

JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

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NEW MEMBERS AND ASSOCIATES.

MEMBERS.

GEILER, MRS. HERMANN, Warton Street, Lytham.
 HARRISON, WILLIAM, The Horsehills, Wolverhampton.
 I'ANSON, W. A., M.R.C.S., L.R.C.P., Westgate Hill House, Newcastle-on-Tyne.
 WALLACE, SHEPHERD, B.A., Friars School, Bangor, North Wales.

ASSOCIATES.

BOWDEN-SMITH, MRS., The Rectory, Weston Patrick, Odiham, Hants.
 BROWN, MISS JOHNSON, Edgbaston House, Pittville, Cheltenham.
 CHOWNE, COLONEL WILLIAM C., 17, Cornwall Terrace, Regent's Park,
 London, N. W.
 TATTERSALL, JAMES GRANVILLE, Hanover Square Club, London, W.
 TOMSON, ARTHUR, 57, Bedford Gardens, Campden Hill, London, W.
 TYRER, MRS. W., Woodleigh, Prescot.

MEETING OF COUNCIL.

At a Meeting of the Council held on the 5th inst., the following Members were present: Messrs. Walter H. Coffin, Edmund Gurney, Edward R. Pease and Frank Podmore. Mr. W. H. Coffin was asked to take the chair.

The Minutes of the previous Meeting having been read, four new Members and six new Associates, whose names and addresses appear on another page, were elected.

A letter was read from Mr. D. N. Pollock, desiring, for private reasons, to resign his position as an Associate of the Society.

Two donations were reported to the funds of the Society:—£5 from Mrs. Russell Gurney, and £1 anonymously, through Mr. John

R. Hollond, M.P. The thanks of the Council were requested to be given to the donors.

The usual cash account for the preceding month was presented.

It was confirmed that a General Meeting should be held at the Rooms of the Society of British Artists, Suffolk Street, Pall Mall, S.W., on Friday, the 26th inst., the chair to be taken at 8.30 p.m. The papers to be read will be the second part of that on "Some Higher Aspects of Mesmerism," commenced at the last Meeting, and the conclusion of the Final Report on Phenomena attested by Members of the Theosophical Society. Members and Associates will be at liberty to invite friends.

The next meeting of the Council was fixed for Friday, the 26th June, at 4.30 p.m.

REPORT OF THE GENERAL MEETING.

A General Meeting of the Society was held on the evening of Friday, May 29th, at the Rooms of the Society of British Artists, Suffolk-street, Pall Mall.

In the absence of the President, and of any Vice-President, the chair was taken by Mr. F. W. H. Myers.

The first paper on the agenda was by Messrs. E. Gurney and F. W. H. Myers, and dealt with "Some Higher Aspects of Mesmerism." The part which was read related to the medical aspects of mesmerism. A brief sketch was given of the difficulties with which this branch of the subject had had to contend, and of the sort of criticism to which it had been exposed. It was pointed out that, though a very large amount of the testimony to mesmeric cures and to the beneficial effects of mesmeric treatment was of a loose and uninstructional kind, and though the whole subject was encumbered with wild and ignorant theory, a certain residue of cases were on record which seemed to stand on a different footing, and which, whether they deserved careful attention or not, had certainly never received it. Esdaile's evidence as to his treatment of Hindoo patients was referred to; and a case was quoted to show that all the well-attested results could not be explained as merely *hypnotic* in character. An attempt was made to classify the cases in which mesmeric therapeutics appear at any rate worth a trial; but at the same time the chance of any wide success in England was admitted to be small—few operators seeming to possess the faculty in sufficient strength to produce specific effects on English patients.

Dr. Wyld remarked that he had listened with great pleasure to the paper which had been read, and that, as the result of 40 years' experience, he could entirely corroborate all that it contained. He wished

to refer specially to the curative power of mesmerism in neuralgia, and to assure those who suffered from it that in the great majority of cases mesmerism offered a speedy and often a permanent cure.

Mr. Gurney then made a few remarks on the importance of having M. Richet's card experiments (*Proceedings*, Part VII., pp. 241-3) repeated on a wide scale. Any couple of persons, with a very small expenditure of time and trouble, can make a valuable contribution to the very large total of results required. It is best to use a pack from which the picture-cards of each suit have been removed. The remaining 40 cards are held by A, who, for each experiment, brings a fresh card to the surface of the pack by a random cut. He fixes his attention on this exposed card, and B, sitting a little way off, out of sight of the pack, makes a guess at the suit. If the guess is wrong, A makes a small horizontal mark on a sheet of foolscap in front of him; if the guess is right, he makes a perpendicular mark. After 50 such trials (which can be made, according to Mr. Gurney's experience, in less than ten minutes), there will be a column of 50 marks on the paper. A then goes through this column, making crosses of the perpendicular marks, and counting the crosses.* This, of course, gives the total number of right guesses for the day, and this total is recorded at the bottom of the column. After the process has been gone through on 20 days, 1,000 guesses will have been made; and the numbers at the bottom of the columns, being added together, will give the complete total of crosses or right guesses. The most probable number of guesses for pure chance to give is, of course, a quarter of the 1,000 (there being always one chance in four of guessing the suit correctly), *i.e.*, 250. The point which it is desired to ascertain is whether in the whole, or in a large majority, of the sets of 1,000 guesses each, the number of right guesses will exceed 250. If that proves to be the case, it will be a strong argument for the operation of something beyond pure chance; in other words, it will tend to show that a certain number of B's right guesses have been due to the fact that the suit guessed was the one on which A's attention was concentrated. A confident appeal is now made to Members and Associates of the Society for Psychical Research to give help in this direction. If a hundred of them would devote a few minutes a day for three weeks to carrying out the 1,000 trials with some friend or relative, a month would produce what is needed. A hundred records of the sort described are urgently needed before the end of July.

*The reason for not making a cross to begin with is that a cross requires two marks, and B may learn, by hearing the double sound of the pencil on some occasions and the single sound on others, when he has been right and when wrong. It is important that his mind should not be distracted by any knowledge of his successes and failures.

The Chairman, in introducing Mr. Hodgson to the meeting, explained that the actual Report of the Committee appointed to investigate the evidence for marvellous phenomena connected with the Theosophical Society was not yet prepared, but that the conclusions which Mr. Hodgson was about to give as the result of his personal investigations commanded the general assent of the Committee. He pointed out how very extensive and prolonged Mr. Hodgson's inquiry had been, and how absolutely *necessary*, if any satisfactory elucidation of the facts was to be reached. The evidence of the Coulombs was, of course, worthless so long as it was unsupported, and the editors of the *Christian College Magazine* (who had performed a delicate task with much tact and temper) were, of course, unable to get at the Theosophic witnesses, and prove, or disprove, the Coulombs' statements by comparison with other evidence, with the actual localities, &c. Mr. Hodgson, who had been very justly accepted by both parties as an impartial inquirer, had had opportunities which no one else had enjoyed of learning the facts from every quarter. He had spent three months in India in this inquiry, not only investigating all the allegations made by the Coulombs, but other equally important points. The result of his investigations was one which could hardly give pleasure to any party. No one interested in psychical research could hear with satisfaction that so great a mass of apparently well-attested phenomena were, in fact, referable to fraud and credulity. And the matter was made worse by the pain which would thus be given to many persons who had believed that the noble philosophies of the East were being now recommended to mankind by genuine evidences of power over nature. A scientific committee, however, could do no more than allude to considerations of this sort. Its duty was simply to examine the alleged facts without prejudice, and to state its conclusions without reserve. Few, he thought, would be disposed to refuse credit for candour and acumen to the Committee's representative in this affair, on whom he now called for an account of some of his investigations.

Mr. Hodgson began by stating that in November of last year he proceeded to India for the purpose of investigating on the spot the claims of Theosophical phenomena, and that he went not indisposed to believe in their genuineness. He referred to the charges of fraud brought against Madame Blavatsky by the Coulombs, and supported by letters alleged by them to have been written by Madame Blavatsky, but asserted by the latter to be forgeries. It was important to determine whether these letters were genuine or not. It was also of the utmost importance to determine the competency of the witnesses to phenomena in India, especially of Mr. Damodar, Mr. Babajee, and Colonel Olcott.

After a careful examination, Mr. Hodgson concluded that the dis-

puted letters were written by Madame Blavatsky, and the well-known caligraphic experts, Messrs. Netherclift and Sims, were also of the same opinion. It appeared from these letters that a large number of the alleged Theosophical phenomena were ingenious trickeries, carried out by Madame Blavatsky with the assistance chiefly of the Coulombs. But further investigations were required to determine whether certain other phenomena not mentioned in these letters were fraudulent or not, *e.g.*, the astral journeys of Mr. Damodar; and to determine also whether circumstantial evidence confirmed the decision of experts as to the genuineness of the disputed letters.

