less admissible by the remark the giver of the ring made beforehand: that the ring would serve to bring the girl the news of his death. This would therefore be another promise made during life and kept after death, of which so many others are known — a promise and a fulfilment that carry decisive weight in the search for causes. The facts, then, could not be attributed to the whim of a chance coincidence without falling into the arbitrary and the absurd.

I note, therefore, that these considerations amount to recognising that the spiritist hypothesis is the only admissible one for accounting for the facts.

Draper Speakmann, of Philadelphia; the account is addressed to Commandant Mantin, who had asked her for it in order to pass it on to the *Revue* in question.

Here is what Mrs. Speakmann writes:

For a long time I have let my promise drag on before entrusting to you, for publication, the account of an occurrence that you, Howard and I have often discussed together.

It is to please you, my dear Paul, that Howard and I have gathered together, one after another, all the small elements of this story — so simple for us, so strange for those who do not dare to lift the veil with which divine nature delights in hiding her secrets.

One of our friends, a captain in the 18th Infantry Regiment, garrisoned at Pau, had told us about a young lieutenant — intelligent, well educated, a fervent Catholic, and yet eager to hear about spiritism. We gave Captain Gaby leave to introduce Lieutenant Dufauret to us, and he at once won our liking.

He attended several spiritist séances, and at first brought to them nothing more than a rather cool reserve, admitting that he asked nothing better than to believe — but... after having seen.

That might have gone on for a long time. But one evening, when Lieutenant Dufauret was not present, we received a visit from an entity from the beyond, which manifested by raps and told us that he was the grandfather of Lieutenant Louis Dufauret and wished to come and thank us for the kind welcome given to his grandson. He gave us intimate details of the grandson's childhood, which there would be no point in repeating here. Before withdrawing, he told us that in his last years he had suffered from rheumatic pains that forced him to walk folded over on himself, "in four", and that he had several times heard his grandchildren say of him, laughing: "There goes Grandpa Zig-Zag!"

At the next séance we told the thing to Dufauret, who could not hide a very lively emotion and said to us: "This time, here is an indubitable proof, just such as I wanted; it is accurate in every point. No one in the regiment, nor in Pau, can know these family particulars of my childhood; and since it cannot be denied that this communication really does come from my grandfather, I confess myself convinced and declare myself a spiritist."

Without lingering to tell you of our good relations, I think you will understand that when Dufauret was promoted captain, in 1908, in the 48th Infantry Regiment, and had to go and take up garrison at Givet, Howard and I felt real regret at seeing this young man leave — intelligent, quick-witted, sensitive — whom an intimacy of the right kind had made, for us, the friend whom, alas! we were never to see again. As he was taking his leave, he asked us to make a mutual promise: that whichever of us died first would come back to prove to the other two that the soul is indeed immortal. And the young captain added: "If fate marks me out to go before you into the beyond, I promise to come back to this hospitable house where, in life, I was so warmly welcomed."

"I shall knock at the door of this drawing room as I usually do; then, a few moments later, I shall draw your attention again, more particularly, by taking hold of the electric switch of a lamp, which I shall turn off or turn on again depending on the moment."

From Givet, Captain Dufauret often sent us news of himself, assuring us that he was continuing his spiritist studies, whose fine and broad philosophy, he admitted, he understood more and more.

About two years after his departure, he fell ill with a serious bronchopneumonia and went into the hospital at Givet. From there he wrote to us that he was suffering from frequent fits of suffocation, but that the medical board was sending him on convalescent

leave and that the fine sky and pure air of Bearn, his native region, would soon have him back on his feet; and he ended this letter by announcing his visit for the following week, which, he said, filled him with very great joy.

So we were awaiting this fine young man with an impatience equal to his own when, one evening, as we were sitting in the drawing room busy reading — my husband; Mr. Allen, an American compatriot who had come to spend a fortnight at Nirvana; and I — we heard three knocks at the drawing-room door. This surprised us, for it was very nearly midnight, all the doors and windows were shut, and the servants had long since gone up to their rooms on the second floor. I will add, so that no doubt may be possible, that the two service staircases gave access to the interior only, and that for the great door of the vestibule to be opened, a servant would have had to cross the drawing room before our eyes.

At the sound of the knocks Howard had answered instinctively, "Come in!", without getting any reply. All three of us then rose, much intrigued, to go and see who the visitor knocking like this at such an hour could be.

The anteroom, like the vestibule, was lit; no one was there. We each went back into the drawing room and resumed our places, without, however, believing that we had been mistaken.

Thoughtful, Howard said to me in a somewhat troubled tone: "Helen, wouldn't you say those were the knocks Dufauret gives?" I shared his suspicions, and we talked about our friend, whose return we were hoping for in two or three days. "Perhaps," Mr. Allen said to us, "it is a telepathic means used by this officer to announce his coming arrival."

No sooner had these words been spoken than the dazzling flash of a red light suddenly shone out in the second drawing room, which is separated from the large one by a wide opening.

We ran in there, to find a strange fact: a lamp standing on top of a tall lamp standard, and holding a red bulb of 40 candlepower, had just been switched on. We did not use this lamp, because of the difficulty of fitting the switch into the power socket. Now, the unused electric flex, with its switch, had been wound around the column, and we were greatly surprised to see the flex unwound and the button in place.

Did this not demonstrate the intelligence of the invisible entity, which could have turned a white lamp off and on again without anyone noticing — the two drawing rooms were lit?

In spite of the doubts that were possible, since we were expecting Dufauret the next day or the day after, could we fail to believe

that it was he who had come to carry out his promise, and in so intelligent a way?

Alas! The next day no illusion was possible any longer: a telegram from Givet informed Dufauret's family of his accidental death, which had occurred barely a few hours before the spiritist phenomenon that I so regret having to write to you about, my dear Paul.

Seized by the painful fits of suffocation he had told us about, and in a spasm that tore at his chest, Dufauret had opened the window to get some air; leaning out, no doubt to call out, he had lost his balance and fallen onto the paving of the hospital courtyard, at the feet of his orderly, who had just left his captain to go and fetch his dinner.

Death had been instantaneous.

The body of poor Captain Dufauret was escorted to Pau by a fellow officer and buried with military honours, in the presence of all the officers of the 186 Regiment¹², who had kept a brotherly affection for him, and of a large gathering surrounding the grieving family of our poor friend.

So the youngest of the three of us had been the first to leave this life, and, barely had he passed into the beyond, he had hastened to come and carry out his promise.

Need I add that since then he has not been far from us, that he has not left the earthly plane, and that he often comes to communicate with us?

We both sign, my husband and I: Helen Speakman, Howard Draper Speakman, doctor, of Philadelphia.

In connection with this event, it is worth recalling another, analogous case, no less remarkable, which I reported in my work *Des Phénomènes de Hantise*. In it an atheist friend, Benjamin Sirchia, promised Dr. Vincent Caltagirone that if he should happen to die before him, he would come and tell him the great news of his survival, making himself recognised by a special manifestation: breaking something in the central chandelier of the drawing room where they were. And in fact, having died first, far from his home and without Dr. Caltagirone's knowledge, he kept his word. He announced himself first by raps in the chandelier in question; then he split the movable shade set on the glass of the lamp cleanly into two pieces, and laid the detached piece of the shade underneath, in a perpendicular line — that is, he placed it where it could not have fallen naturally, because the oil reservoir would have prevented it. All this three days after his death.

I will also recall that Cases II, XX and XXIV of the present classification contain three other promises made by the deceased in their lifetime. The first

¹²so printed; earlier in this letter the regiment garrisoned at Pau is the 18th Infantry Regiment

had promised to act, after his death, on his portrait; the second, on a watch belonging to Mrs. d'Espérance; the third, on the ring a girl wore on her finger. Although the theoretical value of these three episodes is lower than that of the last two, they are nonetheless very remarkable in their turn, and they contribute effectively to supporting the same thesis.

We are therefore faced with five incidents of telekinesis in which the phenomenon appears as the indisputable consequence of explicit promises made in their lifetime by the deceased to their friends, according to which they intended to act in a certain way on a specified object, in order to announce their death and to give their friends a sure proof of the existence and survival of the soul.

It is thus entirely evident that none of the naturalistic hypotheses proposed so far to explain the facts is enough to account for them. The telepathic hypothesis is inadequate, since we are dealing with manifestations of a physical order which, moreover, often take place quite a long time after the death of the agent. The "vibratory" hypothesis would have to be subject to the physical law of the inverse square of distances, which is not at all what happens in the facts we have examined; and besides, this supposed force could not act intelligently on a designated object, which is what constantly happens in practice. Finally, the hypothesis of "fortuitous coincidences" does not hold either, given that what we have here are often promises made during life and fulfilled after death in every detail — promises, therefore, that were fulfilled with discernment, in such a way as to show a directing will. If this is so — if these arguments are irrefutable, if no honest opponent can help acknowledging it — then we shall have to conclude that the only rational solution of the mystery is the one that consists in the real admission, on the spot, of the spirit entity of the deceased who is concerned in the events [?]; in other words, in recognising the validity of the spiritist hypothesis as the explanation of the phenomena of "telekinesis in connection with events of death."

That being so, all that remains for me is to complete this synthesis by briefly summarising the ways in which the phenomena in question occur, and the theoretical considerations that follow from them.

The first telekinetic phenomena we presented in the present classification act on pictures or portraits. We have seen that, as a rule, their fall does not come about because the nail has come away from the wall, nor through the breaking of the screw-eye fixed to the picture, nor through wear of the cord that holds it up, but independently of any natural cause. This argues for the supernormal origin of the facts and invalidates the hypothesis of "accidental coincidences". That hypothesis is then definitively eliminated by the consideration that telekinetic phenomena in connection with events of death occur too frequently, and contain details too eloquent and significant, to be accounted for by so simplistic a hypothesis.

Now, I will recall that we have cited telekinetic phenomena that took place from one continent to another. This allows us to eliminate the "vibratory" hypothesis, according to which a physical force would be released from the

organism of the dying person and propagate at a distance in concentric waves, producing phenomena of telekinesis. The hypothesis is untenable from several points of view, and it does not stand up to the consideration that physical vibrations of any kind cannot but be subject to the law of the inverse square of distances, and so could not cross the Ocean while keeping their full power.

I note, further, that we have cited episodes which, instead of taking place at the moment of the agent's death, occur at the moment when those close to him receive the news of the death. This cancels out the "vibratory" hypothesis and confirms the logical and inescapable supposition of the conscious presence of the spirit entity of the departed.

We have seen that there are incidents which, after taking place at the moment of the agent's death, are repeated on the following days and cease only when a last wish expressed by the agent on his deathbed is satisfied. This cannot be reconciled with the "vibratory" hypothesis, and it proves indisputably the presence on the spot of the spirit entity of the deceased, who in these cases makes known the reason for which he is manifesting.

I add that there are other episodes in which the telekinetic phenomenon takes place at the moment when the memory of the deceased is called up. It seems that thinking of him and longing for him serve to establish psychic rapport between the living person who calls him up and the deceased who is called up, as happens with telepathic phenomena. In that case it could not be denied that the occurrence of the telekinetic phenomenon constitutes clear proof of the intervention of the departed, wishing to make his spiritual presence known to the living person who calls up his memory.

Lastly, I recall that the five cases recorded above, containing explicit promises made during life and fulfilled after death, constitute genuine proofs of spiritist identification.

From another point of view, I would point out that among telekinetic phenomena there are some that take place at the same time as telepathic phenomena. This shows that the two share an identical origin, and consequently that many episodes considered until now to be telepathic in nature are of spiritist origin. The telepathic hypothesis thus finds itself confined within more modest limits; or at least its meaning is partly modified and partly corrected, more clearly defined limits being assigned to it.

Finally, I note that we have reported a case of telekinesis in which the agent was a living person who, at the very instant the phenomenon took place, was the victim of a railway accident, though without fatal consequences for him. This serves to make better known the intimate relation that binds "animistic" phenomena to "spiritist" ones; in other words, it helps to show that Animism and Spiritism represent the two complementary aspects of a single problem, which cannot be split apart.

Such is the synthesis of the facts, from which there emerges still more plainly the reality of what we asserted at the outset: namely, that the phenomena of telekinesis in connection with events of death furnish a new and valid proof

in favour of the survival of the human spirit, since they can be explained only by admitting the spiritual, sensory and conscious presence of the deceased in correspondence with the phenomena, which would be brought about by an act of his will, with the aim of making his spiritual presence known in the only way possible. Indeed, it must not be forgotten that discarnate spirits manifest as they can, and not as they wish, and that any supernormal incident, despite its slightrness and its triviality, can constitute a solemn demonstration of the existence and survival of the soul when it achieves the aim of convincing the living of the spiritual presence of the deceased.

There is one class of metapsychical manifestations which, although fairly rich in varied episodes and carrying a theoretical value as important as that of the other classes, has been completely neglected until now: the class of musical manifestations.

Writers who have related episodes of this kind are fairly numerous; but none of them has thought of commenting on them in any special way, still less of collecting, classifying and analysing them.

Several categories of manifestations of this kind can be distinguished, beginning with the cases in which "transcendental music" occurs in objective form, with the help of a medium. This can come about in several different ways: sometimes without any musical instrument, as in the séances of William Stainton Moses; in other cases with the help of musical instruments, but without the direct participation of the medium, as in the séances with D.-D. Home; and in other circumstances, finally, with the direct participation of the medium, but in a purely automatic way, as in the case of the pianist medium Aubert.

Then come cases of hearing music that have the character of a "haunting", that is, cases occurring in haunted places.

In other circumstances, transcendental music is perceived by a subject plunged in somnambulistic sleep, or by a sensitive in the waking state, apart from any coincidence with a death.

More often, episodes of hearing music are observed at the deathbed. In these cases the dying person is sometimes the only percipient; on other occasions it is those present who hear it, or everyone hears it collectively.

Finally, there are episodes of hearing music that occur after an event of death; in this case the phenomenon may take on the value of a proof of spiritist identification.

The manifestations of greater importance from the theoretical point of view are met with in the last four categories.

First Category — Musical Mediumship

I shall confine myself to touching briefly on this first category of manifestations, because they form an integral part of mediumistic phenomenology proper (that is, phenomena that are induced or experimental), and must therefore be examined together with that phenomenology as a whole; whereas "transcendental music", which is the subject of the present work, belongs to the group of spontaneous manifestations.