Mr. Hodgson stated that after a thorough survey of the evidence, he had concluded that the Theosophical phenomena formed part of a system of fraud worked by Madame Blavatsky, with the assistance of the Coulombs and several other confederates, and that none of the phenomena were genuine. Mr. Damodar he found to be quite untrustworthy, and was compelled to regard as a confederate in the fraud. Mr. Babajee was also involved as a confederate, but in a less degree. Colonel Olcott's evidence, he thought, varied so greatly from fact that it became impossible for him to place any value upon it, and he stated that Mr. Mohini's evidence would not bear comparison with the statements of others. The witnesses generally in India, he found to be excessively credulous, excessively bad observers, and many of them prone to culpable exaggeration. It was impossible, he said, to enter into all the details of so complicated an investigation, and in the short time at his disposal he could give only a few instances by way of exemplification of the statements made. He then read a passage from one of the Blavatsky-Coulomb letters concerning the so-called Adyar Saucer, which showed that Madame Blavatsky had made some arrangement with Madame Coulomb for the performance of a phenomenon which should edify Major-General Morgan. This saucer was placed in the Shrine or cupboard leaning against the door, so that when Madame Coulomb opened the door, in Major-General Morgan's presence, the saucer fell and was broken. The pieces were collected and placed in the Shrine, and after a short interval an unbroken saucer was found instead of the pieces. Two accounts of the incident by General Morgan were read. Madame Coulomb asserted that the broken pieces were taken out through the back of the Shrine by M. Coulomb, and a whole saucer (the second of a pair) substituted. From General Morgan's accounts it appeared that this might easily have been done. Mr. Hodgson then gave a brief history of the Shrine and its surroundings, explaining his remarks by the help of various diagrams. It appeared that letters and other objects might be taken out from or inserted in the Shrine by means of a sliding panel and holes communicating between the Shrine and that portion of the adjoining room used by Madame

Blavatsky as her bedroom. In consequence of the discovery of a sliding panel in the back of the Shrine, certain Theosophists removed the Shrine secretly and destroyed it. Statements made by Mr. Damodar were then commented upon by Mr. Hodgson, who showed that Mr. Damodar's evidence exhibited deliberate falsehoods, and that Mr. Damodar was morally untrustworthy.

Mr. Hodgson then briefly instanced two statements from Colonel Olcott's deposition for the purpose of exemplifying how unreliable he was compelled to regard Colonel Olcott's evidence.

Mr. Mohini, speaking for himself, and on his own private responsibility, said that he should not feel satisfied without explicitly asserting that Theosophy was entirely independent of any phenomena. He objected to the term "Theosophical Phenomena." There were no phenomena which could be thus correctly designated. If any persons were found to be guilty of fraud they would be dealt with in a proper manner. Referring to what Mr. Hodgson had said of himself personally, Mr. Mohini protested against being judged behind his back, and said that the promised opportunity had not been afforded him of explaining certain alleged discrepancies in statements he had made. Mr. Mohini spoke at some length of those higher principles of Theosophy, to the study of which he had devoted himself, which were among his cherished convictions, and which did not rest on the truth or falsehood of any phenomena. (See p. 448.)

The Chairman said that the phrase "Theosophical Phenomena" would be avoided, and again explained that nothing whatever *beyond* phenomena was being dealt with. He also promised that full opportunity would be given to Mr. Mohini for discussion and explanation, and said that his not having yet had such opportunity was due to the accident of Mr. Sinnett's being in Paris, so that Mr. Hodgson's attempt at an arrangement for a second private meeting in London fell through. He had had one meeting with Mr. Sinnett, and was to have had another, at which he hoped to meet Mr. Mohini. In fact, the Report itself was not yet drawn up.

Mr. Keightley explained to the meeting, on behalf of Mr. Sinnett, that he was in Paris, or he would have been present on this occasion.

Mr. Hodgson said that it was his desire that everything should be done with the utmost possible fairness. He should be glad to afford Mr. Mohini every opportunity either then, or at a private conference, for discussion, and to fall in with any arrangements that might be suggested.

Mr. C. C. Massey spoke warmly in defence of his friend Colonel Olcott. He had listened in vain for facts which would justify the remarks Mr. Hodgson had made. He considered the two cases of Colonel Olcott's inaccuracy which had been quoted to be very weak.

But even if compelled to admit that Colonel Olcott was not a man of what he might call a strictly accurate mind, he should still believe him entirely incapable of any deliberate misstatement.

Mr. Hodgson, in reply, explained that Mr. Massey had misunderstood him. He had distinctly *not* intended to impute any wilful misrepresentation to Colonel Olcott; merely to state that his evidence was in many cases unreliable. Mr. Hodgson proceeded to explain with more detail, the two instances he had referred to.

Mr. Massey expressed himself satisfied if Mr. Hodgson did not impute fraud, but it had appeared to him that no sufficient distinction had been drawn between Colonel Olcott and others.

Mr. Young, who stated himself to be acquainted with India, and with many there who were interested in Theosophy, said that in his opinion these phenomena seemed to be a fundamental part of Madame Blavatsky's faith and an essential portion of her system. She was the founder of the Theosophical Society, and he thought it was unfair to say that Theosophy was unshaken by her exposure.

Mr. Mohini said that the last speaker appeared to misunderstand what Theosophy was. He referred to the rules of the Theosophical Society, and said that Theosophists as a body had no creed, and that there was no logical connection between Madame Blavatsky and Theosophy.

Dr. Wyld differed essentially from the views taken by Mr. Mohini, and contended that Madame Blavatsky possessed a grossly materialistic mind, and could have no claims to call herself a Theosophist in the true sense. She had, however, apparently with the assistance of several accomplices, concocted a system most illogically called Theosophy; and he held that the reliability of her teachings, whatever they were, collapsed with herself.

Mr. James A. Campbell spoke of Madame Blavatsky as being unquestionably a powerful "physical medium," and he thought that those who could testify to this ought to come forward with what they knew. He thought that in judging her, the nature of the influences with which she had been surrounded ought to be taken into consideration. There appeared no doubt as to frauds having been committed; but, on the other hand, Madame Blavatsky had devoted her life to the cause she professed to have at heart.

Miss Arundale inquired whether the exposure of alleged phenomena in India disproved phenomena here.

The Chairman, in conclusion, explained that in describing certain evidence as unreliable, no accusation of bad faith was implied. In matters of this marvellous kind the Society had always felt the need not only of good faith, but of exactness of memory and some reasonable amount of acumen on the part of witnesses whose statements were to be

considered of value. In the opinion of the Committee Colonel Olcott's honour could be saved at the expense of his intelligence. The list of persons whom Mr. Hodgson felt bound to accuse of complicity in fraud was, he believed, a very short one, and in great measure composed of personal dependents of Madame Blavatsky's, attached to her by gratitude, and some of them perhaps hardly realising the moral guilt involved. As regards Miss Arundale's question, the Committee undoubtedly felt bound to consider each phenomenon submitted to them on its own merits. At the same time, if a large number of typical phenomena were demonstrably due to fraud, the Committee need hardly attach great importance to a few residual cases which still were difficult to explain. They would be very happy to receive any further evidence which might be laid before them, before the next meeting, which would be held on June 26th, and at which Mr. Hodgson would go into the question of the authorship of the so-called "Mahatma's letters." Recent Theosophy, as set forth in "Esoteric Buddhism," apparently rested mainly on these letters; although, as Mr. Mohini had justly remarked, the truth or error of the great principles of ancient Eastern Philosophy was a question quite independent of the genuineness or falsity of modern phenomena.

The meeting then assumed a conversational character, and was continued till a late hour.

THE RESPONSIBILITY OF THE SOCIETY FOR PSYCHICAL RESEARCH.

It would seem that the changes that have been recently made in the constitution of our Society and especially in the relations between the Council and the Committees for experimental investigation, have not been altogether understood by all our Members; and that some of them are still disposed to regard the Society as holding, or bound to hold, opinions in its corporate capacity, and to consider the Council as shirking its work if it does not officially pronounce on all important questions that arise in any department of the researches which the Society was formed to promote.

For instance, it has been said that "the Psychical Society" ought to "take up in a thorough-going manner" the examination of a series of answers to scientific questions said to have been marvellously made by a medium, that it ought "to pledge its own credit and honour for the result," and give "a verdict after full investigation and in open court."

Now an official "verdict" on such questions is just what the Society, as at present constituted, does not seek to obtain, or authorise the Council to pronounce. What the Society, through its Council, does,

among other things, undertake to do is to publish reports of investigations and speculations, and what it undertakes to judge is whether the reports sent to it are worthy of publication. And in this it follows the example of other scientific societies, and in particular of the Royal Society. In the case of the Royal Society, individuals, or groups of individuals, carry on investigations, and send in accounts of them to the Council of the Society, and if, after careful consideration, it appears that the investigations were carried out with sufficient care and intelligence, and that the results are of sufficient interest, the papers are published; but with a distinct statement that the Society does not pretend "to answer for the certainty of the facts or propriety of the reasonings contained in the several papers so published, which must rest on the credit or judgment of their respective authors." And this is what our Society aims at doing in its own department, which at present lies to a great extent outside the range of subjects deemed worthy of scientific investigation by the Royal Society.

It is, of course, desirable that the investigations so published should be as thorough as possible, and that any conclusion arrived at should be frankly and clearly stated, without any restraints or reserves, except such as may be imposed by due scientific caution; and if the facts recorded can be adequately confirmed by repeated observations and experiments, and the conclusions based on them duly sifted and tested by a full critical discussion, we may hope that gradually a body of established and generally accepted truths may be arrived at in the subjects with which we are concerned, as it has been in other departments of investigation.

Ed.

MESMERIC PHENOMENA. (M. 1900)

[In the following case, sent to us by Professor Barrett, we seem to have a case of genuine clairvoyance, though it is impossible to place this beyond a doubt, since no record of the experiment was made at the time, and the exact date of it is now forgotten; and since no steps seem to have been taken at the time to ascertain whether the hour of the Himalaya's arrival at Kingstown coincided exactly with that of the vision. We hardly think that in the other incident narrated about G. F.,—his falling asleep at the hour predicted,—can have been the effect of an influence unconsciously exercised at the time by Mr. Glover, as he implies. It would seem rather to have been the effect of "suggestion" on a very susceptible subject.—Ed.]

I am indebted to Mr. Glover, an Associate of the Society for Psychical Research, whose place of business is in Stephen's Green,

Dublin, for the following narrative of mesmeric phenomena, which have come under his own experience. Mr. Glover used to take much interest in mesmerism, and had considerable mesmeric power, whatever that may be. His account of the performances of G. F. in the mesmeric trance seemed to be worthy of preservation; accordingly, at my request, he was good enough to write out for me the following narrative.

W. F. BARRETT.

124, Stephen's Green, W. Dublin,

February 9th, 1885.

DEAR SIR,—Agreeable to promise, I hasten to give you as succinct an account as possible of the case I was speaking to you about.

It is now about 15 years since I made mesmerism and its attendant phenomena my study, but during that time I was fortunate enough to have had some very susceptible subjects on whom to experiment. One of these, Gustave F., a young man of about 18, apprentice to a Mr. Huggard, watch-maker, of Tralee, was often used by me at private gatherings, and gradually became most plastic in my hands. Once on my way to dine at my mother's I called at the shop where Gustave F. was at work, and after a short conversation with him and his master—an intimate friend of mine and who now resides in Dublin—he (Gustave F.) said that I had no further control over him, inasmuch as he would resist any attempt I might make to bring him under my influence. I answered, "Don't be too sure; turn round." He obeyed, and I placed my hand on his head, and turning to the large regulator clock in the establishment told him to look at it. "It is now 2 o'clock. Go on with your work; I'm going to my dinner; but at half-past 2 you must go to sleep, whether you like it or no." "All nonsense; I defy you." "Very good; I say you must; good-bye." So I left him and went to my mother's house, about seven minutes distant. I had not quite finished dinner, and was conversing on ordinary topics with my mother, having quite forgotten my arrangement with Gustave F., when suddenly a painful recollection flashed across my mind—"What about Gustave?" I took out my watch. It was half-past 2. Feeling alarmed, I made excuse to my mother for leaving so abruptly and hastened to Mr. Huggard's shop. Entering it I saw that Gustave's seat was vacant. "Where's Gus.?" "He has gone outside, I think," was Mr. Huggard's reply. So without more ado I proceeded through the shop to the rambling back premises; called "Gus." repeatedly, but received no answer; but after a search, to my great relief, found him literally all of a heap in the corner of a disused outhouse and snoring stertorously.

It cost me more effort than ever I otherwise experienced to arouse him. I had to slap him on the shoulders and call out "Gus.; all right," loudly and repeatedly. He awoke in about three or four minutes, and I made the upward passes and then asked him to narrate what had occurred since my departure. "I went to work and forgot all about it," was his statement, "till I felt a drowsiness and my eyelids closing, when I recollected your words, and looked round at the clock. It was half-past 2 to the minute, so I knew that you were right, but I determined to fight off the oppressiveness stealing over me,

and for that purpose went out to the yard. I had only got to the door when I became unconscious, and remember no more."

I must now mention that the shop where Mr. Huggard carried on his watchmaking business adjoined another owned by his brother-in-law, deceased, but whose widow and son still continue the gunmaking then conducted in it. Mr. Edwards, the gunmaker, had an apprentice, who saw Gus stagger in the yard, and naturally, not suspecting the true cause, concluded that the lad had taken drink, so very kindly went to his assistance, tried to rouse him, and even went so far as to light a pipe and blow the tobacco smoke into his eyes and nostrils, but to no purpose. He slapped his face rather soundly, and roughly knocked him about, but all without success. As he could not get him either to open his eyes or to speak, he considered him hopelessly drunk, and, to save him from getting into trouble with his master, carried him into the outhouse and placed him, sitting down in the corner, where I found him.

What I would ask your attention to in this account is, that both the subject and myself had forgotten the arrangement or test intended, and the influence appearing to operate independently of the volition of either of us, recalling both of us from the ordinary business of life to act in obedience to some unknown power.

On another occasion, one evening, about 8 or 9 o'clock, at a rather numerous party, I placed the young man, G. F., in the extreme hypnotic state, and after several present had tested his insensibility by sticking pins in his arms and passing a lamp in front of his eyes (the pupils remaining unaffected), I tried if I could obtain any of the phenomena of clairvoyance.

Avoiding leading questions, he faithfully described the interiors of the sleeping rooms of many of those present, and to which he never had access, also the show-cards and posters on the platform of the Tralee Station of the Great Southern and Western Railway, but those he had often observed in his ordinary condition.

Someone now proposed to test him by asking for the description of a locality which he had never seen, and Kingstown, near Dublin, was suggested. He had up to this time never been farther from home than Killarney, some 20 miles distant. He gave a perfectly correct delineation of Kingstown Harbour, piers, mail steamer at station, &c. Directing him to describe anything further, he answered, "I see a large vessel coming in." I asked for more particulars, and he replied, "She is too distant." I then told him to take a boat or reach her by any means he liked. Seemingly getting nearer he continued in a few minutes: "It is a large ship, and she has troops on board, I can see the soldiers."

I requested him to ascertain her name. "The Himallah" (*sic*) was his reply, adding that he could not see very plainly.

I encouraged him to try again, and he repeated, "The Himallyea, or Him-a-leyah," each time using a tri-syllabic word as nearly as possible resembling "Himalaya."

The remarkable circumstance in this case is, that in two days afterwards I read in the *Irish Times* of the arrival in Kingstown Harbour, from India, of the troopship Himalaya, bringing soldiers, &c. It was utterly impossible for

any one present to have had the slightest inkling of this. Certainly I knew Kingstown well, and as well as I can recollect was aware that there was such a vessel as the Himalaya, and that she was employed as a troopship, but there all *ordinary* knowledge ceased.

If it was merely a haphazard thought of mine conceived spontaneously, and, in some way transferred to G. F.'s mind without contact or suggestion, then the coincidence with actual fact was, to say the least, very remarkable; but my own impression and that of all present was that it was an undoubted instance of what is termed clairvoyance.

In the cases of the contents of rooms, &c., which he had never seen, it is possible that he became conscious of the thoughts of others through the mind of the operator, for by no means could any one communicate by sign, sound, or otherwise, any idea to him, unless through me, the operator. In fact the ordinary theory of thought-transference fails to account satisfactorily for *all* of the phenomena that are here described. I may mention that this was the last experiment I tried on G. F., inasmuch as his father called on me the next day and requested that I would discontinue further investigation; of course I complied.

I had a very marked case of partial hypnotism brought under my notice about this time, in the person of a Wesleyan clergyman, the Rev. M. Hynes, whom I often placed in this state, stiffening his arms, fixing him to the floor, &c., but whom I never could succeed in getting to disregard the evidence of his senses. Giving him a book and telling him that it was a cat, he would gravely look at it, rub it down, turn it over several times, and after a most careful investigation, lasting some minutes, would, in the most solemn manner, say, "No, it's not a cat, it's a book."

No matter how strongly I tried to impress the idea on his mind, or how often I tried, the result was always the same, never once did I succeed in persuading him to any but the correct realisation of an object in either form, colour, taste, or smell, &c.—Yours truly,

J. J. T. GLOVER.

Mr. Glover has been carefully over the foregoing narrative with me, he is perfectly clear in his recollection, and sure of the facts he has stated, which he states may be confirmed by reference to Mrs. Edwards, of Tralee, who was present, or to Mr. Huggard. Accordingly, I communicated with Mr. Huggard, who is at present in Dublin, and in an interview with him he gave me, without any leading questions, a satisfactory corroboration of Mr. Glover's statements, so far as they came within his knowledge. Subsequently Mr. Huggard read over Mr. Glover's report and sent me the accompanying letter.—W. F. B.

2, Hardwicke Street, Dublin.

April 9th, 1885.

DEAR SIR,—I have read Mr. Glover's report on mesmerism, dated February 9th, 1885, and handed me by you, and beg to say I consider the report, as far as my memory serves me, to be substantially correct. Regarding the incident referred to in the report, viz., the sleep of the young man G. F.,

I remember distinctly Mr. Glover, in the early part of the day, saying, in my presence and in the presence of my journeyman, "You will go to sleep to-day at half-past 2 o'clock." We all laughed at Mr. Glover's absurdity, and on my return from some outdoor business I was told that G. F. did actually go to sleep, and that all the efforts mentioned in the report, and by all the parties therein referred to, had been resorted to in order to restore consciousness, but without success, until Mr. Glover arrived.

As to the other incidents mentioned in the report, I remember G. F. giving a true description of places he had never seen, and also of the show-cards at Tralee railway station. I was present when Mr. Glover sent him off to Kingstown, and asked him, among other questions, "What vessels are in the harbour?" He replied, "There are lots of vessels there, and I see one just now coming in." Mr. Glover next asked for the name of the vessel coming in, when G. F. replied, "I can't see the name distinctly, but I think it is the 'Helena.'" Mr. Glover: "Get closer, and ascertain the name." G. F. remained a few minutes as if intensely gazing through the distance, and then replied, "I can see now, the name is not 'Helena,' but 'Hemalaya.'"

Mr. Glover: "What cargo does she bring?"