For the historical record, it is worth noting that manifestations of "musical mediumship" have occurred since the very beginnings of the spiritist movement. Indeed, E.-W. Capron's work *Modern Spiritualism*, published in 1855, tells us that in the presence of a private medium, Mrs. Tamblin, the notes of a musical instrument that did not exist could be heard, accompanying the singing of a person who belonged to the group. Mr. Capron relates:

A lady was invited to sing: at once a delightful music was heard accompanying her singing. The notes resembled those of a harp, but were much softer; it would be impossible for us to describe their tone... At other times the notes seemed like an angelic voice; one would almost have said that it was a spiritual language... In other circumstances it was the medium in person who, without knowing music, would sit down at the piano and improvise marvellous melodies, displaying an extraordinary technique, as though the medium had been an experienced concert performer...

(Quoted by Emma Hardinge, *Modern American Spiritualism*, page 57.)

As can be seen, even before 1855 the manifestations of musical mediumship were occurring in the two principal forms in which they ordinarily occur: that of subconscious automatism, and the other, in which non-existent musical instruments are heard playing.

The musical manifestations obtained with the medium D.-D. Home are even better known. A harmonium, which the medium held suspended in one hand, played in the presence of the experimenters, performing a wide variety of musical pieces, while the keys could be seen going down as if an invisible hand were acting on the keyboard — a hand which, though invisible, really existed, since it sometimes succeeded in materialising enough to be seen by everyone.

No less well known are the cases of musical mediumship of the automatic kind, in which the medium sits at the piano and improvises pieces of music. At present the best representative of this form of transcendental mediumship is the medium Mr. Aubert, of Paris. (*La médiumnité spirite de George Aubert, exposée par lui-même* [The Spiritist Mediumship of George Aubert, Set Out by Himself] (Paris, H. Daragon, publisher).

In cases of this class it is generally difficult to draw a clear distinction between the subconscious or "animistic" part of the phenomenon and its extrinsic or "spiritist" part. As a result, in searching for the causes, there is no other course open than to analyse the complex ways in which the manifestations occur, taking the fullest account of the intelligent phenomena that accompany them. One cannot help recognising that in the case of Moses, as in that of Home, the intelligent manifestations, the circumstances of place, and the proofs of the personal identification of the deceased obtained at the same time form an imposing body of circumstances that converge on demonstrating the spiritist origin of the musical manifestations in question.

Transcendental Music Produced Telepathically

Episodes of transcendental music of telepathic origin differ in no way from the other episodes belonging to telepathic phenomenology in general, and consequently they have no special theoretical value. They are also relatively rare — which is not at all surprising, since the ways in which these phenomena occur constantly carry a meaning that connects them, directly or indirectly, with the personal characteristics or the states of mind of the individual who acts as agent. That is to say, for there to be any likelihood of obtaining a telepathic message of a musical nature, the agent would have to be endowed with a certain musical culture, and that is not often met with. In the few known cases of telepathy of a musical nature this rule is constant: it always turns out that the agents are musicians.

First Case. — In Camille Flammarion's *L'Inconnu* (page 78) we read:

A distinguished scientist, Mr. Alphonse Berget, Doctor of Science, demonstrator at the physics laboratory of the Sorbonne and examiner at the Faculty of Sciences of Paris, has kindly sent me the following account: ... My mother had had, as a childhood friend, a girl named Amélie M... This girl, who was blind, was the granddaughter of an old colonel of dragoons of the First Empire. Left an orphan, she lived with her grandparents. She was a very good musician and often sang with my mother.

At about the age of 18 she decided on a very pronounced religious vocation and took the veil in a convent in Strasbourg. At first she wrote frequently to my mother; then the letters grew less frequent, and finally, as almost always happens in such cases, she stopped corresponding with her old friend altogether.

She had been in religious life for about three years when, one day, my mother went up to the attic to look for some old thing in a lumber room. Suddenly she came back down to the drawing room, uttering loud cries, and fell unconscious. People hurried to her and lifted her up; she came round and cried out, sobbing:

"It's horrible! Amélie is dying, she is dead, for I have just heard her sing as only a dead woman can sing!"

And again a fit of nerves made her lose consciousness...

Mr. Flammarion remarks on this:

... Mrs. Berget's friend, as she was dying — at the very moment of her death, it seems — thought of her childhood friend with great intensity, with a clear memory, perhaps with an immense regret; and, from Strasbourg to Schlestadt, the emotion of the girl's soul instantly struck Mrs. Berget's brain, giving her the illusion of a heavenly voice singing a pure melody. How? In what way? We know nothing about it. But it would be unscientific to deny a real coincidence, a relation of cause and effect, a phenomenon of a psychic order, for the sole reason that we do not know how to explain it.

Regarding these reflections of Mr. Flammarion, and to clear up the mystery that surrounds the fact of the very different modes — sometimes bizarre, at other times absurd — in which telepathic manifestations occur, it is useful to note that comparative analysis of the facts shows how supernormal manifestations in general spring from the subconsciousness and reach consciousness by following the "path of least resistance", which is determined by the personal idiosyncrasies of the agent and the percipient taken together. It follows that the transmission of a telepathic message can take place sometimes in visual form, in other cases in auditory, tactile, olfactory or emotional form, taking on rational or symbolic aspects, often even of absurd appearance. Hence, if in the case above the telepathic message took shape in auditory-musical form, this means that this mode of occurrence constituted "the path of least resistance" for the transmission of the message, in accordance with the special idiosyncrasies of the agent and the percipient considered together, who were both musicians.

Case II. — It is taken from the *Journal of the S. P. R.* (Vol. VI, page 27). The editors of that publication observe on this:

The following report was written by Miss Horne, daughter of the percipient, and was addressed to Miss Ina White, who kindly passed it on to the Society for Psychical Research. It was then sent back to Miss Horne's mother so that she in turn might sign it; under these conditions the report, although it was written by a third person, must be recorded among those obtained "at first hand".

Aberdeen, 1890 November 25. — The event took place some thirty years ago, but it remains indelibly engraved in my mother's memory, so that she remembers it as if it were yesterday.

My mother was sitting in the dining room of a small detached house, and my brother James, then about two years old, was sitting on her lap. The child's governess had gone out, and there was no one in the house apart from a maid, who was on the ground floor. The doors of the dining room and the drawing room, which adjoined each other, were open at the time. Suddenly my mother heard a heavenly music, sad in its modulation but very sweet, which continued for two minutes; then it faded "gravely" [?] until it died away. My little brother jumped down from my mother's lap, saying: "Papa! Papa!" and ran towards the drawing room. My mother felt as though paralysed where she sat, so she rang for the maid and told her to look who had come into the drawing room. The maid did so, but saw no one in the drawing room except James, who, standing beside the piano, met her with the words: "No papa!" — I should explain that his father was very fond of music and, when he came home, used to go straight to the piano.

The incident made such an impression on my mother's mind that she made a note of it at once, recording the exact time at which it had happened. Six weeks later she received a letter from the

Cape announcing the death of her sister; the day and hour of the death corresponded exactly with the day and hour at which my mother, with the child, had perceived the piece of transcendental music. I may add that my late aunt was an excellent and passionate musician.

(Signed: Miss Emily Horne and Mrs. Eliza Horne.)

In a later letter Miss Emily Horn [recte: Horne] adds:

My aunt's name was Mary Sophie Ingles; she died on 1861 February 20, at Durban, in Natal... Mother asks me to confirm to you that the event corresponded not only with the day and the hour of the death, but exactly with the minute...

There is nothing special about the way the event occurred, apart from the remarkable circumstance that the hearing of the piece of transcendental music was collective, and that a child only two years old perceived it too. This detail is always of theoretical interest, in every class of supernormal manifestation, since it constitutes a good argument against the autosuggestive hypothesis: the tender mind of a baby could not autosuggest itself in regard to manifestations that are inconceivable to it.

My classification of cases includes four other episodes similar to the preceding ones; I refrain from reporting them, however, because they would add nothing theoretically new to our study.

Third Category

Transcendental Music Due to Hauntings

This category, like the previous one, is not very rich in examples. This must be put down to the same reason: namely, that in the way phenomena of haunting occur, as in the way telepathic phenomena occur, one observes a constant relation, direct or indirect, of overt or veiled symbolism, with the "agents" or the "causes" that brought about the haunting. It follows that, for musical manifestations to be able to occur in haunted places, those places would have to have been used at one time for musical performances, or one of the particular traits of the agent responsible, during his lifetime, would have to have been that of being a musician. It is thus understandable that personal or local characteristics of this kind should not often be found among the elements of a case of haunting.

Case III. — In my work on *Phénomènes de Hantise* (1) I had to deal at length with a curious and interesting case in which two sensitives, Miss Lamont and Miss Morison, visiting the park of Versailles and the Petit Trianon for the first time, had a vision of the place as it was in the time of Louis XIV, including the figures of Marie-Antoinette and of several other personages of that period. Moreover, Miss Lamont had perceived the sound of a non-existent orchestra of violins and had succeeded in transcribing twelve bars of it, which were found, identical, in the musical works of the eighteenth century. Here is what we read on page 94 of the book *An adventure*, in which the two sensitives report the

results of the inquiry they made to verify what they had seen and heard — an inquiry they pursued for nine years:

When she was in the little wood, Miss Lamont had perceived the music of an orchestra made up of violins; this music seemed to come from the direction of the palace. It came in intermittent waves of very soft sound, although the orchestral pitch was lower than that used today. Miss Lamont was able to transcribe twelve bars of it, leaving out the subsidiary harmonies.

Immediately afterwards she wanted to make sure — and she did make sure — that no band had been playing in the vicinity. It was, besides, a very harsh winter afternoon, hardly suited to such performances in such a place.

In March 1907 the twelve transcribed bars were submitted for examination to a musical expert who, knowing nothing about their origin, remarked that they were not connected with one another, that they did not form a single piece of music, that their style of composition was old, and that it must date back to 1780. He also pointed out an error of harmony in one of the bars. Once he had given this judgement, he was told the origin of the bars in question; he then said that in the eighteenth century orchestras did indeed play at a lower pitch than the present one; and next he suggested the name of Lacchini as probably that of the composer of the piece.

In March 1908 the two sensitives returned to Versailles and were informed that during the winter of 1907 no band had played in the Park. They were able, moreover, to establish that when a band was playing at Versailles, and also in the Park itself, it could not be heard in the neighbourhood of the "Petit Trianon".

In the course of the same month they examined a large number of pieces held at the Paris Conservatoire, and succeeded in discovering that the twelve bars transcribed by Miss Lamont occurred, identical, in various musical works of the eighteenth century, and that they even formed the essential fabric of those works. Moreover, within the limits of what they were able to examine, they found that nothing similar was to be found in works dating from after 1815. These bars formed an integral part of certain pieces by Sacchini, Philidor, Montigny, Grétry and Pergolési. Errors of harmony identical to the one pointed out by the expert were found in Monsigny and Grétry.

To set aside a possible objection concerning the difficulty of catching and transcribing twelve bars after a single hearing, it should be noted that the percipient was in a state of veiled somnambulism, a state in which many other difficulties are overcome — as, for example, when a somnambulist repeats aloud

a long lecture she has heard, beginning with the last word and continuing in reverse order, as if she had the printed text before her eyes.

Case IV. — Mrs. Nita O'Sullivan-Beare, a musician and composer, relates in *The Occull Review* [recte: *The Occult Review*] (March 1921) how one of her latest songs came to be composed. She writes:

A few years ago I was in Paris, and one evening, at nightfall, I went to the church of the Madeleine. There were no more than a dozen worshippers there, and I knelt beside a working-class woman who had a basket of vegetables. Suddenly I heard very melodious singing, made up of voices alone; but I could not work out where it was coming from. It was a melody that seemed to take shape on the spot and rise in broad harmonic spirals, filling the sacred space; one very beautiful voice, full of feeling, dominated the others, prolonging the last notes of each cadence. Unable to get my bearings, I asked the woman beside me where the singing was coming from. She looked at me in astonishment and answered in French: "Excuse me, Madame; what music do you mean?" — "There: don't you hear that choir?" She shook her head, saying: "Madame, I hear nothing at all." She soon went away, and another woman came and knelt beside me. I took the opportunity to put the same question to her; she answered simply: "There is no music." But as I went on hearing the same hymn, I ventured to ask my neighbour timidly whether she might perhaps be a little hard of hearing. The question seemed to hurt her; she retorted sharply: "Not at all, Madame." Meanwhile the choir went on resounding under the vast naves of the church. I went on listening; then I hurried back to my hotel, where I immediately wrote down the principal bars that form the theme of my latest song for voice: *Love's Fadeles Rose* [recte: *Fadeless*].

With regard to this curious and interesting account by Mrs. O'Sullivan-Beare, it is useful to note that the elective character of the singing — perceived distinctly by one person and not perceived by the others — should surprise no one, for it is the rule in manifestations of this kind. It proves only that Mrs. O'Sullivan-Beare was a sensitive, and that this choral singing did not exist in the form of acoustic vibrations but was perceived by her subjectively. This in no way means that it was hallucinatory in the pathological sense of the word; it means only that the sensitive was subjectively perceiving a supernormal mode of singing, in keeping with what happens in every other form of telepathic-auditory perception. Under these conditions, which hypothesis should we adopt to interpret the facts? Was this a phenomenon of telepathic-spiritist origin, or a psychometric one? In the first case we should have to suppose that the agent was the spirit of a deceased artist whose thought — turned at that moment, with monoideistic intensity, towards an episode of his earthly existence, during which he used to sing in the choral body of the church of the

Madeleine — brought about a phenomenon of telepathic transmission in the environment he was thinking of. In the second case the phenomenon would come down to the psychometric perception of singing that took place long ago in the church in question, perceived by the sensitive by virtue of the rapport that had presumably been established between her subconscious supernormal faculties and the musical vibrations that had remained in a potential state in the environment where she was. The two hypotheses are equally legitimate, since each of them rests on good arguments. In the case before us it is not easy to decide for either of the two, preferring one to the other, given the inadequacy of the data supplied by Mrs. O'Sullivan.