G. F.: "I can see no cargo on board, only a lot of soldiers walking up and down the deck."

Another matter which I recollect distinctly, but which does not appear in Mr. Glover's report, and that is the fact of our meeting this same young man (G. F.) in the street and in company with two of his acquaintances. After a few minutes' casual conversation, Mr. Glover said, "Gusty, you can't move another step, you are stuck to those flags." The feet had been held fast, and in his endeavour to move would have fallen but for the support of his two companions. Nothing further occurs to me just now, but I will at any future time be happy to answer you such questions as may lie within my recollection.—I am, dear sir, yours respectfully,

JOHN HUGGARD.

To Professor Barrett.

ON PHYSICAL TESTS, AND THE LINE BETWEEN THE
POSSIBLE AND IMPOSSIBLE.

I should like to offer some brief remarks on three errors, into which, as it appears to me, investigators into Spiritualistic phenomena are liable to fall.

The errors of which I speak are (1) mixing up in a confusing way moral and physical evidence; (2) forgetting that the *onus probandi* lies entirely on the Spiritualistic side; and (3) overlooking the fact that the line between the possible and impossible is for practical purposes rarely a sharp and clearly defined one.

By moral evidence I mean evidence derived from knowledge of the moral character or the intellectual capacities of the medium. To those intimately acquainted with him such evidence may be absolutely convincing, but it neither can nor ought to have much weight in such a matter with others, and though at first sight to impose physical tests seems to imply doubts offensive to the medium, it must be remembered on the other side that when there are no such tests, he is left to bear alone before the world the whole responsibility for the genuineness of the phenomena, a responsibility which ought to be shared by all the investigators, and which they cannot share except by applying such tests. And it is here that the confusion I speak of comes in. It is sometimes said that "what was done would have been almost impossible for a conjurer, and the medium was certainly too honest or too stupid to do it." A test of which only this can be said is useless, since it really throws us back entirely on the moral evidence; and, as the investigator's conviction of the honesty or stupidity of the medium, however well founded, cannot be conveyed unimpaired to other people, the world cannot be blamed for concluding that the medium cheated and that the investigators were duped. Whereas if the phenomena are due to something beyond the recognised laws of nature, the investigators should aim at driving the world to the alternative of either admitting this, or accusing them as well as the medium of fraud.

And this brings me to my second and third points, which are closely connected. In deciding on what is a test phenomenon, it must be remembered that, as I have just said, it will establish nothing, unless it is clear that it could not have been due to the operation of recognised laws of nature. If we could accurately determine the point at which possibility ends and impossibility begins, it would be a comparatively simple matter to find such tests, but because we cannot in most cases be sure of knowing accurately all the circumstances, there is generally a large margin between the two, within which we can neither prove impossibility nor possibility. And the whole of this margin, made as wide as we can, must be reckoned,

for the purposes of the investigation, as if it were on the possible side of the line. The tests, to be good, must bring the phenomena out of this marginal region and place them clearly within the line of undoubted impossibility, so far as normal means are concerned. This is true, of course, of other scientific investigations. Margins must always be allowed when there is any doubt as to all the conditions and quantities being known, and mistakes are often made from overlooking some of these. But in most scientific investigations the experimenter aims at simplifying his problem as much as possible; he can often take it in stages and reduce it at each point to a single alternative; and in this way the margin is much diminished, and can, at any rate, probably be clearly defined. In the Spiritualistic problem, however, as it is presented to us, the experimenter can very seldom secure really simple conditions. He is almost always embarrassed by a number of unknown quantities, and the possibilities are so numerous that he is peculiarly liable to overlook some of them altogether, and it is, therefore, peculiarly incumbent on him to allow the widest margin he possibly can. Some fairly simple test phenomena have been suggested. For instance, it was proposed, a good many years ago, by Mr. Hensleigh Wedgwood, I believe, that the passage of solid matter through solid matter should be proved by means of two rings of leather. They were to be cut or stamped out of a skin as rings, having, of course, no join in them; and by occult means they were to be linked into each other. The problem would then be reduced to the simple question whether or not there was any joining in either of the rings. If the rings had originally been broad ones, they might, after they were linked, have been cut into a great number of thin strips, and each strip examined with microscope and solvents, and a joining, if there had been one, must have come to light. But though attempts have been made to obtain this phenomenon, they have, I believe, been unsuccessful; and such phenomena as putting a ring on a medium's wrist have not the same simplicity. For, apart from the ring itself and the question of welding it on the arm, we are necessarily in doubt as to the circumference of the medium's hand; the extent to which it varies at different times under different treatments, and the degree to which he can, by exerting his muscles, control the apparent variations. With so many unknown quantities a large margin in the apparent difference between the circumference of the ring and of the hand must be allowed.

I will give another illustration. If a half sheet of note-paper can be slipped into a locked secretaire without using any instrument to force an opening, it should not be regarded as a sufficient proof of abnormal power should a thick sheet folded in four be found to have been inserted. The margin allowed would be far too small. After trying what the skilful use of a wedge would do in forcing up the lid

of the secretaire, we should have to allow for the possibility of more skill than ours, of devices which we had not thought of, and perhaps for the possibility that the wood might be more amenable to the bending required in some states of the atmosphere than in others. It would not, however, be of much consequence making these experiments and allowances in the particular case of a secretaire, because the test could never be a good one, owing to the almost irremediable uncertainties introduced by the lock, and the possibility of opening it by a duplicate key, or by a key accidentally left about.

But in reading accounts of physical phenomena attributed to extra-physical agency, it really sometimes appears to me that the investigators have not only omitted to allow the necessary margin *beyond* what can be proved physically possible, but have even regarded as test phenomena things which can be proved physically possible by simple experiment—things which they themselves could do if they tried. For instance, writing on the ceiling has been regarded as a test phenomenon, and the suggestion that it might be done with a pencil attached to a broomstick treated with scorn. Well, I do not know about a broomstick—I have not tried it—but I found no difficulty in attaching a pencil to a walking stick by two elastic bands, standing on a table and writing on my own ceiling, which is eleven feet high. The whole process—fastening on the pencil and writing a word or two—took about two minutes.

It may be laid down as a rule that investigators should make a practice of trying themselves to reproduce, as nearly as they can, any phenomena that appear to them worthy of notice; especially when, as is so often the case, the *soi-disant* spirits choose the tests; for very many things appear wonderful merely because they are beyond the range of our ordinary experience. And I may add, that before finally pronouncing what has been observed to be physically impossible, it would generally be desirable to take the opinion of persons well versed in mechanical contrivances and prestidigitation.

I will conclude by pointing out two classes of tests where it is especially necessary to allow a very wide margin between the clearly possible and the clearly impossible. They are (1) tests such as I have just spoken of, selected, not by the investigators, but by the *soi-disant* spirits, and not determined on beforehand; and (2) tests selected by the investigators, but only once accomplished amid repeated failures. And the reason is the same in both cases, namely, that some entirely accidental, and therefore unsuspected circumstance, may have made the particular phenomenon possible, by normal means, on the particular occasion.

E. M. S.

CASES RECEIVED BY THE LITERARY COMMITTEE.

(Continued.)

L.—809—An Pn

TELEPATHIC TRANSMISSION OF THE SENSATION OF SMELL.

[The following incident is in itself too trivial to be regarded as affording important evidence for telepathy. But as we have other, and more striking instances of thought-transference between Mr. and Mrs. Newnham, (see L.—1011, and Mr. Myers' paper on Automatic Writing in *Proceedings VIII.*) it seems probable that this case also was telepathic.]

From the Rev. P. H. Newnham.

January 26th, 1885.

In March, 1861, I was living at Houghton, Hants. My wife was at the time confined to the house, by delicacy of the lungs. One day, walking through a lane, I found the first wild violets of the spring, and took them home to her.

Early in April I was attacked with a dangerous illness; and in June left the place. I never told my wife exactly where I found the violets, nor, for the reasons explained, did I ever walk with her past the place where they grew, for many years.

In November, 1873, we were staying with friends at Houghton; and myself and wife took a walk up the lane in question. As we passed by the place the recollection of those early violets of 12½ years ago flashed upon my mind. At the usual interval of some 20 or 30 seconds my wife remarked, "It's very curious, but if it were not impossible, I should declare that I could smell violets in the hedge."

I had not spoken, or made any gesture or movement of any kind, to indicate what I was thinking of. Neither had my memory called up the perfume. All that I thought of was the exact locality on the hedge bank; my memory being exceedingly minute for locality.

The following is Mrs. Newnham's account:—

Maker Vicarage, Devonport,

May 28th, 1885.

I perfectly remember our walking one day in November, 1873, at Houghton, and suddenly finding so strong a scent of violets in the air that I remarked to my husband, "If it were not so utterly impossible I should declare I smelt violets!" Mr. Newnham then reminded me that he had found violets in that spot 12 years before, and said he had just been thinking of it. I had quite forgotten the circumstance till thus reminded.

L.—811—A^d P^s —(Borderland)

Extract of a letter received by me from my brother, Henry C. Field (Surveyor and Civil Engineer), resident at Tutahihika, Wanganni, New Zealand, in reply to letters we had written to him telling about our mother's death.

"March 7th, 1874.

"I was deeply interested in the account of our mother's last illness, and

was particularly struck by the circumstance of my name being called, because I heard it. I am not accustomed to dream, and am sure I speak far within the mark when I say that I have not dreamed a dozen times since my marriage, 23 years since. Dreams, too, are supposed to arise from something affecting one's mind, and producing some temporary strong impression, and in this case there was nothing which could affect me in *that* direction, but some quite the reverse.