Miss Ernestine Anne writes as follows, under the date 1915 July 28:

I visited the ruins of the abbey of Jumièges, in France, on Sunday 1913 July 6, with my father, my mother and one of my brothers. We arrived there at 3 in the afternoon and at once began [?] the imposing ruins of the monastic church of Notre-Dame.

They are the most extensive and most imposing remains of Norman architecture that I have seen. The building is in the form of a cross; its right arm is joined to another, smaller church, called Saint-Pierre, which had served as the parish church. The walls of the latter have remained almost intact, whereas of the monastic church only the central nave remains, with a few other fragments showing where the choir stood. Trees and bushes cover the place where the presbytery stood.

After contemplating the remains of the church of Notre-Dame for a long time, we went into the church of Saint-Pierre, admiring those splendid fourteenth-century Gothic ruins. I had moved a little away from the others when suddenly I heard a choir of many men's voices ring out; they seemed to come from an open space to our left, where a few fragments of wall marked the place where the choir had once been. It was a melodious and solemn chant, and its theme was familiar to me. I remember thinking at once: "It can only be a trick of my imagination!" I was therefore trying to turn my attention elsewhere when I heard my father exclaim: "There — the monks are singing in choir."

At once the music stopped; for me it had lasted no more than the space of a few seconds. I was so struck by the strangeness of the thing that I would have preferred to convince myself that I had heard nothing; but that was hardly possible, since my companions had heard it as I had. We all agreed that we had heard a choir of voices singing Vespers, that is, psalms in Latin. We tried to solve the mystery by resorting to a "natural" explanation, but in vain, for the caretaker told us that the present parish church is a kilometre and a half from there. Besides, if the echo of this choral singing had reached us from the parish church, we would have

heard it for some time, and not for a few minutes only. It was a fine day, without wind. We stayed there for another half hour without noticing anything out of the ordinary.

I made a note of this strange occurrence immediately, and I used those notes in writing this account.

(Signed: Ernestine Anse.)

I reproduce only the following passage from the statement of the head of the family:

We had been among the ruins for a few minutes when I heard melodious choral singing that seemed to arise on the spot, a short distance from us — more precisely, halfway between where we were standing and the great blackened wall that rose in front of us. The psalms of Vespers were being sung, harmoniously and solemnly. I could almost assert that I caught the Latin words. I exclaimed: "Why, there are the monks singing in choir!" But in saying this I had no doubt whatever that the event was real, for I had not had time to reflect that I was not in a church open for worship but among the ruins of an ancient abbey. One of us made a remark on the subject; at once the singing died away softly, as it had begun. We immediately explored the surroundings and found that there was no one there. I noted that this choral singing was far superior to anything of the kind I had heard in my life, and above all in France.

(Signed: Ernest L.-S. Anne.)

Here now is a passage from the mother's statement:

The four of us were a short distance from one another, contemplating these marvellous ruins, when I heard very distinctly a choir of men's voices singing psalms. As I write, I am still able to recall that choir: they were melodious, trained voices singing in perfect concord; one could make out the different timbres, blending admirably. At first I thought it was a real church choir, without suspecting that it was a case of supernormal hearing. The choral ensemble rang out as if it were being sung under the vault of a vast church; I stood listening to it as though spellbound...

(Signed: Edith Anne.)

From the brother's statement I extract this last passage:

I remember that I was looking at an old gravestone lying abandoned in a corner when all of a sudden I heard a choir of men's voices ring out, singing Vespers. One of us exclaimed: "There are the monks singing in choir!" The singing lasted about half a minute; perhaps a minute.

(Signed: E.-Edward Anne.)

In this case, as in the previous one, the telepathic-spiritist hypothesis and the psychometric one seem equally admissible, and it is not easy to decide between

them. The only objection against the psychometric explanation would be this: psychometric impressions are invariably personal and never collective. That is, only the sensitive who has been placed in rapport with the "psychometrizable" object perceives; the visions and auditions to which he is subject cannot be transmitted to third parties. It is true that in the case above it would not, strictly speaking, have been a "psychometrizable" object, but rather a "psychometrized" environment, with which everyone present was in rapport. But since sensitives endowed with psychometric faculties are very rare, it is hardly likely that in the case in question the four people present were all psychometric sensitives.

These difficulties would not exist for the telepathic-spiritist hypothesis, since special faculties of a sensitive are not indispensable for undergoing a telepathic influence — whether it comes from a living person or from a deceased one. Anyone, even someone psychometrically negative, may be subject to it at some moment of his life, as countless examples of collective telepathic hallucinations prove.

In the following case, which is analogous to the last ones we have set out, perplexities of this sort are no longer possible: it contains circumstances that lead logically to a decision in favour of the telepathic-spiritist hypothesis.

Case VI. — It appeared in *Light* (1919, page 310). The Chev. Archer Sheper, vicar of Avenbury (county of Herefordshire), writes:

For some strange, inexplicable reason, the prolonged sound of an organ is perceived in the church of which I am the vicar. I know of three cases of this hearing.

In the first, the music was perceived by several members of the family of Colonel Frosser, of Bromyard, while they were crossing the footbridge next to the church. They all perceived it, and thought that the church organist was practising on the instrument; but shortly afterwards they learned that neither he nor anyone else had gone into the church that day.

At that time it was an American organ, which has been replaced by the present "harmonium". Now, one Saturday afternoon, while I was in the vicarage garden, I heard the harmonium being played. Supposing that the woman in charge of cleaning the church had allowed her child to amuse himself on the instrument, I hurried into the church to forbid it. As I crossed the garden I went on hearing the music, which stopped abruptly when I was a few steps from the churchyard adjoining the church. I found the church door duly locked; I went in and found no one there.

Another time I heard the sound of the harmonium while I was crossing the Avenbury meadow on horseback. Sacred music was being played, and I went on hearing it for as long as it took my mount to cover about a hundred metres. It stopped abruptly as I came level with the church.

A lady who lived nearby for a long time writes to me from Leamington:

"I have made up my mind to tell you about an incident that happened to me and my husband, in connection with your church, one Christmas night. As we passed under the archway of our house, midnight was striking; it was snowing hard. All of a sudden we heard several human voices talking animatedly among themselves. They came from inside the church; they mingled with sounds and noises of merrymaking; but although we could make out the different voices talking, we did not manage to catch a single word of what they were saying. Naturally we tried to get into the church, but we found that the door was locked. So we walked round the church [*temple*] and saw that the interior was in darkness. And yet these noises, these voices, were certainly coming from inside. Unable to make anything of this mystery, we both came away with a profound impression; that is why the incident remains indelibly engraved in our memory."

These last particulars, supplied by people who had lived for a long time near the church of Avenbury, show us clearly that this place, for some unknown reason, was haunted. The circumstance that the noises, the voices and the music were perceived from outside, even at a distance of a few hundred metres, and that they stopped as soon as the percipients approached the church, would tend to rule out the psychometric explanation of the facts and make way for that of haunting. First, because according to the psychometric hypothesis the perceptions ought to occur when the sensitive is within the psychometric environment, not in its surroundings. Secondly, because the circumstance that they ceased as soon as the percipients approached the church is hardly reconcilable with the hypothesis under consideration: on approaching the psychometrized environment, the sensitives' perceptions ought to have grown stronger, not disappeared. The fact that they disappeared systematically suggests the idea of a vigilant intention at the origin of the manifestations — another circumstance irreconcilable with the psychometric hypothesis and consistent with the telepathic-spiritist one, since the existence of a vigilant intention presupposes an intelligent agent.

VIIe Ces. [Case VII.] — In my work *Les Phénomènes de Hantise* [The Phenomena of Haunting] (1), I cited a very interesting case, which I had taken from the *Proceedings of the S. P. R.* (Vol. III, page 126), in which a group of children, together with their parents, saw the phantom of a little old woman coming and going in the house. At that time sounds and noises of every kind were also perceived, including a woman's voice singing a very sad song. I therefore place this passage of the account in the present category. Mrs. Vata-Simpson relates:

Besides the phantom of the frail old lady, who habitually moves about on the upper floor, and another phantom, a man's, which

appears on the staircase, various visions occur, and sounds and noises of every kind are heard. Very frequently the moving wails of a newborn baby are heard in the kitchen, and we heard them on the very day we moved into the house; but none of us at the time doubted that it was a real newborn baby, for we supposed the cries came from a neighbouring house. But as they recurred and went on and on without ever changing in tone, we soon began to wonder, and then to make inquiries, until the day came when we became convinced that they did not come from a living newborn baby.

Moreover, in the corner next to the door of my room, the notes of an extremely melancholy song make themselves heard; and they are real notes, very sweet and penetrating. But a moment comes when the last notes are drawn out and gradually turn into the despairing howls of a dying person. After that, silence. And all these sounds and noises occur near some partition between the rooms, and never near the load-bearing or outer walls of the house.

This account contains no information or traditions about dramatic events connected with the haunting. But since the narrator says that the house was very old and had the reputation of being haunted, we ought to infer that the lack of information on the subject is explained by the very age of the building and by the intermittency of the haunting — circumstances that probably led to the causes being forgotten.

In any case, the comparative analysis of the phenomena of haunting, as set out in the work cited, leads one to suppose that the phenomenon of the newborn's painful wails, combined with the very sad song of a woman's voice, originated in a bloody tragedy that may have taken place within those walls... perhaps an infanticide to conceal the transgression.

Case Ville. [recte: VIII] — It appeared in the Vile¹³ volume of the *Proceedings of the* [recte: *the*] *S. P. R.* (page 304), and was collected and examined by Podmore. The names of the persons concerned are withheld, though they were communicated to the directors of the *S. P. R.* Mr. Podmore remarks:

It is rare for a case of "phantasmagoric music" to have evidential value, since it is very difficult to rule out every supposition of a physical origin in phenomena of the auditory order. Even so, in the following case the hallucinatory nature of the music perceived seems absolutely proven, in the case of Mr. B. as much as in that of Lady Z. The first particulars of this occurrence were sent to me by the vicar of S., a small place in the south of Scotland. Mr. B. writes: "In reply to your letter of 1889 July 20, I am pleased to give you the information you asked for about the music I heard in the wood of D., which could not have had normal causes.

¹³so keyed; probably VIIe

I perceived it four times, and always in the same place: a road following the left bank of the River Tweed, which passes three-quarters of a mile from the old cemetery of D., which lies south of the road, on high ground, behind a small wood. The first two or three times, the music I perceived was faint, though distinct enough for one to follow its melodic rhythms. I could not say why, but each time I did not for a single moment think that it was real music, although it did not seem to me in any way different from ordinary music, except in its tone, which had something etheric about it.

Some years went by, and I had forgotten all about it, when a few months ago I happened to hear the music again; I shall not forget this last hearing so easily. I was on my way to the village of X., where I was going to a tennis match. When I reached the usual place, I suddenly heard a wave of resonant, brilliant music, like a band of brass, flutes and clarinets, playing over towards the old cemetery. I did not immediately remember what I had heard in the past, and I thought I was hearing real music. My first thought was that the owner of the place, Sir Y. Z., had lent his park as the destination of an outing for a party of schoolchildren on holiday; my second thought was that the music was really too good for an occasion of that kind. As I went on my way I listened to the concert with keen pleasure, still never suspecting that it was anything other than a real concert, when the idea came to me that music playing near the cemetery would not have been heard from where I was, because of the hill of S., which lies between that place and the one where I was at that moment. Then I remembered the other musical hearings at the same place, and I was left convinced that the phenomenon was not of a kind that I could explain... At that time I did not know that other people had heard the same music in the same place; but it is now known that Sir Y. Z. and Lady Z. have perceived it on several occasions. In Lady Z.'s case the music was choral, without any instrumental accompaniment, whereas in my case there was no vocal music at all."

(Signed in full: J.-L. B.)

Mr. Podmore approached Lady Z., who replied in these terms:

On the afternoon of 1888 July 12, the air being warm and still, I was sitting with an elderly lady near the chapel of our little cemetery, which lies enclosed within our estate in Scotland, a long way from the public roads. While I was talking I broke off, saying: "Whatever is that singing? Don't you hear it?" It was a choir of very beautiful voices, such as I have never heard; it was like the sacred choir of a cathedral; but it lasted only a few seconds. The old lady had heard

nothing, and I did not press the matter, supposing that she was a little hard of hearing.

I did not come back to it until the evening, when I happened to ask my husband: "Who was singing when we were sitting near the chapel?" I expected him to answer: "It was some country people." Instead, to my great astonishment, he answered: "I too have often heard that singing, but what I hear is a choir of voices." Now, this answer is interesting, because I had not said that I had heard a choir of voices, only that I had heard singing. And then, but only then, I was struck by the thought that these voices must not have been human. I had never heard anything like it: it was the music of Paradise (that is the only adequate expression), and I would not give up the satisfaction of having heard it for all the gold in the world. When it happened I was in no sentimental frame of mind whatever, and I was chatting with my friend about everyday matters. What I have written is the plain truth, scrupulously rendered.

(Signed in full: Lady A. Z.)

Lady Z.'s husband, Sir Y. Z., writes:

Several times, when I was alone in the cemetery, I have heard choral music coming from inside the chapel.

(Signed in full: Sir Y. Z.)

Finally, on 1891 January 21, Lady Z. returns to the subject in the following terms:

I, the undersigned, certify that on 1890 November 15, while I was in the chapel of our private cemetery, I again heard the same choral music that I described in the *Proceedings* of June 1890. The singing went on for about half a minute. I was with three people (among them my husband), and I at once told them to listen, but they heard nothing. As on the first occasion, the music consisted of a choir of several voices, in which I could not make out the words.

(*Journal of the S. P. R.* vol. V, page 42.)

Podmore, whose unyielding aversion to the spiritist hypothesis is well known, follows these accounts with a few comments:

Among the traditional stories of the doings and appearances of phantoms, as well as in works of the kind of Mrs. Crowe's *The night-side of Nature*, one meets a fairly large number of cases analogous to the one in question; but I doubt whether another of the same type, better authenticated than this one, could be found in our collection of facts. At first sight, the event suggests that the "Paradise" music that was perceived was the echo of something that had survived the grave. The very setting in which it occurred would harmonize with this explanation; on the other hand, one would find a certain reasonable connection in the fact that the

Requiem for the deceased was perceptible only to the living representatives of the line, even when it took place in the presence of third parties. But if that were so, how are we to explain what Mr. B. perceived? And what significance should we attach to the different character of the music, which sounded to some like choral singing and to the other like military music? I grant that this does not constitute an insurmountable obstacle to accepting the spiritist hypothesis; but after all, there is no need to resort to non-natural causes to explain these facts. Imagination, fed by family traditions or by meditations on the beyond suggested by the environment, might be enough to make one perceive musical harmonies in the sounds made by the wind in the woods; a hallucinatory idea can thus be grafted onto a real phenomenon. Once engendered, the hallucinatory idea might be transmitted to other sensitive persons under conditions that predispose to this phenomenon; in that case, the idea in question might take on different forms in keeping with the idiosyncrasies of the percipients and the environment in which they find themselves. Thus for Lady Z., sitting near the tombs of her family, the original hallucination would tend to reproduce itself without modification; whereas for a passer-by travelling along a road from which one could not normally hear choral singing at a distance of three-quarters of a mile, the hallucinatory idea would adapt itself to the circumstances without losing its fundamental nature. With that said, I declare that I am entirely ready to acknowledge that the case appears very remarkable and suggestive, whatever its cause may be.

I do not think it necessary to refute these assertions of Podmore's, so specious and absurd are they.

I shall confine myself to remarking that, no doubt, in the case in question we cannot hasten to conclude in favour of a spiritist origin of the facts, since they contain nothing of a nature to furnish us with proof of it. But between that and resorting to the hallucinatory hypothesis — as Podmore does — there is an abyss. All the more so because, in proposing this hypothesis, Podmore forgets that Mr. B. declares "that at that time he did not know that other persons had perceived the same music in the same locality" — a declaration that is enough to set aside the hallucinatory hypothesis. Indeed, since Mr. B. did not know of the existence of the facts, he could not have been the victim of a hallucination through autosuggestion arising from facts unknown to him.

It may be added that the same remark ought to be made about the two other percipients, since it emerges clearly from Lady Z.'s account that she knew nothing of the analogous hearings of her husband, Sir Y. Z., and that he did not know of his wife's analogous experience.

It follows that the hallucinatory hypothesis falls irrevocably, and that the phenomenon of musical hearing to which the three percipients were subject

must be regarded as supernormal or extrinsic in nature. Only, it would be imprudent to try to go further in the search for causes, given the insufficiency of the information supplied. This does not mean that episodes analogous to the one we have just reported are without scientific value, for they can indirectly acquire the theoretical importance they lack if they are examined cumulatively with other, more fully detailed episodes of the same nature.

Fourth Category

Transcendental Music Perceived Apart from Any Connection with Events of Death.

As one advances in the classification of the facts, their nature becomes more and more interesting and mysterious.

It must nevertheless be noted that the episodes belonging to this category lay themselves open to criticism, for they can be regarded as purely hallucinatory, because of their nature as strictly personal perceptions, without any connection with events of death or with other circumstances that reveal an extrinsic agent.

I hasten to observe, however, that the objection in question would appear well founded only if the facts of this category were taken in isolation. Now, it is easy to see that this way of proceeding would be arbitrary and unscientific. Indeed, in matters of classification there can be no method of inquiry other than comparative analysis, extended to the whole body of facts, and never to a single category while neglecting the class. It follows that anyone who proceeded otherwise would not be doing scientific work and would surely fall into error. I therefore ask my readers to suspend all judgement concerning the present category.

Case IX. — It was recorded in the 1st volume, page 369, of Myers's work *Human Personality*, etc. The percipient and narrator is the celebrated psychical researcher Dr. R. Hodgson, secretary for the United States of the Society for P. R. He writes:

One of the events of my life that struck me most happened to me when I was 18 or 19 years old: it was the hearing of transcendental music which, having begun during sleep, went on being perceptible after I woke up, and this for a quarter of an hour at least. That is why I am able to remember it perfectly. At the moment I was undergoing this experience, I was clearly aware that I was listening to music "not of this world." No particular motif has remained engraved in my memory, but I can affirm that the music was highly complex, rich in rhythms, very sweet, and that it gave the impression of a homogeneity that was ineffable, while it seemed to pervade the entire environment. I was woken by the music itself and stayed listening, as if in ecstasy. I remember that, as I listened, my gaze was fixed on a star visible through the half-open shutters. Dawn was then breaking, and the music seemed to fade and die away as daybreak began to appear. No intellectual enjoyment that I have experienced in life from hearing earthly music

is even comparable to the serene, tranquil, heavenly joy that had filled me when I was listening to this transcendental music. The effect it produced on my mind was such that I resolved to take violin lessons, and I persevered with them for four years.

(Signed: Dr. Richard Hodgson.)

In keeping with the remarks I made above, I refrain from all comment. Here is another analogous case, but one that occurred under conditions of complete wakefulness.

Case X. — It can be read in the *Journal of the American S. P. R.* (192, page 373). The North American writer and poet Bayard Taylor (1825-1878) relates this incident, which happened to him personally:

Let the sceptics, the vulgar, the so-called practical men have their opinion; it is no less true that there is in human nature a latent intuition of the possibility of sometimes entering into supersensible rapport. And experience demonstrates with the world of persons who have no incidents inexplicable by natural laws to relate [?]. These are astonishing coincidences, presentiments fulfilled; sometimes appearances of phantoms; all of them cases that one can scarcely manage to reduce to the convenient hypothesis of chance, and which therefore fill those who examine them with amazement. One night, at about one in the morning, in the rugged region of Nevada, I was contemplating the eternal beauty of the Night, when I suddenly became aware of a distinctive sound, which seemed like that of the wind in the forest. I looked at the trees; they were motionless; yet this sound was rapidly growing, to such a degree that the air in that lonely little valley seemed to vibrate powerfully. A strange feeling of expectation, almost of fear, had come over me. Not a leaf was stirring in the wood when, all at once, this tremendous rustling turned into choral singing, a grandiose hymn sung by thousands of voices, which spread very rapidly from one hill to the next and was lost far off in the plain, like the echo of thunder. As happens in certain melodic preludes played on the organ, the notes were laid one over another with a majestic slowness and art, then grouped themselves into themes; then the marvellous chorus, sung by countless voices, ended with these words: *Vivat terrestriæ!* The whole atmosphere was filled with the tremendous singing, which seemed to glide rapidly over the surface of the ground in powerful waves, without any echo, without any reverberation. After this, from the depths of the heavens there rang out a voice — powerful, penetrating, insinuating, filled with a heavenly sweetness. Far more robust than the sound of an organ or of any other earthly instrument, this superhuman voice seemed to dart in a straight line across the firmament, with the instantaneousness of an arrow. And while the great voice resounded on high, growing in strength, the

earthly chorus gradually died away, leaving the voice to dominate the sky. Then, in its turn, this voice broke up into fragments of heavenly melodies, infinitely different from those of the earth; they sounded like vibrant accents of victory and jubilation, while the words *Vivat Coelum!* rang out several times, each time more faintly, as if the voice were rapidly withdrawing into the depths of the heavens, amid the starry abysses. And it was not long before silence reigned around me once more.

I was unquestionably awake; my thoughts were not wandering off into reflections or fancies capable of influencing me by suggestion in that direction... How can such a thing happen? How can our cerebral faculties grant us visions or hearings so unexpected, so far beyond our knowledge? Why these Latin words? Who was the author of this music of paradise, which it would have been as impossible for me to create as to compose a poem in Sanskrit?...

Case XI. — In the following account, which appeared in *Light* (1898, page 347), the hearing occurs during the ecstatic state. Dr. Moutin, of the Faculty of Medicine of Paris, reports the following:

Miss M..., a girl of 18, hysterical and cataleptic, after suffering extreme crises and passing through every phase of somnambulism, with the emergence of a double personality, also presented numerous phenomena of exteriorization of motricity, both in trance and in the waking state.

One day, when nothing could have led anyone to foresee it, she fell into trance and remained in it for more than two hours. In the evening, at the usual hour, I went to visit her, and her parents told me what had happened in the morning. I hypnotized her to obtain information on the matter. Here is her account, word for word:

"I was seized by an irresistible need to sleep. I struggled hard to overcome it, but in vain, and I lost consciousness, remaining for a long time in a comatose condition. Although my spirit had gone a long way from my body, I was able to see myself lying on the bed, as I am at this moment. My intelligence was elsewhere, and I had no wish at all to come back; but in the new environment in which I found myself there were other intelligences analogous to mine, and it was they who made me go back into my body... How I regret it! I was so happy where I was! Everything around me was beautiful, and I would have liked to stay there for ever.

"I found myself, I do not know how, in a marvellous park, where the majestic trees were of a thousand colours; these colours combined and merged with waves of heavenly harmony, impossible to describe... My happiness knew no bounds, for the music I heard was a music of paradise. I must tell you that all the sounds produced on earth, including those that come from the displacement

of objects, are reproduced in the spiritual world, where they are transformed into a grandiose universal music of which you can form no idea. A sheet of paper that you tear, a little branch of a tree that you break, a stone that you throw, the noise of the wheels of vehicles, of the railway, of the locksmith striking his anvil, the wind, the rain, the thunder: in the world where I was, all noises, from the faintest to the most tremendous, are transformed into a perfect and grandiose music that cannot be compared with anything earthly. These heavenly harmonies had held my will captive; I was too happy, too fascinated to move. But there was something more surprising still: my sight commanded an infinite horizon, and I could see on all sides at once... I stayed a long time listening and contemplating, without seeing anyone around me, yet knowing, at the same time, that I was not alone... Then, all of a sudden, without my being able to understand what was happening, I saw myself surrounded by the intelligences whose presence I had known by intuition. My happiness was at its height when, among them, I saw my mother, with whom I talked for a long time. I also saw other relatives and friends... Ah! what a sublime world that was! I no longer wanted to leave it; I was shocked at the thought of coming back here, to this ugly world where one stifles, where one suffers... I console myself by thinking that I shall go back there one day, never to leave it again."

Dr. Moutin adds:

The incident you have just read about is very recent; it took place only two months ago. As I write, the patient is completely cured; her hypnotic sensitivity has disappeared.

Here again I shall refrain from all comment, confining myself to noting the suggestive value of the ecstatic's assertion that every earthly sound and noise is transformed, in the spiritual world, into a grandiose and solemn music; all the more so as this assertion agrees with other, analogous ones obtained mediumistically. These latter, however, in a certain way complete the idea, by adding that "in the higher spheres, it is the psychic vibrations of the cumulative thought of the living that contribute to creating a note in the Harmony of the Universe."

Without going into this subject, it will not be out of place to point out that musical notes, as the human ear perceives them, are the effect of a sum of acoustic vibrations that stand in numerical relation to one another. Consequently, even in our world, any kind of noise could theoretically be transformed into a grandiose and solemn music, on the sole condition that the multiple vibratory gradations of any given noise stood in numerical relation to one another, thereby constituting a scale of musical tonalities absolutely analogous to the other musical scales. It follows that there would be nothing absurd in the idea that all earthly sounds and noises, on penetrating into the spiritual spheres, must

harmonize mathematically with one another, so as to engender a transcendental music of a complexity and grandeur inconceivable to us — so as to constitute, in short, a "motif" of what is called the "Music of the Spheres."

Case XII. — In the episode that follows, the musical hearing exceptionally coincides with an incident that amounts to a proof of spiritist identification. I take it from *Light* (1893, page 161).

The sensitive who was the percipient is a man eminent in the field of American mechanical science, who enjoys national fame in the United States and who was a friend of the great philosopher Herbert Spencer. The incident is related by Mrs. Hester Poole in the following terms:

About six years ago, the gentleman in question, who has authorized me to set out his case in this Review, began to perceive musical notes and chords of an absolutely exquisite melodic nature. He is passionately fond of the art of music, which is his greatest recreation amid the exacting occupations that absorb him, and he has heard all the best singers and the best orchestras of the Old World. In spite of this, the subjective harmonies he has been perceiving for six years surpass in beauty any earthly musical performance he has ever attended or is able to conceive of. They are preceded by long, soft chords that seem to be played on cornets. Then other instruments, and then others again, gradually weave their harmonies into the concert, until the complex and marvellous volume of the flood of music pervades and so overpowers the percipient's senses that he feels close to falling into a faint. He feels as though in ecstasy, and understands intuitively that if this state went on beyond a certain limit, the soul would be exiled from the body for ever, borne away on the enchanting flood of these harmonies of paradise. This music cannot even be compared with the music of this world, although, taken as a whole, its tone comes close to those of the cello and the organ. The airs are always lofty, noble and majestic beyond anything that can be said, and bear some analogy to sacred music. They are never merry, still less vulgar; only sometimes, through the richness and volume of their sounds, are they slightly reminiscent of certain scenes of grand opera. As soon as the transcendental orchestra has played its prelude of a series of chords, a chorus of marvellous voices, male as well as female, comes in. Sometimes solos are heard; at other times there are duets, or choral responses, of men's voices and women's voices. In certain cases it is a very sweet tenor voice, captivating and moving. The percipient puts it this way: "I have never heard one like it; I did not even conceive that such a thing was possible. It is a voice I would recognize among a thousand."

This music, although subjective, comes to him suddenly and unexpectedly, as earthly music would. Usually it lasts only a very

short time. Once, when it had gone on longer than usual, the percipient almost felt himself dying, because it produces a state of ecstasy unbearable to mortal fibre. He got up, walked about, went up the stairs, went out of the house, trying in various ways to free himself from the ecstatic fascination; but the music followed him everywhere, from time to time, throughout the whole day. He puts it this way: "The air seemed saturated with music, which rose above every other sound, pervading infinite space; it seemed incredible to me that the others did not perceive it."

Whenever he happens to perceive transcendental music, his face lights up and seems glorified; the world no longer exists for him. At that moment he is nothing but a bundle of sensitive nerves, in which are reflected the harmonies that have sprung from the "Great Artist of the Universe" and that throb eternally in interstellar space. Most of us, poor creatures ruled by our earthly senses, can grasp only the dissonances of the fragmentary chords that reach us, whereas he throbs in unison with the rhythm of the Universe. At first my friend thought he was the victim of a kind of self-hypnotization; but little by little, and for various reasons, he has become convinced that on these occasions he really does enter into rapport with the spiritual spheres from which all harmony comes.