“Our first horticultural show of the season took place on November 27th. I won several prizes; and after the show closed at 10 p.m., I had to take home some of my smaller exhibits, and arrange for getting the others home next morning. It was thus near midnight when I reached home, and the only things talked about by — and myself afterwards were the show and matters of local interest. If anything, therefore, were likely to be on my mind when I fell asleep, it would probably be one or other of the above matters. I do not know how long I slept, but my first sleep was over and I was lying in a sort of half-awake, half-asleep state, when I distinctly heard our mother's voice say faintly, ‘Harry, Harry!’ and when daylight came and I thought the matter over, I wondered what could have possessed me to fancy such a thing. Our Uncle C. and his family called me Harry, and Uncle B. sometimes did so, and the D.'s also called me Harry, but with these exceptions I was called Henry by all our relations. It is possible our mother may have called me ‘Harry’ during my very early childhood, but so long as I can remember she always called our father ‘Papa’ and me ‘Henry.’ It seemed to me, therefore, so utterly absurd that I should fancy her calling me by a name that I never recollected to have heard her use, that I mentally laughed at the idea and wondered how such a thing should have entered my head. Still the circumstance struck me as so strange that I underlined the date on the margin of my working diary in order that if anything should occur to corroborate it, I might be certain as to the time. Directly, therefore, after I reached home with S.'s and your letters, I turned to the diary and found the underlined date was November 28th. It was evidently during the afternoon of November 27th that our mother uttered my name (this would have been so, A. F.); and allowing for the difference of longitude, the time would be early morning of the 28th with us, so that I don't think there can be any question that the call actually reached my ear. I am only sorry that I was not sufficiently awake to note the *exact* time, but should fancy it to have been between 2 and 3 o'clock in the morning, which would represent a few minutes later on the previous afternoon with you. The whole circumstance, however, only adds another to the numberless ones which prove that our minds or souls possess powers of which we have, as yet, a most imperfect knowledge, and means of communication with each other which are beyond our finite comprehension. They are, in fact, the strongest evidence, in my opinion, which we have of the existence of the soul; and I believe it is this feeling which leads the class of people who arrogate to themselves the title of ‘free-thinkers,’ to try to explain them away or cast doubt upon them, since it is perfectly certain that they cannot be accounted for by the action of any materialistic portion of our being.”

I certify that the above is a correct extract from my brother's letter, written to me from Wanganni on the above date. I may add that a few

weeks before we received this letter from 'him, my sister also had a letter from my brother, in which he entered at some length into her future movements, and offered her a home, if she should like to accept it, on one of his acquired sections in Wanganni or Turahina. My brother *alludes to his having so written in a subsequent portion of the letter from which I have quoted*, and says that he believes he was led to do this partly in consequence of the idea which the circumstance he had described had left on his mind, viz., the probable death of our mother.

AUGUSTUS FIELD,

Vicar of Pool Quay, Welsh Pool, Montgomeryshire.

November 1st, 1884.

In a subsequent communication, Mr. Field says :—

The following extract from my diary is conclusive as to the correct date of my mother's death.

“November, 1873.

“Thursday, 27th, arrived in London at 5.30 a.m., by train to 70, Bassington Road. Found mother conscious, &c. ; read, &c., with her at frequent intervals through the day. K. and A. (my brother and sister) arrived. Gradually weaker, and at last 5.45 p.m. she passed away.”

You will understand my object in giving you these full particulars. I myself heard (as I thought) my mother mention my brother's name, and spoke of it to my sister and my aunt. I think they told me that she had mentioned his name several times during her last brief illness. She was seized with paralysis on Wednesday, 26th, and her speech became more and more affected. It was this that made me feel uncertain whether my brother's name was really mentioned in my hearing by my mother or not. In consequence of what my aunt and sister said I could have no longer any doubt.

L.—810—Ad Pn —

[The following narrative, which is an interesting parallel to L.—1588 printed in the last number of the *Journal*, comes to us from three sources (1) The *Penn Yan Express* (Penn Yan is a town in the State of New York). (2) Statement of Mr. Curtis, whose wife was present on the occasion. (3) First hand statement (copied by Mr. Curtis) of Mrs. O., the mother of the percipient, who was present on the occasion.]

DOCUMENT I.

From the *Penn Yan Express*, January 9th, 1867.

DROWNING OF “RY” AND “DAVIE” ADAMS.

It needs not that we should make the announcement of what so agitated our whole community with grief and horror on Wednesday, and seemed to fill all hearts and every household with sorrow and mourning. It was, and has been, the theme of every circle, and everywhere there has been the same deep, heartfelt expressions of pity and sympathy. Since the death of President Lincoln there has been no occurrence which has so agitated and moved our village and the surrounding country.

To our own readers it may be necessary briefly to recapitulate the circum-

stances. On Wednesday afternoon, the 2nd day of January inst., Darius, aged 11 years, and David, aged 9 years, sons of Mr. D. W. Adams, together with a young companion, Charles Tuell, aged about 12 years, went on the ice of our lake for the purpose of skating. Merrily they passed along, exchanging greetings with their young friends till they had reached the frozen waters of the lake, and there, allured as is supposed by the excitement of their sport, they passed from the solid ice nearest the village at the foot of the lake, to where the treacherous waters were thinly skimmed over by ice, and where the springs had left large air-holes. Into one of these the older brother, "Ry," as he was called, fell, and was rescued by the presence of mind and intrepidity of his younger brother, little "Davie," who stretched himself on the ice so that Ry could take hold of his feet, and then Charley took hold of his hands and pulled Ry out. Chilled with the water with which his boots were filled and clothes saturated, Ry, with his companions, started for the eastern shore towards an ice-hut to warm and dry himself. A caution was spoken by Charley, and scarce had he spoken it when the ice again gave way and precipitated Ry again in the water. Terrified and surprised at this new calamity, the courage of Ry, and the loving fidelity of Davie did not forsake them. Intrepidly did the brave and generous little Davie endeavour to save his beloved brother, but as he approached him the treacherous ice gave way, and he soon sank, while Charley, powerless to save his young companions, stood by in agonised terror. Bravely did Ry meet the death which awaited him—gallantly struggling to preserve himself from sinking, till his frozen hands fell powerless by his side, and he went down even when help was within a few rods distant. Mr. S. C. Purdy had witnessed the scene from the shore, had heard the agonised shrieks for help of Charley, and had almost reached the spot when Ry sank to rise no more.

There is an incident connected with this terrible calamity which is as mysterious as it is touching. A little cousin of Davie, residing in Cayuga county, aged 4 years, and who was tenderly attached to him, on Wednesday last, at about 4 o'clock, was playing with her doll, when she suddenly said—"Auntie, Davie is drowned." Astonished and terrified, as no allusion had been made to the little boy, the aunt inquired what she meant; and the same childish and simple answer was returned—"Auntie, Davie is drowned!" At eight o'clock a telegram was received announcing the sad event, and the ever singular words of little "Gussy" were remembered. We offer no explanation of this, but simply record the fact, leaving it for the revelations of the Great Day, when those separated ones shall be united, and all shall be told to solve the mystery and to acquaint us whether these little ones, in their guileless innocence, do indeed hear the whispering of the angels.

DOCUMENT II.

9, East 54th Street, New York.

November 20th, 1884.

It has often occurred to me that some members of your Society might be interested in an incident which has seemed to me to be one of the most remarkable manifestations of second sight that has ever come to my knowledge. Your correspondence may have brought you stories yet more wonderful; and it is possible I attach too much importance to this affair,

because it relates to persons so closely connected with me and my family. Of the absolute truth of the narrative you may be assured ; nothing resting on human testimony can be more certain to my mind.

The incident I have to relate occurred 18 years ago, the present month. My wife at the time was making a visit at the house of her sister, about 300 miles from this city, in the central part of the State of New York. Thirty miles distant a brother resided with his family, among them a son, David, about 12 years of age.

One afternoon, my wife was sitting with her sister, while a child of the latter, a girl 3 years of age, was amusing itself with toys in another part of the room. Suddenly the child ceased its play and ran to my wife, exclaiming, "Auntie, Davie's drowned." Not being attended to at once, the child repeated the words "Davie's drowned." The aunt, thinking she had not heard correctly, asked the mother what the child said, when the words were again repeated. Nothing, however, was thought of the matter at the time, the mother simply saying that the little one was probably only repeating what it had heard from some one.

A few hours later a telegram was received, announcing that at just about the time these words were spoken, David, the child's cousin, with a brother a year or two older, were drowned while skating 40 miles away.

In this case there was no premonition, no presentiment, no revival of a slumbering thought. The subject of the clairvoyance was of a tender age, being old enough to talk. It can hardly have known what death was, and still less dreaming, for it is not known that the word had ever been used in the child's presence.

The incident attracted considerable attention at the time, and a brief account of it found its way into a local journal. Otherwise, it has never been made public. You are at liberty to make such use of it as you may see fit.—I am, dear sir, faithfully yours,

CHARLES B. CURTIS.

DOCUMENT III.

I here forward a statement of the incident narrated to you in my letter of November, and send you in this sheet a copy of the same. The original, signed by Mrs. O., I have in my possession. I also enclose a slip reprinted from a local newspaper. The slip was reprinted about the date of the occurrence, within a few days.