In the course of the evening before the one on which I wrote this account, I was talking with him when I noticed that he had momentarily lost all awareness of himself: his eyes were closed, and his manly, stern features had taken on an ecstatic expression. We all understood that he was listening to those divine harmonies that very few mortals are able to perceive. I took his hand and found that a very perceptible trembling was shaking his whole body. We hurried to his aid, to bring him out of this kind of faint; as soon as he came to, he asked us: "Didn't you hear it?"

It seemed to me that this time you ought to have heard it. It seemed to have pervaded the entire universe."

Recently he has also become clairvoyant: for him, matter grows dim and disappears. His gaze then wanders freely through the universe and sees an infinite panorama, lit by a golden light and peopled with angelic forms dressed in long, flowing peplums and having luminous faces. These are the heavenly artists who perform the transcendental music he perceives...

A few months ago he went with two friends to call on Mrs. Hollis-Billing. This lady, whose drawing room is a meeting place for people of intellect and refinement, possesses very remarkable mediumistic faculties; when circumstances are favourable, she succeeds in obtaining the phenomenon of the "direct voice." Now, that

evening, the mediumistic personality that controls Mrs. Hollis-Billing manifested itself, speaking in an "independent voice." Only one of those present knew of the clairaudient faculties my friend possesses; in spite of this, the mediumistic personality of "Ski" at once gave away the secret, addressing him in these words:

"Do you know who it is that sings for you in such a sweet tenor voice?"

My friend, surprised and astonished, replied:

"No; and can you tell me?"

"Yes; it is an Italian musician called Porpora. He has often tried to make the living perceive his singing, but always in vain; you are the only one with whom he has succeeded..."

The next day my friend consulted several biographical dictionaries of musicians, and found that in the 16th century there had lived an eminent composer and tenor called, precisely, Porpora. It appears that he is known even today to people who cultivate classical music...

Having reproduced this account, I note in passing that Mrs. Hollis-Billing is the same medium with whom Dr. Wolfe had obtained, twenty years earlier, marvellous phenomena of materialization and of "direct voice," which he related in his volume entitled *Starling Facts in Modern Spiritualism*.

It would be difficult to dispute the interest of this episode, in which a mediumistic personality, speaking in a voice independent of the medium, addresses the clairaudient sensitive and reveals to him the name of the principal performer of the transcendental music he perceives — a name then found to be indeed that of a musician who really lived two centuries ago. All the more so when one considers that Mrs. Hollis-Billing did not know the sensitive in question, who was attending a mediumistic séance at her house for the first time, and that, of those present, only one of the two friends who had accompanied him knew of his clairaudient faculties. Taking this into account, the veridical revelation obtained cannot but appear significant as pointing to the spiritist authenticity of the incident itself, and consequently to the no less spiritist, or extrinsic, authenticity of the transcendental music perceived by the sensitive.

And if that were so, even the three cases reported earlier would indirectly acquire a certain evidential value.

Nevertheless, I recognize that a single example is not enough to confirm a hypothesis; so it is by no means my intention to reach that result through the considerations just set out. All that remains for me, then, is to continue the classification I have undertaken.

The cases in which transcendental music occurs at the deathbed — and, more rarely, during the crises of serious illnesses — are by far the most numerous; consequently, they make up the best-known form of the manifestations with which we are concerned. Examples of them are found in the traditions of peoples, in Graeco-Roman literature, in the chronicles of the Middle Ages, and

above all in the collections of saints' lives; in convents, the memory of them is often preserved with jealous veneration.

In spite of this, this very interesting subject has so far been neglected by those devoted to metapsychical research. As a result, the books and periodicals in this field report very few cases of it. Generally, when they do deal with it, they confine themselves to touching on it in an entirely summary way — so much so that it is hardly possible to take them into consideration. This is deplorable, for several cases that one is obliged to discard for this reason would otherwise carry considerable theoretical value.

Even the political newspapers sometimes take an interest in it. Recently the *Daily Mail* recorded a case of this kind. At once the management of the paper received several letters reporting analogous cases, but always scientific [?]. Among the London paper's correspondents was Mr. Searle, Professor of Physics at the University of Cambridge; unfortunately, he too speaks of it in the following summary fashion:

Cases analogous to that of Mr. Drew are more frequent than is generally believed. No later than last Saturday a country priest told me that he had attended a dying child who said repeatedly that he heard "angelic music"... A few weeks before, another curate had told me that a very religious man lived in his parish who often perceived "music of paradise."

(Reported by *Light*, 1919, page 317)

As can be seen, despite the probable authenticity of the facts alluded to, it is impossible to take them into account.

The theoretical value of this category lies especially in the fact that in it the episodes of supernormal hearing are very often not "elective" but "collective." That is to say, it is not only the dying person who perceives the transcendental music, but all those present, or some of them. Indeed, in most cases those present perceive it alone, the dying person being unable to do so because of the comatose state he is in — a fact of great theoretical importance, as we shall point out further on.

It follows that the "collective" cases of the present category support the "elective" ones, in the sense that the transcendental music perceived at the deathbed in both circumstances must be regarded as having a positively extrinsic origin, and in no way hallucinatory in the pathological sense of the word. Moreover, since this category cannot be separated from the preceding ones, it also follows that, if this one is made up of episodes of extrinsic origin, there is no reason not to admit an identical origin for the episodes contained in the other categories — all this, of course, always in a general way.

Case XIII. — I begin by recording a few cases in which the phenomenon of hearing music is still "elective." I take the following account from A. Beauchesne's book *Vie, Martyr et Mort de Louis XVII* [Life, Martyr and Death of Louis XVII]. The author gathered its details from the very lips of Citizens

Lasne and Gomin, who had been the guards of the unfortunate Dauphin. He writes:

The hour of the death agony was approaching, and Gomin, one of the guards, seeing that the sick boy remained calm, silent and motionless, asked him: "I hope you are not in pain?" — "Yes, I am still in pain, but not as before... That music is so beautiful!" No echo of music could be heard; besides, none could have been heard from the room where the little martyr lay dying. Gomin, astonished, replied: "From which direction do you hear it?" — "It comes from above." — "And have you been hearing it for long?" — "Since you knelt down. Don't you hear it, then? Oh! Let us listen, let us listen!" And the child opened his large eyes, lit with ecstatic joy, and managed to make a sign with his small, bloodless hand. The guard, moved, and not wishing to destroy this last sweet illusion, pretended to listen too. After a few minutes of close attention the child seemed to quiver with joy, and his gaze became sparkling; he said, in a voice that clearly expressed intense emotion: "Among the voices that are singing, I recognize my mother's!"

No sooner had this last word left the poor orphan's lips than it seemed to take away all his suffering. His brow cleared; his gaze, calm again, settled on something invisible; meanwhile it was plain that he was still listening, with ecstatic attention, to the chords of a concert that escaped human ears. It was as though the dawn of a new existence were beginning to break for that young soul.

Shortly afterwards the other guard, Lasne, came to relieve Gomin, and the prince looked at him for a long time with a languid, veiled eye. Seeing him stir, Lasne asked him how he was and whether he needed anything. He murmured: "Who knows whether my sister has heard that music of paradise! It would have done her so much good to hear it!" Then the dying boy's gaze turned with a sudden movement towards the window; a cry of joy came from his lips, and, addressing the guard, he said: "I have something to tell you." Lasne came closer, taking his hand. The prisoner leaned his head on the guard's breast, and the guard made ready to listen to him, but in vain: all was over. God had spared the little martyr the convulsions of the death agony, and the dying boy's last thought remained unexpressed. Lasne placed his hand on the child's neck: the heart of Louis XVII had stopped beating!

Since in this moving episode the hearing of the transcendental music is "elective," there is no call for comment while we wait to reach the "collective" cases, which indirectly confirm the former.

I will point out that the description of the various attitudes taken by the dying boy, combined with the corresponding exclamations of surprise and joy, allows us to suppose that the dying child also had an apparition of his

mother: an apparition preceded and prepared by the analogous phenomenon of his recognizing her voice among those that made up the transcendental choir. This successive combination of two different manifestations converging on the same end is not without suggestive value, all the more so as it recurs in other episodes of the same kind (for example, in Case XXVI) — as though, for the entity of the deceased, the musical manifestation represented only the "path of least resistance," destined to prepare the other one: its personal apparition to the relative on the deathbed.

Case XIV. — In my work on *Les Apparitions des défunts au Lit de Mort* [Apparitions of the Deceased at the Deathbed] I quoted the very moving case of little Daisy Dryden, who, in the course of her last three days of life, had a vision of spiritual spheres. As the account is rather long, I had to confine myself to quoting the passages bearing on the subject treated in that work — that is, the vision the dying child had of her deceased relatives. I now transcribe another passage of the account, which shows that the little girl also perceived transcendental music. Her mother relates:

She often spoke of her approaching end, and seemed to have so clear a vision of the future existence and of the happiness awaiting her that she was not in the least troubled at the thought of death. The mystery of the separation of the soul from the body was no mystery to her: death was the continuation of life, with the advantage of passing from the precarious conditions of earthly existence to those of a free and happy existence, full of light and exultation, in the abode of God.

Once she said: "Oh! Papa, don't you hear that heavenly music? It is the angels singing. Don't you hear it? And yet you ought to hear it, since the room is quite full of it. I can see the choir of angels singing... Oh, how many there are, how many there are! What a multitude! There are several thousand of them. How kind they are to be willing to sing for a child like me! But I know that in heaven there is no difference of size; nobody is small, nobody is great: love is everything and enfolds everything..."

This incident, though "elective" as regards the manner in which it occurred, forms an integral part of a complex and theoretically very important case. In that case several episodes of another kind are met with which have the value of spiritist identifications, and these help to show the positively extrinsic origin of the transcendental visions that appeared to the dying little girl over three days. One ought therefore logically to infer from this the no less transcendental nature of the music she perceived. It will follow that, for the episode in question, it would not be necessary to wait for its indirect confirmation by other analogous cases of a collective character.

Cases XV, XVI, XVII. — Among the many cases I collected and then discarded for insufficient data, I have decided to extract three, which I report

here because they appear positively authentic, although the details supplied about them are insufficient.

Case 1. — Jacob Bohme, the well-known German mystic, said at the moment of his death agony that he perceived very sweet music performed by the angels who were coming to receive his spirit, ripe for the heavenly abode. He continued to allude to the transcendental music he was perceiving until the moment of death.

Case 2. — Mr. Joseph Clark sends to *Light* (1921, page 312) a letter he received from one of his friends living in The Hague (Holland), in which the following episode is related:

All the members of my family have been passionately fond of music, except one of my sisters, who hated it. She died at the age of 15, and at the pre-agonal moment she murmured: "I hear wonderful music... Oh! How beautiful it is!" I think the case is remarkable, not only because my sister heard transcendental music on her deathbed, but above all because, at the supreme hour, she seemed to listen to it with pleasure.

Case 3. — Mr. E. W. Barnet writes to Professor Hyslop:

In reply to your letter, here is what I can tell you about the incident you ask me about. In the spring of 1880 my brother, then 15 years old, fell seriously ill with pneumonia, and the doctor attending him warned the family that his life was in danger. And in fact the patient soon lost consciousness, and remained in that state for three days. When my turn came to sit up with him, together with a friend, he had not spoken or given any sign of life for twenty-four hours. At midnight he sat up in bed, opened his eyes and asked where that delightful music was coming from. He repeated this several times, adding that he had never heard such beautiful music, and asked whether we heard it. My friend told me that this incident was a forewarning of death for my brother; I was of the same opinion; but nothing of the sort happened. The patient went on listening to the transcendental music, alluding to it several times more; then at last he fell asleep. When he woke up he was much better, and he soon began to convalesce. He is still living...

(*American Journal of the S. P. R.*, 1918, page 628.)

Case XVIII. — I now pass on to recording facts in which those close to the dying person alone perceive the transcendental music at the deathbed.

A young woman belonging to the Salvation Army — very probably a saint of God in the full sense of the term — lay on her deathbed at Camborne, in Cornwall. For three or four nights in succession, a mysterious and very sweet music sounded in her room at frequent intervals; those close to her and her friends could all hear it. Each time the music lasted about a quarter of an hour. Sometimes it seemed to begin at a distance and then to draw nearer little by little,

gradually growing in volume. Throughout these manifestations the sick woman remained in a coma...

(Quoted by *Light*, 1920, page 155.)

Cases such as the foregoing, in which the sick person remains in a comatose state while the transcendental music is manifesting, are theoretically more important than those in which he perceives it collectively with those present. In the latter case, one could still object (although it would be a quite gratuitous hypothesis) that the sick person was subject to a pathological hallucination, transmitted telepathically to those present. When, on the contrary, the dying person is in a comatose state — which implies the total abolition of the functions of thought — it would no longer be possible to resort to the hallucinatory explanation, understood in the sense we have just indicated.

Case XIX. — I take it from *Light* (1912, page 324). Professor Arthur Lovell writes to the Editor of the paper in the following terms:

Many instances are known of music perceived near the room, or in the very room, where a dying person lies; and now I have learned of one of these episodes. It was communicated to me by one of my pupils, the daughter of a minister of the Scottish Church. I transcribe for you the passage of her letter that contains the account in question, pointing out that it was not sent to me for publication, but as confidential information about a fact which, for my pupil, was absolutely new and inexplicable. She writes:

"My father died three weeks ago. This sad event was accompanied by a mysterious incident which I think may interest you. It is perhaps a common occurrence, but for my part I have never heard of it.

Three months before his end he was struck by cerebral congestion, with loss of speech and a dulling of the intellect; he was, however, still able to recognize people. He died one morning, towards dawn. I was not present, because Mother had not thought it necessary to call me, since there was no hope that the sick man would recover his mind.

Now here is what happened. At 2 in the morning my father entered his death agony. Two minutes later (my mother had looked at the time), wonderful singing began to be heard from outside the window (which is on the upper floor of the house); it brought back to my mother's mind a young singer at the church of St. Paul. The voice seemed to spring from above and to recede into the sky like an echo of the music of paradise; only, this time, three or four voices could be made out, singing a triumphal hymn of jubilation in chorus. The singing went on until 2^h 10^m — that is, for eight minutes — then

it grew gradually fainter until it died away; my father passed away at the same moment as the singing.