The mother writes me that Augusta, now a young lady about 20 years of age, shrinks from having her name made public, but if necessary she will withdraw her objection. You will appreciate her feelings, and I need say no more.

The mother says she could tell me of another of her daughter's presentiments, one relating to a bird. I have written for the particulars, but have as yet no reply. When I learn to what this last presentiment relates I will, if I think it important enough, communicate it to you.

Should you think this of sufficient consequence to publish, I will be obliged if you will send me a copy, as well as one for the lady herself.—I am, dear sir, faithfully yours,

CHARLES B. CURTIS.

New York.

February 6th, 1885.

STATEMENT.

On the afternoon of January 2nd, 1867, my little daughter, Augusta, aged 3 years, was playing with her dolly, sitting near her aunt, who was spending the day at my house in Genoa, New York. Her little cousins, Darius and David Adams, aged 11 and 9 years, to the younger of whom she was tenderly attached, were living in Penn Yann, New York, 25 miles away. The cousins had not met since the preceding summer or early autumn.

While busy with her play, the child suddenly spoke and said, "Auntie, Davie is drowned!" Her father, who was present, and I heard her distinctly. I answered, "Gussie, what did you say?" She repeated the words, "Davie is drowned!" Her aunt, who was not familiar with the childish accent, said, "Gussie, I do not understand you"; when the child repeated for the third time, "Auntie, Davie is drowned!" I chanced to look at the clock, and saw it was just 4.

I immediately turned the conversation, as I did not wish such a painful thought fastened on the child's mind.

I cannot recall that any allusion had been made to the boys that day, neither was I aware that my daughter even knew the meaning of the word *drowned*. She simply uttered the words without apparent knowledge of their import.

That evening a telegram came from my brother saying, "My little boys, Darius and Davie, were drowned at 4 o'clock to-day while skating on Kenka Lake."

E. M. O.

Kings Ferry, New York.

L.—812—Ad Ps

Statement by the Rev. W. J. Ball, M.A., Cambridge.

During my college days I had a very dear and intimate chum, R. F. Dombain. We used to walk together, read together, pray together, and would have thought it wrong to keep any secret from each other. We hoped to go together into the foreign mission field, but my friend was ready to go before I was, and it was while he was in London making arrangements about going abroad that he was seized with a very bad fever, and his life for some time despaired of. At last he recovered and returned to Dublin, where I saw him several times. He was not quite restored to health, but I hoped he would soon be so. This was the state of things when I went down to the County Limerick, in the spring of 1853. I received a few letters from my friend which told me of gradually improving health. I was busily occupied about my mission work at the village of Doon, and felt perfectly at ease about my dear friend's recovery. A few days had elapsed without any tidings reaching me, when on the morning of the 14th of April, I had the most vivid dream I remember ever to have seen. I seemed to be walking with young Dombain, amidst some beautiful scenery, when suddenly I was brought to a waking condition by a sort of light appearing before me. I started up in my bed, and saw before me, in his ordinary dress and appearance, my friend, who seemed to be passing from earth towards the light above. He seemed to give me one loving smile, and I felt that his look contained an expression of

affectionate separation and farewell. Then I leaped out of bed, and cried with a loud voice, "Robert, Robert," and the vision was gone.

In the house there was sleeping a young servant boy, whose name was also Robert. He came running into my room, saying that my loud cry had awakened him from sound sleep, and that he thought I was ill. The whole scene was so impressed upon my mind that I felt the death of my friend just as really as if I had been by his bedside, and seen him pass away. I had looked at my watch and found the time 3 minutes past 5. I knew that at that moment my friend's spirit had passed from his body. I could think of nothing else. A class of Scripture readers came to me at 10 o'clock that morning. I told them I could not speak to them of the appointed subject, but must tell them what had occurred, and for a long time I lectured them entirely on the subject of the future state, and the separation of the soul from the body. During the whole of the day the same sad gloom weighed down my mind, which I should have felt had I been with my friend at his deathbed. I wrote to my sister asking for particulars, and I wished to know the exact time the death had taken place. Never once did the slightest doubt cross my mind that my friend had died.

The following morning I received a letter from my sister stating that for a few days Mr. Dombrain had not been so well, and that at 3 minutes past 5 in the morning he had quietly passed away from this world. Since then I have very often mentioned the circumstance to friends, and the deep impression made by the event can never pass from my mind. I lately wrote to my sister asking her to tell me what she remembered about the dream. Her reply is dated 17th July, 1884; she says: "I have not a distinct remembrance of the dream. I have heard you allude to it from time to time, and feel *quite confident* of its reality."—S. P. BALL, 12, Upper Leeson-street, Dublin.

[This passage from Miss Ball's original letter is in my possession. Mr. Ball has had no other similarly impressive dreams.—F. W. H. MYERS.]

L.—813—A^d P^s—(Borderland).

[The following case was communicated to me verbally by M. — who writes the narrative in the third person. He occupies a high public position and does not wish to give his name or to procure other attestations. French is not his native language.—F. W. H. MYERS.]

Londres, le 28 Octobre, 1884.

M. —, actuellement âgé de soixante-cinq ans, occupant une haute position en Roumanie, a vécu ses premières quinze années auprès de ses parents, passant au moins six mois chaque année à la campagne, dans un pays de forêts seculaires et de montagnes legendaires. Il fut envoyé très jeune en France, pour ses études universitaires, et à l'âge de vingt-deux ans il s'en retournait dans son pays.

Son père, qui occupait une haute position dans la magistrature, voulut lui faire embrasser la carrière administrative, lorsqu' à l'université de Tassy s'ouvrit un concours pour une chaire de professeur. M. — se presenta et obtint cette place, pour laquelle il se sentait plus de goût que pour la

carrière administrative, malgré que cela l'obligeait de s'éloigner de quatre-cent kilomètres de sa famille.

Pendant les cinq années qu'il a occupé la chaire de professeur à Tassy, il allait, régulièrement, deux fois par an, passer avec ses parents quinze jours aux fêtes de Pâque, et trois mois aux vacances d'automne, du 15 Juillet au 15 Octobre.

Au printemps de l'année 1844, après avoir passé, comme d'habitude, quinze jours dans sa famille, il s'en retourna à son poste, après avoir quitté son père, alors âgé de cinquante-cinq ans, tout-à-fait remit d'un refroidissement dont il avait souffert pendant l'hiver.

Arrivé au mois de Juillet, aussitôt la clôture des cours, il partit pour Bucarest. Il arrivait à la maison à six heures du matin et alla droit à la chambre de son père, qu'il trouva faisant sa toilette du matin. Il le trouva tellement changé qu'il eut de la peine à le reconnaître—maigri et vieilli. Peu de jours après le vieillard fut pris d'un violent frisson qui le mit au lit, et le médecin déclara le cas grave, disant qu'on pouvait lui porter quelque soulagement mais pas le guérir, car les poumons étaient déjà attaqués.

Dès ce moment M. — s'établit au chevet du malade, alternant la surveillance avec sa mère et une religieuse garde malade.

La nuit du 26 au 27 Novembre, 1844, il avait veillé auprès du malade jusqu' à 4 heures du matin ; il n'avait pas dormi depuis deux jours, et il était exténué de fatigue et d'anxiété. Se sentant accablé de sommeil, il alla dans la chambre d'à coté, reveilla la religieuse, la pria de le remplacer auprès du malade, afin qu'il puisse aller prendre un peu de repos, et il alla dans sa chambre, qui était à très grande distance, tout-à-fait à l'autre extrémité de la maison. Là, il se jeta tout habillé sur son lit, un livre à la main, et après quelques pages de lecture le livre lui tomba de la main et il s'endormit profondément. Pendant le plus fort de son sommeil il se sentit comme très fortement secoué et appelé par son nom. Il se réveilla en sursaut, tout effrayé, sauta de son lit, se dirigeant vers la porte, ayant devant lui comme une ombre, qui disparu dès qu'il fut dans l'entrée. Il traversa le grand salon, tout l'appartement attenant. Arrivé à la chambre de son père, il trouva la garde malade debout sur le seuil de la porte, lui barrant le passage. Son père venait d'expirer au moment même.

L'impression de ce reveil est resté tellement vive dans l'esprit de M. — qu'il n'en a jamais parlé sans ajouter, "Ce n'était certainement pas la réalité, mais pour sûr c'était plus qu'un rêve."

Quatre ans plus tard, en l'année 1849, M. — habitait Constantinople ; il était proscrit et l'entrée de son pays lui était interdite. Sa mère, qui était à Bucarest, s'était décidée d'aller s'établir auprès de lui ; elle n'attendait plus que l'ouverture de la navigation du Danube, qui a lieu généralement vers le mois de Mars. Elle avait déjà annoncé à son fils le nom du bateau de la Compagnie du Loyd Autrichien sur lequel elle devait s'embarquer à Galatz, et le 8 Avril elle devait arriver à Constantinople. Ces bateaux arrivaient toujours dans la Corne-d'or les mardis, vers les six heures du matin.

Le 7 Avril M. — passa la soirée avec deux de ses amis et parents, et l'on décida que le lendemain les deux amis viendraient le chercher pour aller tous les trois recevoir la dame à bord. Les deux amis arrivèrent le matin à

l'heure convenue chez M. — Grand fut leur étonnement lorsque celui-ci leur dit qu'il était inutile d'aller au bateau parceque sa mère venait de mourir. Ses amis crurent d'abord qu'il avait reçu des nouvelles, mais ayant réfléchi qu'il n'y avait pas pu avoir eu des lettres depuis une semaine, car il n'y avait eu depuis aucun arrivage—à cette époque le télégraphe était chose complètement inconnue dans ces parages—ils furent inquiets sur l'état de l'esprit de leur ami, qui persistait à leur dire avec la plus grande assurance que sa mère était morte dans la nuit même. M. — venait d'avoir, après s'être endormi, le même réveil, précisément avec les mêmes circonstances, que dans la nuit du 26 au 27 Novembre, 1844, lors de la mort de son père.

Le bateau suivant, arrivé le 15 Avril, apportait des lettres annonçant que la mère de M. — avait succombé dans la nuit du 7 au 8 Avril à la suite d'un accès de fièvre bilieuse, après une courte maladie de deux jours.

L.—814—A^d Ps

On the morning of the 18th July, 1874, at 2 o'clock I woke up with a loud sigh from the following dream or vision. It seemed like a succession of dissolving views. First I saw in a glimmer of light, a railway train and the puff of its engine, as it were, in the corner of the room; I thought "What's going on up there?" "Travelling?" "I wonder if any of us are travelling, and I dreaming of it." Then a voice of some one, unseen, seemed to me to answer "No! something quite different." I felt unwilling to see it. Then I saw, behind my head, my twin-brother William, the upper half of him, lying as it were half up, leaning back; eyes and mouth half open. His chest moved for a moment convulsively; he raised his right arm; then bent forward; muttering "I suppose I should move out of this." I felt somehow glad that he moved. Then I saw him lying flat on the ground at my side, the chimney of an engine behind him. I called out "Oh that will strike him." He seemed then leaning up on his elbow, startled, and saying "Is it the train, the train?" His right shoulder then shaking, and reverberating as if struck rapidly from behind. He fell back; his eyes rolled, an arm was thrown up. Then something like panelling of wood passed by, and the whole went off with a swish, leaving what seemed a faint gleam of moonlight in the distance. Next, there appeared before me in very bright light a compartment of a railway carriage, and in the window of this a young clergyman I had only seen once, the minister of the district where my brother had been residing. A porter went up to him and seemed to ask, "Have you seen anything of . . . ?" Mr. J. seemed to answer "No!" And the porter ran off. After all this I saw the full figure of my brother at my side, standing. He put his hand over his face and began slowly to move away. I seemed to call out "Is he going?" The voice that seemed to speak always from over my head answered "Yes"; and then seemed to moved along over my brother's head. I saw then a pale face as of one figure and the back of another ushering him, as it were, along.

I then woke, as I have said, with a loud sigh; and my husband, waking up with the start, asked me what was the matter. I felt very unwilling at the time to repeat what I had seen, and only saying I had been dreaming

about a railway and asking him "what was that light?" though there was none in the room. I fell asleep at once, tired out.

At this time I had no anxiety about my brother; but a few days after this dream my husband received a letter from that same clergyman, and telling of my brother being killed by a railway train on the night of the 18th July, and that the fatal accident must have occurred about half-past 9 or 10 o'clock. This clergyman was in the train that killed my brother!

It would seem that my brother had started in the cool of the evening from the village where he had been residing, with the intention of walking to a town about 15 miles off; that he had chosen, possibly as the nearest road, the railway line; that he had felt tired and heated, taken off his boots, lain down on the sloping bank, very likely dozed off; and, startled and confused by the rapid rush of the approaching train, tried, by a convulsive effort, to get up, and was struck while rising by some projecting part of the train. It was on the head and the right shoulder that it struck him. I may add that I retired that evening in a strongly nervous state, and while undressing had the sensation as if something or some presence was in the room! Perhaps I should add that the scene of the fatal accident to my brother was some 400 miles distant from my own home at the time.

The following is from Professor Sidgwick:—

I had a personal interview with the writer of the above narrative, Mrs. S., and her husband, in April, 1884, and learnt that it was exactly taken from the account in a diary written the day, or the day after, the news came. Before this she had just mentioned the dream to her husband, but had not described it. She desired not to think of it. She is, however, quite sure that it did not grow more definite in recollection afterwards.

Mrs. S. cannot regard it exactly as a dream, though she woke up from it. She never had a series of scenes in a dream at any other time. They were introduced by a voice in a whisper, not recognised as her brother's.

He had sat on the bank as he appeared in the dream. The engine she saw behind him had a chimney of peculiar shape, such as she had not at that time seen; and Mr. S. informed her when he came back that engines of this kind were used in the place where her brother was—Victoria. (Mr. and Mrs. S. were in Tasmania at the time.) She had no reason to think that any conversation between the porter and the clergyman actually occurred. The persons who seemed to lead her brother away were not recognised by her, and she only saw the face of one of them.

The strongly nervous state that preceded the dream was quite unique in Mrs. S.'s experience. But as it appeared that, according to her recollection, it commenced about 8.30, with the occurrence of a small domestic annoyance, and therefore, at least an hour before the accident took place, it must be regarded as of no importance evidentially. Mr. S. recalls Mrs. S.'s nervousness at supper about 9.30. The feeling of a presence in the room was also quite unique. Mrs. S. never had anything like a hallucination.

Mr. S. confirms his wife's having said to him at the time of the dream, "What is that light?"

They have special reasons of a private nature (which were mentioned to me) for thinking that her brother's last thoughts were likely to be of her.

Mrs. S. had never been aware of any community of sensation with him. She has had dreams of other relatives, which there is reason to think coincided with their death or illness.

The above is written out from notes made by me at the time of the conversation.—HENRY SIDGWICK.

L.—1038—A^d Pn

From Miss Kate R.

London, *October, 1884.*

I was on a visit at Colnbrook, in Buckinghamshire, in 1878, and one night when I went to bed, and while yet fully awake, I felt an influence as if someone was in the room. I sat up to see what it was, and saw my grandmother, in the plaid cloak she usually wore, leaning upon my mother's arm. I looked round the room to see whether the vision could have arisen from any reflection from the mirrors in the room, and while doing so I saw the figures walk slowly round the room and disappear. I afterwards ascertained that my grandmother died in London about the time I had seen the apparition in Buckinghamshire.

KATE R.

[Miss R. is an invalid and I could not see her when I called. Her mother, Mrs. R., explained to me at a personal interview that she was herself nursing her mother in London at the time of the death. Her mother had been an invalid for years, but there was no special reason to expect her death at this time; and Miss R. being absent from home, did not even know that her grandmother was worse in health than usual.

Miss R. writes that she has had no other hallucination. She adds that the phantasm was seen "soon after getting to bed, about 10 p.m.;" and that "on my return home, I heard that my grandmother had passed away just about the time of my vision."—FRANK PODMORE.]

Appended is a letter from Mrs. R.

October 30th, 1884.

On receipt of your letter relative to the hour of my mother's death, I made inquiries of those who remembered the time, and I find she died nearer to 12 o'clock p.m. The reason my daughter mentioned 10 as the time of the vision only depended upon the usage of the family she was visiting, who generally retired at 10. Her memory could not serve her to fix the time exactly; besides, in cases of visitors being in the house, the family remained up later. The exact time of the appearance cannot be noted now, only that on reflection my daughter thinks it would be later than 10. Besides, she would, perhaps, have remained up a long time in her room, conversing with the lady of the house, before going to bed, as was often the habit. It was between 7 and 8 years ago that this experience occurred, and my daughter cannot fix exact times and hours; but, at the time, she thinks her vision corresponded with the time of the death. My daughter is very sorry that a more definite account cannot be given of the circumstances. The facts can be depended upon, but the hours and times have entirely slipped our memories.

My daughter suggests that she was so greatly attached to her grandmother that, in so continually thinking of her, the vision might have come through the influence of strong imagination ; but it impressed itself upon her mind at the time as a real presence, and she told me about it on her return to town. She did not expect her grandmother's death just then, as she had been ailing for years, and the death occurred rather suddenly.

JANE M. R.

[The following is a letter from Miss R.'s friend, Mrs. F. She is not explicit as to the vision having been mentioned *before* the news of the death arrived ; but we presume she means to imply that it was, as the question was definitely asked].

April 8th, 1885.

Dear Sir,—Mrs. R. has sent your note to me, asking me to reply to it ; but it is really little I can tell you in reference to the matter, beyond that Miss R. felt convinced that her grandmother was dead before the news reached us, from a dream or vision (whichever you like to call it) that she had had. I cannot give you her words as she told it to me. The fact that Miss R. had a vivid dream in reference to the death of her grandmother, did not strike me as anything but natural. She was always deeply attached to her, and doubtless had gone to bed with an anxious mind, knowing that her grandmother was ill.

I am sorry I cannot help you further in the matter, it being *quite out* of my *power* to do so.—I am, faithfully yours,

C. B. F.

L.—1041—A^o Pⁿ

[We print the following narrative, which is sent to us by the percipient, a clergyman, known to a friend of Mr. Podmore's, as an interesting parallel to an experience of Count Gouémys', given in the *Journal* for March last. We are not allowed to print any names.]

April 14th, 1885.