If my mother had been the only percipient, I would not have thought the incident worth recalling; after all, one could logically have supposed that the strain of mind she was under was the reason she believed she heard what no human ear has ever heard. But the nurse was also there, and she was a practical woman, matter-of-fact beyond the ordinary. When the musical manifestation had ceased, she turned to my mother (who would not have wished to speak with her about what had taken place) and said: 'So you heard the angels singing too? I noticed it clearly, because twice you looked towards the window in surprise. And if it was not the angels, what could it have been? I have heard it said that the angels sometimes sing at the deathbed of very good people; but this is the first time I have heard the singing.'

Such are the facts. Now it seems to me that the testimony of this woman, an absolute stranger to the family, constitutes excellent proof of the indisputable objectivity of the music perceived by my mother, whatever explanation may be resorted to in order to clear up the mystery. The idea that the music had a natural origin must be ruled out absolutely. First, it was the middle of the night; second, our house stands in a secluded spot, far from any other dwelling and surrounded by a garden, beyond which the open country stretches. Furthermore, the sound of this choir did not rise from the ground, but seemed to be located directly in front of the window — that is, in the air...

Professor Lowell¹⁴ remarks:

The passage I have transcribed needs no commentary; it provides clear and authentic proof that invisible powers exist and operate around human personalities.

The considerations with which we followed the previous case apply with all the more force to this one, in which the sick man, who was in a comatose state, had for three months been in a condition of complete intellectual torpor following a cerebral trauma. We must therefore absolutely rule out the hypothesis of a hallucination that originated in the dying man's mind and was transmitted telepathically to the two percipients.

Case XX. — This is the well-known episode of transcendental music that took place at the deathbed of Wolfgang Goethe. I take it from the *Occult Review*

¹⁴so printed here; "Lovell" in the introduction to this case

[recte: *Occult Review*] (1903, page 303), which translated it from the *Garlenlaube* [recte: *Gartenlaube*] [The Garden Arbour] (1860).

On 1832 March 22, at about 10 in the evening, two hours before Goethe's death, a carriage stopped in front of the great poet's house. A lady got out and hurried in, asking the servant in a trembling voice: "Is he still alive?" It was Countess V..., an enthusiastic admirer of the poet, whom he had always received with pleasure because of the heartening liveliness of her conversation. As she was climbing the stairs she suddenly stopped, listening; then she questioned the servant: "What is this? Music in this house? My God! How can anyone make music here, on such a day!" The servant listened in his turn, but he had turned pale and was trembling, and had made no reply. Meanwhile the countess had crossed the drawing room and gone into the study, which she alone had the privilege of entering. Frau von Goethe, the poet's sister-in-law, came to meet her; the two women fell into each other's arms and burst into tears. Then the countess asked: "But tell me, Ottilie: as I was coming up the stairs I heard music in your house. Why? Why? Was I perhaps mistaken?"

"So you heard it too?" replied Frau von Goethe. "It is inexplicable! Since dawn today a mysterious music has been sounding from time to time, stealing into our ears, into our hearts, into our nerves." At that very moment sweet, sustained musical chords sounded from above, as if they came from a higher world, and grew fainter little by little until they died away. At the same time Jean, the faithful valet, came out of the dying man's room in a state of intense agitation, asking anxiously: "Did you hear it, Madame? This time the music came from the garden and sounded right at the height of the window."

"No," replied the countess, "it came from the drawing room next door." The windows were opened and they looked out into the garden. A light, silent breeze was blowing through the bare branches of the trees; in the distance could be heard the noise of a cart passing along the road; but nothing could be found that might reveal the origin of the mysterious music. The two friends then went into the drawing room, from which they thought the music must have been coming, but they noticed nothing unusual. While they were still busy with their search, another series of wonderful chords was heard; this time they seemed to come from the study.

On going back into the drawing room the countess said: "I do not think I am deceiving myself: it is a quartet playing at a distance, and fragments of it reach us from time to time." But Frau voit [recte: von] Goethe observed in her turn: "It seemed to me, on the contrary, that I heard the close, distinct sound of a piano. This

morning I was so convinced of it that I sent the servant to the neighbours to ask them kindly not to play the piano, out of respect for the dying man. But they all answered in the same way: that they knew very well what condition the poet was in, and that they were too dismayed to think of disturbing his death agony by playing the piano."

Suddenly the mysterious music sounded again, delicate and soft. This time it seemed to arise in the room itself; only, to one person it seemed to be the sound of an organ, to another choral singing, and to the third, finally, the notes of a piano.

Rath S., who at that moment was signing the medical bulletin with Dr. B. in the entrance hall, looked at his friend in surprise and asked him: "Is that a concertina playing?" — "So it seems," replied the doctor; "perhaps someone in the neighbourhood has a mind to amuse himself."

"Not at all," replied Bath [recte: Rath] S.; "whoever is playing is no doubt in this house."

In this way the mysterious music went on making itself heard until the moment when Wolfgang Goethe breathed his last. Sometimes it sounded at long intervals, at other times after very short interruptions, now from one direction, now from another, but always seeming to come from the house itself or from very near it. All the searches and inquiries made to solve the mystery remained without result.

The above account says nothing about the intellectual condition the dying man was in. But since the report refers to manifestations that occurred two hours before his death and persisted until the last moments of his death agony, we may assume without fear of being mistaken that Goethe was sunk in a comatose state — all the more so because, had this not been the case, the person who wrote the account would not have failed to note the sick man's attitude towards the manifestations: that is, whether or not he gave any sign of perceiving the transcendental music. This silence allows us to argue that the sick man was unconscious. In that event the case would be analogous to the preceding ones, except for the curious but fairly frequent circumstance of the contradictory perceptions to which the percipients were subject, as regards both the localization of the transcendental music and whether it was instrumental or vocal in nature. We have already had occasion to point out that contradictory perceptions of this kind, which are met with at every step in telepathy between the living, must be attributed, most often, to the special idiosyncrasies of the percipients. Because of these idiosyncrasies, the telepathic impulse (whether it originates with a living person or with a deceased one does not matter), following the path of "least resistance" in order to pass from the subconsciousness into consciousness, is frequently liable to be transformed into different sensory perceptions according to the different temperaments. Now, it

is well to note that if this interpretation can be considered well founded, this in no way means that there are no exceptions to the rule — all the more so because, very often in Metapsychics, phenomena that are apparently identical are in reality of a different nature. Thus, in the case cited, everything would tend to suggest that the contradictory perceptions — which occurred at the moments when those close to the dying man, in discussing the facts, were inclined to explain them naturally — show an intention: that of proving to the percipients the transcendental, and in no way earthly, origin of the manifestations they were witnessing.

Case XXI. — Since we have touched on contradictory observations of the same supernormal manifestations, it will be useful to give a striking example, although it does not conform to the cases of this category, since the hearing of music is not connected with events of death. The account is short, and I take it from volume X of the *Proceedings of the S. P. R.* (page 319). Lady C. writes:

In October 1879 I was living at Bishophorpe, near York, and was lying in bed beside Miss Z. T. when suddenly I saw a phantom dressed in white, which flew across the room from the door towards the window. It was a vaporous phantom, and it vanished instantly. I was terribly shaken by it and, turning to my friend, I asked her: "Did you see the phantom?" At the same moment my friend was asking me, in a voice no less terrified: "Did you hear that singing?" I then replied: "I saw an angel flying across the room." And she: "I heard an angel singing." We were both very much shaken by this event, but we spoke of it to no one.

Miss Z. T. writes to the Society for P. R., confirming the above.

Probably, in this case, it is not a matter of a telepathic impulse being transformed into different perceptions, but rather of two simultaneous supernormal manifestations which, because of the special idiosyncrasies of the percipients, were perceived separately.

Case XXII. — Mrs. L. C. Gilmour, of Borckville (Canada), sends to *Light* (1921, page 373) the following account of an event that had taken place in March of that same year:

A sick man's condition having suddenly worsened, his family, who were Catholics, sent for the parish priest. Unfortunately the priest was himself seriously ill; nevertheless, showing true Christian heroism, he insisted on getting up to hurry to the bedside of his dying parishioner. After carrying out his ministry to the end, the poor priest felt so exhausted by the effort he had made that he could no longer stand, and had to take to his bed in that same house, where, after a short death agony, he gave up his soul to God.

At the moment of his passing, a music of paradise rang through the house. It made so deep an impression on those present that a Protestant minister lodging in the building decided, without further ado, to join the Catholic confession.

The Editor of *Light* follows this account with these remarks:

The lady who wrote the account just given does not belong to the Roman Catholic confession — which is an additional guarantee of the impartiality of her testimony. That said, it is evident that the theological element has nothing to do with the episode in question. To us, it shows eloquently that in the spirit world the virtue of self-sacrifice and goodness of soul are valued, quite apart from any religious confession.

There is no need to point out how unquestionably sensible the conclusions of the Editor of *Light* are.

Case XXIII. — N. Spicer, in his book *Strange Things* (page 115), describes in these terms the death of a brother of Dr. Kenealy:

The patient's room looked out over a vast stretch of countryside, ringed by a crown of green hills. Towards noon almost all the members of the family, including the doctor, his brother, were gathered in the room, which was lit by a dazzling ray of sunlight. Suddenly a divinely melodious song rang out in the room. It was far above any earthly song: a sweet, melancholy lament in a woman's voice, whose tone expressed a depth of heart-rending grief that no words could describe. It went on for several minutes, and then seemed to grow fainter as it moved away, like the light ripples that wrinkle a lake, dying away into a murmur. The child's death agony had begun at the same time as the song; but the emotion this mysterious and divine song aroused in those present was such that for a few moments their attention was drawn away from the solemn scene...

When the last note of the song died away, very far off, very far off, the child's spirit too had gone out of the body.

What thoughts they suggest to us, these transcendental, mystically solemn songs that accompany the death agony of the dying! The conditions in which they occur are such as to rule out the hallucinatory explanation, and they oblige the researcher to look for an external telepathic agent that produces the manifestations. That being so, it does not seem to me possible to avoid the only logical interpretation of these manifestations: the presence at the deathbed of one or more spiritual intelligences. Everything therefore goes to show that these intelligences must be the spirits of the deceased, bound to the sick person by ties of affection — bearing in mind that this conclusion is supported by the other, concomitant phenomenon of the frequent apparitions of the deceased at the deathbed. That phenomenon is very well known, and I have dealt with it at length in a special monograph, of which the present one would be no more than a natural complement, confirming in a different form the comforting conclusions reached in the first: namely, that the spirits of the deceased attend their loved ones at the deathbed in the solemn crisis of the separation of the spirit from the bodily organism, and that on these occasions they sometimes

strive to make themselves visible to the dying person and to those present. When circumstances do not allow this, they try to achieve their aim by other means, among which is also that of manifestations of transcendental music.

Mr. F. H. Rooke, of Guildford, writes:

A few years ago my sister and I were the percipients of a supernormal experience that brought us the deepest comfort of our lives.

Our mother was gravely ill with arthritic rheumatism; the doctor and the nurse had given their opinion that her sufferings would not go on much longer.

One night, at about one o'clock, my sister was sitting up with the patient together with the nurse, and I was resting in the room above, when her attention was suddenly caught by majestic musical chords. They seemed to be played on a heavenly instrument; never had she heard such divine melodies. Turning to our mother, she asked: "Do you hear that music?" The answer came: "I hear nothing."

At that very moment I came rushing into the room, asking: "Where is this music of paradise coming from?" The chords had been sounding so loudly that they had woken me from a deep sleep!

While I was talking it over with my sister, the music gradually grew fainter and died away. I looked at my mother: she had passed away! Her spirit had left the body with the last note of the transcendental music.

Our father, who was sleeping in the next room, had heard nothing!

This episode is the only one in the present category in which we find the transcendental music perceived "electively" rather than "collectively" by those present. Of four persons who were present, two heard it distinctly, while the others noticed nothing. This is easily explained if we bear in mind that spiritual perceptions belong to a spiritual order of manifestations, and can therefore be perceived only by means of spiritual senses. These senses emerge from the subconsciousness and function only on rare occasions in the course of earthly life — and indeed, in most individuals, never emerge or function at all.

Case XXV. — In *Phantasms of the Living* (Vol. II¹⁵, page 221) one may read the following episode, which is of theoretical interest, as we shall show presently.

Mrs. Sarah A. Sewell, of Eden Villas, Albert Park, Didsbury (England), writes as follows, under the date 1885 March 25:

In the spring of 1863 one of our children, a little girl named Lily, fell gravely ill. One day my husband, coming home at about 3 o'clock in the afternoon, told Lily that he would have his lunch in her room to keep her company. I was sitting beside the sick child's bed, holding her hand; my husband was eating and chatting, and another of our children was talking with Lily, our intention

¹⁵so keyed; probably II

being to take the sick girl's mind off things. Suddenly our attention was caught by the sad notes of an Aeolian harp, which seemed to come from a cupboard standing in a corner of the room. We fell silent at once and I asked: "Lily, do you hear that sweet music?" She answered that she did not, which surprised me all the more because the child had a great passion for music. Meanwhile these melodious chords had grown louder; the room seemed quite filled with them; then, little by little, they moved away, down the stairs, until they died away completely. This music was also heard by the maid, who was in the kitchen, although the kitchen was two floors below, just as it was heard by our eldest daughter, who at that moment was on her way to the pantry. She had stopped in the passage, listening and wondering in surprise where these melodies were coming from; while she was still there, the maid joined her and asked her:

"What is this music?" Four o'clock had struck a short while before. The next day (Sunday) my aunt and my old wet-nurse came to visit Lily; they went into the room with my husband while I was in the kitchen, busy preparing a milk cake for the little invalid. Suddenly the same sad Aeolian-harp melodies began to sound; they were heard by the three persons gathered in Lily's room, as they were by me in the kitchen.

Monday passed without the phenomenon recurring; but on Tuesday, at the same hour, my friend, my husband and I again heard the melancholy melody. It came from the same corner of the room and quickly grew louder until it filled the whole environment; then it moved away, going out through the door, down the stairs, and dying away in the garden.