In March, 187—, I went to the curacy of A., and had been, as well as I remember, about a month there, when the following happened. I am a native of a town in the North of England, and in my childhood had a friend of my own age whom I will call C. Our friendship lasted till manhood, though our circumstances and walks of life were very different, and I had always a great deal of influence over him, insomuch that he would allow himself to be restrained by me when he would not by others. He became, towards his 20th year or so, rather addicted to drink, but I always had the same friendship for him, and would have done anything to serve or help him. In 187— his family were living at X, [near Z.], and as all my other old friends had long left the neighbourhood of Z, my native town, I always used to go to them whenever I visited that part, as I was and am still on sufficiently friendly terms with them to go at any time without notice. On the day in question I had been visiting some of the parishioners, and having made an end of this, came to a cross-road of two of the lanes near the church, and not only was I *not* thinking of my friend, whom I had not heard of for

some years, but I distinctly remember what I *was* thinking of, which was whether to go home to my lodgings for my tea, turning to the left, or whether to trespass on the hospitality of a lady who lived to the right of the crossing. When thus standing in doubt, a kind of shudder passed through me, accompanied by a most extraordinary feeling, which I can only compare to that of a jug of cold water poured on the nape of the neck and running down the spine; and as this passed off, though I cannot say I *heard* a voice I was distinctly conscious of the words, "Go to Z by this evening's train" being said in my ear. There was no one at the time within 100 yards of me. I was not very flush of money just then, and could not well afford the expense, besides not wishing to absent myself from duty so soon after taking it up. But it seemed so distinct that I almost made up my mind to obey it, but on announcing the fact to my landlady, to whom, of course, I could not tell my true reason, she remonstrated so earnestly that, coupling this with the affairs of my duty, &c., I did conclude to disregard it. I could not, however, settle to anything, read, write, or sit in comfort, till the time was elapsed when I could have caught the train, when the uneasy, restless feeling gradually went off, and in a few hours I was ready to laugh at myself. Three or four days after I received the sad news that my friend had, on that day, gone down home from London, had been taken ill, and two days afterwards had, in a fit of temporary insanity, put an end to his life. I have no doubt in my own mind that had I obeyed the intimation I might have saved his life, for I must have gone to their house, no other in the neighbourhood being available, and had I found him in the condition in which he was you may be very sure he would never have got out of arm's length of me until all danger was over. I have ever since reproached myself with it, and have made up my mind that should I ever have such another experience I will do what is directed, seem it never so absurd or difficult.

[In reply to inquiries the narrator adds:—]

I was in health just as usual, no better and no worse. I had good health all the time I was at A, and in particular I never have suffered from indigestion since I was a child. I have not had a similar experience at any other time.

I have never at any other time had such a physical sensation, or such a sensation of a voice; and nothing has ever happened to me which would lead *at all satisfactorily* to the conclusion that any abnormal phenomena were present. I have had presentiments, as I suppose most men have.

L.—1044—A^d Pⁿ

Extract from an article in *Church Bells*, for March 20th, 1885, by the Rev. J. Foxley, Vicar of Market Weighton, Yorkshire.

There is now living in the parish where we write—she was at church last Sunday—a widow now in her 78th year, but in full possession of all her faculties, who has more than once told us, with all the fulness of detail, and subject to all the cross-questioning which we could devise, how she was at service some miles from home during her father's last illness, and that one

Thursday she felt unable to go on with her work, and after a while, about 1 o'clock, saw a vision of her father; that it turned out afterwards that her father died at that very time, and that just before his death he had been speaking of her; that a letter sent to inform her of his being worse failed to reach her: and that though she knew he was ill she was not aware that he was in immediate danger; but that she was so impressed with her vision that she set off home the Saturday following, and * learnt on the way that her father was dead, and that his funeral was to take place that very day, so that she arrived only just in time. Indeed, we must confess that the evidence for "apparitions" at the time of departure is so strong that we cannot but accept it as more probably true than false, leaving, however, the philosophical explanation of what an "apparition" may really be to the future. We have verified one subordinate part of the above narrative; for by reference to the parish register we find that the burial took place on the 31st of May, 1823; and as the Sunday letter for that year was E, which is the letter for the 1st of June, the burial turns out to have been, as stated, on a Saturday. Our informant was then, as shown by the register of her baptism, 25 years old.

[In sending the above Mr. Foxley writes on October 24th, 1884:—]

The enclosed cutting from *Church Bells* has the advantage of having been read over to Mrs. Pollard, and accepted by her as a faithful statement of what occurred to her. She was buried here, February 14th, 1884. She could read well. The "1 o'clock" mentioned was in the *day-time*. I recollect her mentioning *dinner-time*. The place was some out-building, I *think* a summer-house, but of that I am not certain. . . . She always told the story under the impression that she was wide awake.

[In another letter Mr. Foxley adds:—]

I cannot recollect whether she said she mentioned the apparition to anyone *before* the news of the death arrived. But she told me that the apparition was one cause, if not *the* cause, of her asking leave to go home to see her father.

I cannot say in whose service she was.

All I can add is, that I cross-questioned Mrs. Pollard repeatedly, in every way I could think of, and that I could not shake her story. But then she may have told it so many times that it had become truth to her, like George the Fourth's presence at the battle of Waterloo.

L.—1045—A^d P^a

From Miss C—, known to Mr. F. Podmore (written in the autumn of 1884).

When I was about 10 or 12 years old I was sitting one evening, towards dusk, at the piano practising, when I saw an old lady, the grandmother of one of my schoolfellows, enter the room. I was in the habit of seeing her

* At a wayside inn, now a cottage, at Arras, on the Beverley-road, about three miles from Market Weighton, but in the parish.—J. F.

frequently and recognised her perfectly. She was very old, and to the best of my belief had never entered our house at all, so that I was greatly surprised to see her. I heard the next day she had died on the evening I saw her.

I never had any other hallucination.

MARY C.

November 6th, 1884.

In conversation Miss C. explained that she did not actually see the figure enter the room. She looked up suddenly and found it standing by her side. The figure was in ordinary indoor dress, with, as she particularly noticed, a large white cap, of muslin and lace, such as the old lady usually wore. The figure vanished suddenly as she looked at it. The room, though dusk, was not dark, and she was able distinctly to recognise the features.

Miss C. cannot recollect whether she told anyone of what she had seen. She probably told the friend from whom she heard next day that the old lady, her friend's grandmother, was dead. The time of the death she does not remember.

Miss C. knew the old lady well ; she was in the habit of running in to see her nearly every day. But at this distance of time she cannot recollect whether the old lady's death was expected.

Miss C. has lost sight of her friend, and can get no further particulars.

F. P.

[The incident probably occurred some 25 years ago.—F. P.]

L.—1046—Ad Pn

From Mrs. B., known to Mr. Podmore and other members of the Committee.

October 30th, 1884.

When I was about 16 years old [probably about 20 years ago.—F.P.] my father came down to breakfast one morning, and, after saying he had been awake a long time, he said, "and about 5 or 6" (I forget the exact time) "I saw old Mr. — ; he came and stood by the bed a minute or two, and then went." In the course of the day we heard of the death of this old gentleman, of whose illness we had previously known, but whose death we had not anticipated, as it was not thought his complaint was one likely to cause death. On inquiry, we learnt that he had died at the hour that my father had said he had had a visit from him.

My father was a merry, strong-minded man, with a scientific turn of mind and a great scorn of superstition. He is, alas ! dead now some years, and I don't think we any of us thought more of the circumstance than that it was *odd*, but I remembered it.

[In answer to a request that she would allow her name to be printed, Mrs. B. says :—]

I quite see all the reasons you give, but I have really *good* reasons for the request I make, though you may truly say that I will tell the story and give my name to any one who cares privately to ask it.

MR. MOHINI'S EVIDENCE.

We have received the following remarks from Mr. Mohini M. Chatterji, in reference to the report of his speech at the last General Meeting, which appears at p. 422 :—

“On looking over the enclosed proof, I notice an important omission in it. Besides what is given there I said in effect: The facts mentioned by Mr. Hodgson were beyond my personal knowledge; as to the interpretation of the facts I did not accept Mr. Hodgson's opinion. But I declined going into the subject, as the Council of the Society for Psychological Research had practically prejudged the case by declaring adherence to Mr. Hodgson's conclusions, without hearing the other side. No opportunity had been given to all those who were affected by the Report to examine it before it was made public. Whatever might now be said would not have an unprejudiced hearing.”

We gladly give Mr. Mohini the opportunity of explaining his position more fully than is done in our Report of his speech. But we feel bound to point out that what he says involves a complete misapprehension of the facts of the case.

The *Council* of the Society for Psychological Research has expressed no opinion whatever. The *Committee* appointed (under the old constitution of the Society) to investigate the phenomena has as yet made no Report, and has, as the Chairman said at the Meeting, only arrived at certain general conclusions. These may be briefly stated as follows :—

- (1) That the letters which Madame Coulomb asserts that she received from Madame Blavatsky are genuine, and the phenomena referred to therein parts of an elaborate fraud and conspiracy.
- (2) That a strong presumption is thus raised against the genuineness of other marvellous phenomena, put forward in connection with, and in support of Theosophic doctrine; and
- (3) That after examining the evidence for these other phenomena they find no part of it strong enough to overbear this presumption.

These conclusions could not be materially affected by any explanation which Mr. Mohini might offer of the discrepancies between his evidence and that of others, to which Mr. Hodgson referred.

We may further point out, in reference to Mr. Mohini's statement that no hearing had been given to “the other side,” that Mr. Hodgson is in no sense an advocate against Theosophy, but a member of the Committee who went out to India to conduct on the spot an investigation which it was impossible to carry out satisfactorily at this distance; and of whose impartiality and open-mindedness—and complete neutrality at the outset of the investigation—it was impossible for the Committee to entertain the slightest doubt.