Now, it should be noted that this music was heard three times, on three different days, always at the same hour; and not only by the people who were in the sick girl's room, but by myself, by my eldest daughter and by the maid when we were two floors below; and on the second day by my aunt and my children, who were in the dining room.

What I found most remarkable of all was that the sick child, who loved music passionately, heard nothing. And there could be no mistake in identifying the music we heard, for there is no instrument played by human hands that can produce the plaintive notes of the Aeolian harp. We had been living in that house for six years, and we stayed there another twelve, without ever hearing music of this kind, either before or after. (Signed: Sarah A. Sewel.)

The husband, Mr. Sewell, writes in 1885 April:

I am the only one left to confirm my wife's account. The transcendental music she perceived was perceived by me as well. We heard

it for the first time on Saturday, 1863 May 2, at about 4 o'clock; then the next day at the same hour, and on the Tuesday, again at the same hour. Those who perceived this music were: myself; my wife; my wife's aunt; her old wet-nurse; our son Richard, aged seven; our other son Thomas, aged nine (the last four have died); our eldest daughter, aged eleven; and the maid, who left our service shortly afterwards to join her husband, a soldier, in Ireland, and of whom we have lost all trace. Our eldest daughter lives in New York; I have no doubt that she remembers this event. I am certain that the music did not come from natural causes. Our house stood in the middle of a garden, fifty metres from the local road, and the only house near us was not let at that time. Moreover, these were not confused or vague sounds, but the distinct, resonant, plaintive notes of an Aeolian harp. They began, swelled and died away very clearly, growing little by little in volume until the room was literally saturated with the musical chords, as powerful as those of an organ; and they went slowly down the stairs, dying gently away in rhythmic cadences that had nothing earthly about them. I am absolutely convinced that this music did not come from living musicians. (Signed: Methew Sewel.)

Mrs. Lee, daughter of Mr. and Mrs. Sewell¹⁶, writes from New York on 1885 July 20, confirming her parents' account:

I distinctly remember the transcendental music we perceived at Lily's deathbed, and the impression it made on us children will remain forever indelible in my mind. We were seized by an indefinable feeling of dread and mystery, because we could not understand where the music came from or what it was. (Signed: Mrs. Lee.)

Mr. Gunney went to interview Mr. and Mrs. Sewel; I reproduce the following passage from his report:

... The nature of the sounds does not allow them to be explained by attributing them to natural causes such as air or water. Besides, the fact that one of the persons present, who had excellent hearing, heard nothing seems irreconcilable with an explanation of that kind. Each time, the music lasted one minute. The sick little girl passed away on the Tuesday evening...

In the case above there is a circumstance of considerable theoretical importance: the incident of the sick child who, although awake and in full possession of her mental faculties, does not hear the transcendental music perceived by all those close to her, including those who were on the lower floors of the house. It follows that if, in the preceding cases, the comatose state of the sick persons served to eliminate the hypothesis of a supposed hallucination that would have

¹⁶so keyed; elsewhere Sewell and Sewel

arisen in the sick person's mind and been transmitted telepathically to those present, this other circumstance serves more than ever to exclude the same hypothesis, since this time it is the dying girl who declares that she perceives nothing. Hence the absolute certainty that the hearing of the music did not have its source in her, and that it was therefore extrinsic in nature.

We must also point out that the musical manifestations were repeated on three days running, at the same hour. This plainly shows a watchful intention — which amounts to admitting the presence at the deathbed of one or more spirit entities.

Case XXVI. — I close this category with an episode in which transcendental music occurs at the bedside of a sick man who, although in a grave condition, was able to recover completely.

In 1812 I was living in Leeds with my wife and her brother. My brother-in-law, whose name is John, is a house painter and decorator by trade, and is a deaf-mute. One day he fell gravely ill with rheumatic fever. You can imagine the condition of a sick man who, in the torment of rheumatism throughout his body, cannot make himself understood in any way, because his painfully swollen arms and hands deprive him of the use of his fingers — his only means of conveying his thoughts. He could not say what his sufferings were, what he needed, what he wanted — nothing!

The illness rapidly grew worse, and the doctor advised us to let the other members of the family know, so that they could see him again before he died.

That afternoon my wife and I were on the ground floor of the house having tea; our children had gone out. Suddenly we both heard wonderful music coming from John's room. As he was alone on the floor above, we were deeply surprised, and we went straight up to his room. We found him lying on his back, his eyes fixed on the ceiling, his face lit up by an ecstatic smile. We did not dare disturb him, but I sent for a neighbour so that he could witness the event, which seemed to us strange and extraordinary. After some time (I could not say exactly how long), John seemed to wake from this ecstatic state, and by movements of his lips and other signs he expressed the words "Heaven" and "Beautiful."

Some time afterwards he made us understand by signs that his brother Tom and his sister Harriett were on their way to see him and were about to arrive. A quarter of an hour later a carriage stopped at the door of the house, and the two persons in question got out. They had not sent word that they were setting out, and no one was expecting them.

When the sick man began to convalesce and could express himself freely with his fingers, he told us that he had been granted the sight

of the beauties of Paradise and had listened to angelic music, which he called wonderful.

I ask myself: where, then, did the musical chords we heard come from? And how could the sick man have known that his brother and sister had set out and that their arrival was imminent? (Signed: Septimus Allen.)

As for the circumstance of a musical manifestation occurring at the bedside of a sick person who does not die, it should be noted that it carries no special theoretical significance. If the facts we have undertaken to examine give grounds to suppose that grave illnesses have the effect of weakening the ties that bind the spirit to the body, predisposing the patient to enter into relation with the spiritual world, it can easily be deduced that such relations must sometimes be established also in the case of a grave infirmity that does not end in death.

In support of these considerations, it is worth noting that in the case above we meet an incident of "clairvoyance in space" — a sign that the spiritual sensory faculties had indeed sprung forth from the sick man's subconsciousness. Among them, evidently, the faculty of spiritual hearing had manifested itself in its turn, since a poor deaf-mute could have no idea of music, any more than a blind man can form an idea of colours; yet he declares that he heard a music of Paradise, which he calls wonderful. The importance of this incident from the point of view of theory is indisputable. It shows that if, on the one hand, bodily infirmities suppress the faculties of the physiological senses, on the other hand there exist, unassailable in the depths of the human subconsciousness, the faculties of the spiritual senses, destined to be exercised in a spiritual environment. These are indisputable conclusions, since they are deduced from the fact that, in certain exceptional circumstances of partial disincarnation from the body, a blind man can see, a deaf-mute can hear transcendental music.

The case we are dealing with is also the only one in the present category in which the sick person took part, collectively with those present, in the hearing of the music. It could therefore be objected that the patient had been the telepathic agent who transmitted to those close to him the hallucination to which he had been subject. Nevertheless, if we compare this case with the preceding ones — among which we find some for which scientific certainty has been reached that no such participation existed — we see that this explanation is extremely improbable. And that is without counting the fact that hardly any examples are known of collective hallucinations brought about by a phenomenon of telepathic thought-transmission. The treatises on mental pathology contain a great many cases of collective hallucination (especially in crowds, through mystical contagion); but it is always observed that these are brought about by verbal transmission of the hallucinatory idea, and never by telepathic transmission of thought. I therefore consider that we are entitled to declare that the hypothesis of collective hallucinations, in circumstances analogous to those we are dealing with, is not scientifically legitimate.

Sixth Category Transcendental Music Occurring After an Event of Death

This last category of "transcendental music", which takes place beyond the grave, is nothing other than the logical and natural continuation of the other categories. And if the genesis of the manifestations we are examining is to be explained by the spiritist hypothesis, the existence of this last category must be admitted a priori. If it did not exist, the legitimacy of the spiritist hypothesis would be shaken; conversely, the fact of its existence, which no other supposition can explain, constitutes the best confirmation of the spiritist hypothesis.

Also, with regard to this category, I am obliged to state — and to deplore — that most of the incidents I have collected cannot be used, because their narrators reported them too summarily. The fault, moreover, does not always lie with the narrators but with the editors of periodicals, who, often having little space at their disposal, summarize in a few lines the lengthy reports sent to them by the protagonists of the events.

In this first example the hearing of the music still takes place at the deathbed, but the sick woman perceives the singing of one of her friends who had died eleven days before — something the dying woman and all those present equally did not know.

An Irish colonel, whose name is known to the management of the English Society for Psychical Research, relates that he had once invited a young woman, Miss Julie X., who had a very fine soprano voice, to a musical evening that was to be held at his house. Some time later Julie X. married Mr. Henry Webley and moved away; they had not met her again and did not know what had become of her.

Seven years later the colonel's wife fell gravely ill. One day, as she was talking to her husband, the supernatural episode in question took place. The colonel tells it as follows:

... Suddenly she changed the subject and asked me, "Do you hear those sweet voices singing?" I answered that I heard nothing. She added: "I have heard them several times already today; I have no doubt that they are angels coming to welcome me to heaven. Only, it is strange: among these voices there is one I am sure I know, but I cannot remember whose it is." All at once she broke off and, pointing to a spot above my head, said: "She is in the corner of the room; it is Julie X.; now she is coming forward; she is bending towards you; she is raising her hands in prayer. Look; she is going away." I turned round, but I saw nothing... Mrs.¹⁷ added further: "Now she has gone." I naturally supposed that her statements were nothing but the imaginings of the pre-agonal state.

¹⁷so in the text, with no name following

It turned out, on the contrary, that Julie X. had indeed died eleven days before. During her last hours of life she had done nothing but sing, in a voice that had never been so sweet.

This episode bears some analogy to Case XII, which concerns the Dauphin (Louis XVII). The Dauphin had in fact perceived a very harmonious choral singing, and had recognized his mother's voice among the voices that made it up; after which he behaved in a way that allows us to suppose that his mother had appeared in person to her dying son. The same is also to be noted in the case just set out: the sick woman perceives a choir of wonderful voices, among which she distinguishes one that was familiar to her; immediately afterwards her friend appears to her.

In cases of this kind the two principal modes of manifestation of the deceased at the deathbed are happily continued [?] — the two modes about which I observed at the very outset that the transcendental origin of the one could only confirm the transcendental origin of the other. And in the case under examination, the transcendental genesis of Julie Webley's apparition at her friend's deathbed does not seem open to doubt. The suggestive and autosuggestive hypotheses are ruled out by the circumstance that neither the dying woman nor those present knew of her death; while the hypothesis of "telepathy between the living" is eliminated by the further circumstance that Julie Webley had died eleven days before.

Case XXVIII. — It was recorded in the *Journal of the S. P. B.* [recte: S. P. R.] by Dr. Hodgson, who had examined it personally. Miss Sarah Jenkins writes:

In 1845 Mr. Herwig, a German musician of great merit who had long lived in Boston, died suddenly in that city. I was then a very young girl. I knew him only by reputation, having attended his public violin concerts several times; they aroused in me great admiration for the artist. My only personal connection with him consisted in this: during the previous winter, the time of his death, I used to meet him almost every day in the street on my way to school. It was pure chance; but these meetings became so frequent that he ended by noticing them. He began by smiling at me as I passed; then he bowed to me respectfully; I did the same.

In the autumn he died suddenly; his funeral took place on 1845 November 4, in Trinity Church, then in Summer Street. It was a solemn and moving ceremony, attended by all the musicians of Boston together with a great many other eminent citizens; his death was indeed universally lamented. I attended with my sister, and towards the middle of the ceremony I was seized by an inexpressible and inexplicable presentiment that he might, at that moment and in that setting, rise from the coffin and appear in our midst as though he were alive. Without realizing what I was doing, I took my sister's hand, saying almost aloud: "Oh! he must rise again to a new

life!" My sister looked at me in astonishment and whispered: "Do be quiet!"

On the evening of that same day I was in the dining room with my mother, my two sisters and a Cuban friend. We were talking about the solemn funeral we had attended, and my sister told of the strange incident of my exclamation, repeating my words. Suddenly a flood of wonderful music rang out in the room, such as none of us had ever heard. I saw the faces of those present take on an expression of amazement, almost mingled with fear; I myself was seized by a kind of dread of the invisible, but I went on incoherently with what I had begun to say. Then, for the second time, a flood of resonant and wonderful musical chords arose, which grew fainter and died away little by little. My sister and I rushed to the window to see whether some music might be passing in the street; but the street was deserted, and not a sound could be heard except the patter of a light rain. Then I went up the stairs and into the small parlour that lay below the dining room. A lady who was our guest, a member of the Quaker sect, was sitting there reading. There was a piano in the room, and although the instrument was closed, I asked: "Perhaps someone has been playing the piano?" "No," she replied, "but I heard some strange music just now. Whatever was it?"

Now I must tell you that none of us has ever been superstitious; on the contrary, we were all brought up to laugh at ghost stories, so none of us thought of regarding the event as transcendental. In spite of that we could not help looking one another in the eye and asking one another: "What has happened? Where did that music come from?" Mrs. S., like a good Quaker, at once became very worried and agitated. When her daughters came home she talked over what had happened with them, and together they went round the neighbourhood asking whether anyone had been making music at that hour of the evening. It was established beyond question that no one had played any musical instrument, or heard one played in the street. Besides, the music we had perceived had arisen in our very environment, and it was different from any music we had ever heard. On this point we were all in complete agreement. (Signed: Sarah Jenkins.)

The narrator's sister confirms it in these terms: "I have read my sister's account carefully and can affirm that it is scrupulously accurate." (Signed: Elisabeth Jenkins.)

Dr. Hodgson put some questions to Miss S. Jenkins; from her answers I extract the following passages:

Mrs. S., the Quaker lady, was staying with us for the time being. I asked whether anyone had been playing the piano — not that the

music we had perceived resembled that of a piano, but solely in order to connect it in some way with a natural cause.

It seemed to all of us that the music arose in the room we were in. It began in one corner of the room and went round it. I compared this music to sunbeams turning into sounds, and even today I could not give a better definition of it.

In this interesting account, in keeping with the genesis of telepathic-experimental manifestations, we would have to suppose that the thoughts of Miss Sarah Jenkins and those present, turned with keen regret towards the departed artist, brought about the psychic rapport between his spirit and the persons who were recalling him. The result would have been that the spirit of the deceased, wishing to reveal his presence as a sign of gratitude and unable to manifest directly, had done so by following the "path of least resistance", which his musical idiosyncrasies had marked out for him.

The strange, inexpressible feeling that seized Miss Sarah in the church, leading her to think of the possibility that the departed was present at the funeral, would indicate that the psychic rapport between the deceased and his admirer had already been established at that moment, and that she was already under the influence of his thought. This seems all the more likely when one considers that fact together with the complementary one of the transcendental music, which rang out in the environment just at the moment when the narrator's sister told of the incident in question — as though the spirit of the deceased had meant to underline the facts that best showed the percipients the origin and purposes of the transcendental music.

Mr. Neiburg, of Oakland, Nebraska (United States), sends the account of the following incident, dated 1921 August 28:

Recently a divine music, coming from no one knew where and presumably played by celestial performers — music that resounded only in the place where it occurred, and in which lay the body of the young daughter of Mr. and Mrs. Parker, of Woodlake — filled the relatives and friends gathered for the sad ceremony of the burial with astonishment, and even with dread.

Mr. Parker is cashier at the Urban State Bank of Woodlake. Not only the dead girl's parents, but also the bankers Messrs. Ben Mickey and Michael Flammigan, together with a great many other people who attended the funeral — one of the most solemn ever held in Cherry County — listened in wonder to this celestial music, which rang out at the beginning of the final funeral rite and continued for some time.

Once the ceremony was over, everyone wanted to find out where these wonderful chords had come from, but in vain; it follows that their origin was not earthly.

The manifestation lasted about as long as an ordinary instrumental piece; it did not exceed five minutes. The first, very harmonious

chords were heard only by the dead girl's parents, who imagined that an organist was in the next room. Little by little the chords grew in sonority and power, turning into waves of music full of feeling that filled the whole sacred place, with well-defined rhythms and themes. Then they slowly grew fainter and seemed to die away in a distant echo. Only when the funeral service was over — that is, a few minutes later — did those present realize that the invisible artist was nowhere, neither in the church nor around it...

And once this untenable hypothesis has been eliminated, it is evident that the only logical solution of the enigma is always that of supposing the spiritual presence of deceased persons interested in the events, who would be striving to make known their presence — and consequently their survival — to the dear ones who mourn them. They would do so in the way that is possible for them, which is most often determined by the idiosyncrasies that characterized them in life, and through which it is easier for them to manifest themselves to the survivors.

On the night of October 10 to 11, three days after Alexandre's death, my wife and I woke between 2 and 3 in the morning. My wife asked me whether I could not hear a bell that kept on ringing. I listened, and I heard it distinctly; but I paid no attention to it, supposing that it was an illusion of the senses. The following night, at the same hour, we again found ourselves awake, and heard once more the ringing of the same bell, which this time seemed to sound far more vigorously. We agreed in comparing the sound to that of a not very harmonious bell, but one in whose vibrations there was something musical. We listened for a long time in silence. At last I asked my wife to point out to me the direction from which the sound seemed to her to come; and when she pointed to exactly the same direction in which I myself perceived it, my heart leapt in my chest with astonishment. My two children, despite their efforts to pay attention, heard nothing. During the third night, at the same hour, the manifestation was punctually repeated.

A few days later this inexplicable music rang out in the evening and went on until midnight, then stopped, and began again at two o'clock. On October 18, Alexandre's birthday, particularly beautiful and harmonious sounds were heard. My wife found great spiritual comfort in the phenomenon. As for me, the calming effect it produced in my mind was only transitory. The uncertainty I was in when I asked myself whether this music was real or an illusion of the senses made me nervous and agitated, and the continual effort I made to reach a solution kept me in a state of continual mental tension. For four weeks my sleep was constantly interrupted, and my health was beginning to suffer from it. I resorted to every hypothesis, even that of explaining the phenomenon by looking

for a link between the rhythm of the bell and the beating of my heart, but I found none. In the course of those four weeks the nature of the music had changed radically. First, it had gradually gained in sonority, so that it now rose above every other kind of noise; in the evening, when I set about reading or writing, it was a hindrance. As its sonority increased it had lost in melody; at that point one could have compared it to a group of bells all ringing at once. In the long run my wife too began to wish for the manifestations to end, because this perpetual ringing irritated her and set her nerves on edge. In accordance with our wishes, towards the middle of November, they stopped completely; since then neither my wife nor I have been able to perceive the slightest sound.

But their disappearance reawakened in me the doubt that this so-called "music of the spheres" might be nothing but a consequence of the depression of our spirits. My wife was already beginning to share my doubts, and this left her disillusioned and sad. But then, after eight days, the music resumes, with sounds more harmonious than ever, and continues in this way until Christmas Day. On the eve of that festival it resumed with extraordinary vigour, ringing out clear and melodious, and parodying a variety of entirely new rhythms. After Christmas it stopped again. On New Year's Day we thought it was bound to be heard, but we were disappointed; this silence lasted through almost the whole of January.

Thus my wife and I had heard this music in the most varied states of mind: when we were preoccupied or depressed as much as when we were serene and calm; when we were in good health as when we were ill. These different circumstances in no way altered its manner, and it always reached us from the same direction. So, all things considered, it was no longer possible for us to feel the slightest doubt about its reality.

During this second period of silence we believed that the music had stopped for good. On the contrary, it began again towards the end of January, and its nature changed completely. It was no longer bells ringing; it was a concert of flutes. At the beginning of March came a new change: the music became especially melodic, but it was no longer flutes that were playing; it was a vocal choir with an accompaniment of musical instruments. At one moment we both thought we had caught a few words of the choir, but it was only for an instant. On March 21, my wife's birthday, the music changed its nature once again, becoming still more melodious, but at the same time producing in us a feeling almost of fear.

Neither my wife nor I ever managed to find an analogy with any earthly sound capable of giving an idea of what this music was for us.

Here end the confidences to his friend contained in the letter to von Buttel; but the following passage from the biography of Henri von Thunen shows clearly that the mysterious music went on being heard until the percipients died:

The wonderful music was often perceived in the following years as well, especially on birthdays and other occasions concerning members of the family. It was not even interrupted by the death of Thunen's wife, but continued to be heard, as a faithful and comforting companion of the survivors, throughout the whole life of Herr and Frau von Thunen. They admitted that the music, which their ears undeniably perceived, gave them no information about the departed; they acknowledged that their ideas and their knowledge were no wider as a result of this manifestation. But they firmly believed that the music amounted, for them, to a declaration such as this: "Your Alexandre survives the death of his body"; and this firm conviction made them happy.

In these circumstances, it would have to be acknowledged that the percipients' intuitive convictions cannot have misled them. They held that these musical manifestations, though in themselves devoid of meaning, constituted a demonstration of the survival of their son and brother Alexandre. One may even suppose that this conviction arose from an analogous telepathic message, transmitted by the entity that was communicating.

If one wishes to analyse the case in question more thoroughly, it would not be at all difficult to point to data and circumstances that clearly show the extrinsic intention by which the manifestations were determined. First, the circumstance that the manifestations began three days after the death of the percipients' son — a circumstance which shows that they were connected in some way with the event of death that had occurred in the family. Next, the further circumstance that, in the first days of the manifestations, the ringing of the bells always took place at the same hour of the night, and that at that exact hour the percipients found themselves awake, as though to listen to it. These constitute further indications of an intention which was striving, by bringing into play the means at its disposal (that is, by manifesting itself as it could and not as it wished), to make the percipients understand its spiritual presence. It may further be noted that when the percipients had shown themselves convinced of the transcendental origin of the manifestations, but began to be disturbed by them and to wish them to end, their wish was granted at once; but since the cessation of the phenomenon revived the percipients' doubts about the transcendental nature of what had occurred, the manifestations began again, more vigorous than before. All these circumstances bring out still more clearly the existence of a watchful intention, which manifested itself in this way for a

definite purpose: that of convincing the percipients of the presence of a spirit entity wishing to make itself recognized. And if one considers, finally, that the music was heard especially on family birthdays, one is led to deduce that this last proof of an intention also served to designate the deceased who was communicating: he could only belong to the family in which he manifested himself by these eloquent signs; or, more precisely, he could only be the very one who has been indicated by the survivors.

Having reached the end of this classification, and wishing to sum up the considerations suggested by the case material, I shall begin by recalling what I had to note at the very outset: namely, that although the theoretical significance of the six categories into which we have divided the manifestations of "transcendental music" is in substance one and the same — since these categories all converge on the demonstration of an extrinsic origin for the manifestations set out — there is nevertheless an important difference between the first two categories (each of which forms a group of its own) and the other four, which by contrast form a single homogeneous group. Indeed, the modes of production proper to the facts contained in the first two categories are radically different from those proper to the facts collected in the other four categories; moreover, their significance as phenomena is not the same.

The point is that the first category deals with musical manifestations through the agency of a medium. They are therefore experimental in nature and, further, objective, since it is still a matter of the acoustic perception of sound waves — with this difference, that the phenomenon takes place in a supernormal way: sometimes without any musical instrument; in other cases with instruments, but without the direct participation of a medium; on other occasions, finally, with the participation of a medium, but in a purely automatic form. All these modes of production could be "spiritist" or "animistic", according to the case; but they were radically different from those by which the last four categories come about. In those categories the manifestations were neither mediumistic nor experimental nor objective, in the sense that with them it was no longer a matter of perceiving sound vibrations according to the laws of acoustics, but of the subjective perception of "psychic vibrations", according to the laws of the spirit.

It is from a different point of view that the modes of production proper to the second category had nothing in common with the last four categories. In that category we examined the telepathic cases of transcendental music, which differed in no way from the other cases belonging to the class in question, and therefore offered no special theoretical value; they constituted one of the many forms in which telepathic manifestations took place, and that is all. So, since they had to be explained by the same hypothesis, they made no contribution to the solution of the problem contained in the existence of "transcendental music" properly so called, which is the music considered in the last four categories.

And these four categories, although they differed radically from the other two, did not all carry the same theoretical value. Among them were some that

offered no solid basis for scientific investigation, and acquired a cumulative importance only indirectly, as a result of the scientifically legitimate inductions drawn from the content of the other categories.

The first category of this second group (Category III of the classification) deals with musical manifestations attributable to hauntings. It was shown that circumstances were met with there which allowed the hallucinatory hypothesis to be eliminated, since fairly often the percipients did not know that the places were haunted and that transcendental music was heard there; in spite of this, each without the other's knowledge, they perceived this music. The same can be said of the psychometric hypothesis, which was eliminated by many considerations irreconcilable with it — above all by the circumstance that in certain episodes the hearing of music took place at a distance from the haunted spot and stopped abruptly when the percipients approached it: precisely the opposite of what ought to have happened with psychometric perceptions. Under these conditions it was clear that, once the hallucinatory and psychometric hypotheses had been set aside, nothing remained but to resort to the spiritist hypothesis, by which all the modes of production of the phenomena under consideration could be satisfactorily explained.

In the second category of the group in question (Category IV of the classification), we examined the manifestations of transcendental music perceived without any connection with events of death, or with other circumstances that might point to extrinsic causes at work. This is the category of which we said that it offered no solid basis for scientific research. It did indeed lay itself open to criticism, since a hallucinatory origin could be attributed to all the manifestations that took place in this way — a legitimate and inevitable conclusion if the manifestations of transcendental music had been confined to this category of strictly personal perceptions. But since that is not so, and this category constitutes only one branch of a complex class of manifestations of the same kind, it was legitimate and necessary to consider the category in question in its relation to the whole class of manifestations, in accordance with the methods of scientific investigation. In doing so, one was led to conclude that everything helps to prove that the episodes contained in the category we are speaking of are produced by the same transcendental causes that determine the other cases — all the more so as in one of the cases cited there was an incident that seemed to support this conclusion.

The third and fourth categories of the group (Categories V and VI of the classification) contained the cases that occurred at the deathbed and those that took place after an event of death. With these facts we entered fully into the domain of the spiritist interpretation of the facts. The proofs in this sense abound, and definitively exclude the contrary hypotheses. First, because the musical manifestations were often combined with apparitions of the deceased at the deathbed, which frequently had value as spiritist identification; under these conditions one was legitimately led to conclude that the hypothesis which explained the latter must also serve to explain the former. Further,

because the suggestive, autosuggestive and hallucinatory hypotheses were eliminated by the existence of a group of cases of "collective" perception, and above all by the circumstance that in several of the cases in question the dying person did not share in the collective hearing of transcendental music. This excluded any possibility of explaining the facts by supposing a hallucination originating in the mind of the dying person, from which it would have been transmitted telepathically to those present. These conclusions were finally confirmed by cases of transcendental music that occurred after an event of death — a circumstance which served to set aside definitively the hypothesis implicitly contained in the objection to which we are alluding: that of "telepathy between the living". It is evident, in fact, that this hypothesis could no longer be resorted to when the phenomena of transcendental music occurred fifteen days, three months, after the death of the individual connected with the phenomena in question; and still less when they were repeated for years and on fixed dates — a very important circumstance, since it shows the existence of a watchful intention which certainly cannot be explained by telepathy between living persons. I note, further, that in the category in question there were complex cases that could constitute good proofs of spiritist identification: for example, when, simultaneously with a musical manifestation at the deathbed, the sick person saw the phantom of the deceased person to whom the manifestation directly referred — and this with the very remarkable antecedent circumstance that neither the dying person nor those present knew of the death of the person who appeared at the deathbed.

It follows that the manifestations of transcendental music, although they constitute only a modest branch of the imposing and richly branching tree of supernormal manifestations, nevertheless also contribute to demonstrating the truth that the author has for several years been striving to make manifest by means of a long series of monographs: namely, that the many branches of metapsychics, when analysed without preconceived ideas and by a rigorously scientific method, all converge, as on a centre, on the experimental demonstration of the existence and survival of the soul. And it is well known that in the scientific domain no better proof can be furnished in support of a hypothesis than the one by which it is shown that a heterogeneous multitude of facts all converge to prove that it is well founded. This is what is called the "crucial proof", or "proof of proofs"; and the hypothesis that emerges victorious from it is transformed into a truth solidly acquired by science — but the scientific hypotheses that have succeeded in constituting it are very rare. Well then, it can already be affirmed, without fear of error, that the spiritist hypothesis has emerged victorious from this test; the 24 monographs published by the author, precisely for the purpose of submitting the spiritist hypothesis to the "proof of proofs", are enough to demonstrate it.

The End