JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

VOLUME I.

1884-5.

FOR PRIVATE CIRCULATION AMONG MEMBERS AND ASSOCIATES ONLY.

THE SOCIETY'S ROOMS:

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THE JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

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ERRATA.

In page 10, lines 14, 15, *for* "experiments performed under this last condition—a condition which precludes any unconscious guidance from the 'agent'"—*read* "experiments performed under conditions which preclude the possibility of unconscious guidance from the 'agent.'" And add the following note to the word "contact," in the eighth line from the bottom of the same page:—

It should be borne in mind that information may be unconsciously given otherwise than through contact. Cf. Proceedings, Part I., pp. 18, 19, &c.

In page 55, line 15, *omit* the 12 and 1 before 657,000. And in line 25 of the same page, for 1,657 to 1,670, *read* [illegible]

Society, and will be printed

so that, if desired, it can be bound along with the latter.

It is hoped that by the establishment of this Journal the conduct and progress of the S.P.R. may become better known to its friends, and that thus a livelier interest and more widespread co-operation may be secured.

The Council have asked me to undertake the Editorship of the Journal, and in presenting the first number to our Members and Associates I should be glad to receive any suggestions they may feel disposed to offer.

W. F. BARRETT.

De Vesci Terrace,
Kingstown, Co. Dublin.

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No. I.] [FEBRUARY, 1884.

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The Council of the Society for Psychical Research have given their approval to the establishment of a Journal in connection with the Society, to be issued as far as possible Monthly, for gratuitous circulation among the Members and Associates.

The object of this Journal is to give information of the business transacted at the Meetings of the Council, and of the work going on in the various Committees; and to ensure to our Members and friends a speedier knowledge of matters of interest which might otherwise have to wait for the next publication of "Proceedings." Reports of Committees and other papers of importance which will subsequently appear *in extenso* in the "Proceedings" (to be issued as usual), will only be given in abstract in the Journal, but communications of minor importance will appear in the Journal exclusively. The Circular letters of the Council, which have hitherto appeared in loose sheets, will here also find a place, together with correspondence, as far as space permits.

In fine, the Journal will embrace the occasional publications of the Society, and will be printed in a size uniform with the "Proceedings," so that, if desired, it can be bound along with the latter.

It is hoped that by the establishment of this Journal the conduct and progress of the S.P.R. may become better known to its friends, and that thus a livelier interest and more widespread co-operation may be secured.

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ANNUAL BUSINESS MEETING.

The annual business meeting of the members of the Society was held at 11, Chandos-street, Cavendish-square, London, on the 18th of January.

The President, Professor H. Sidgwick, in introducing the business, which was of a purely formal character, said that the Council had not thought it needful on this occasion to present any special report. The published Proceedings, and the circular letters which had been issued by the Council, indicated the work in which they had been engaged.

A balance-sheet was placed before the meeting, giving the receipts and expenditure of the Society during the year 1883. This balance-sheet showed that although the receipts from subscriptions had greatly increased since the preceding year, they had, even with the amount received from the sale of the Proceedings, fallen short of the expenditure by over £300. The President pointed out that the largest item of expenditure was for printing, which had been materially augmented by the cost of the drawings in Parts II. and III. of the Proceedings. This expenditure had, however, in his opinion been a wise one, as the drawings had been found specially interesting by many readers. The deficiency he spoke of had been fully met by the donations which had been given to aid the Society's work.

Looking at the fact of the rapid growth of the Society, which had increased its numbers from 150 at the commencement of last year to over 300 at the present time, and was still steadily increasing, he thought that this discrepancy between the income proper of the Society and its expenditure need not cause the members any concern. He thought that, at this early stage in the development of the Society, it was far more important to make the work effective than to balance subscriptions and expenditure. Accordingly he contemplated with perfect equanimity the prospect that, although there would be a further large increase in the amount received from subscriptions, the Society would again this year have partially to subsist upon "charity." Indeed, he had the pleasure of announcing three or four additions to the Research Fund since the beginning of the year.

The following alterations in the constitution and rules which had been agreed to by the Council during the past year, were submitted to the meeting and adopted :—

That in Rule 3 the words—"Provided that no President shall hold the office for more than three years consecutively"—be omitted.

That a new Rule, to follow Rule 8, be adopted as follows :—"The Council shall have power to elect as Co[illegible]ding Members, who shall be on the

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same footing as Honorary Members, persons able and willing to forward the objects of the Society."

That the following clause be introduced as the second sentence in Rule 17:—"The names of persons for the first time proposed to be co-opted on the Council shall be brought forward at one Meeting of the Council, and shall be sent round to all Members of Council previous to its next Meeting, when the voting shall be by ballot, and a unanimous vote of those present shall be requisite to carry the election."

That in Rule 22 the third clause stand thus:—"In all Meetings of the Council four shall be a quorum"—instead of as at present—"In all Meetings of the Council five shall be a quorum."

The following were nominated by the Council to fill the vacancies caused by the resignation of two members during the year, and by the retirement of four others under Rule 18:—

Edmund Gurney,	Frank Podmore,	Henry A. Smith,
Edward R. Pease,	E. Dawson Rogers,	Prof. Balfour Stewart.

No notice having been given of any other nominations, these were elected by the meeting.

On the motion of the Hon. Percy Wyndham, M.P., Mr. Morell Theobald, F.C.A., was elected, in accordance with Rule 28, as auditor, on behalf of the members.

GENERAL MEETING.

At the conclusion of the business meeting, a general meeting was held for the reading of reports and papers. Professor Sidgwick presided.

The first paper was "The Second Report of the Literary Committee," read by Mr. F. W. H. Myers. The previous report of this Committee, published in Part II. of the Proceedings, contained upwards of 30 well-attested narratives of transferred impressions, apparitions at the moment of death, &c., which were given as samples of the large collection already made by this Committee. The present report gives an account of the work of the Committee during the past year. This work has consisted mainly in the collection and arrangement of an immense mass of recent evidence bearing on the various departments of the Society's research; but the part with which Mr. Myers particularly dealt was the evidence bearing on "Phantasms of the Living," which he announced as the subject of a forthcoming work on which the Literary Committee are busily engaged. He described the mode in which the Committee conduct their examination of the testimony submitted to them; and insisted on the value of personal interviews with informants, and on the great importance of obtaining permission to publish their names. A large collection of narratives of death-wraiths, hauntings, premoni-

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tory dreams, &c., has been printed on slips (the cost of which is defrayed by a member of the Society), and most of these slips are offered for the inspection of members at the Society's offices. More such narratives are earnestly desired. The author then went on to explain the purpose of the questions which have recently been widely circulated on the subject of hallucinations and dreams. He pointed out that before we can fairly attribute to anything more than chance the recorded cases of "veridical" dreams or hallucinations—where the death of a person at a distance has coincided in time with a vivid and haunting *dream* of him, or with an *hallucination* of the senses which suggested his presence—we must discover how frequent similar dreams and hallucinations are which coincide with nothing at all. He expressed a hope that statistics on this point might be drawn from a sufficiently wide area to give a fair idea as to the proportion of the population who have experienced exceptionally haunting dreams of death, or distinct illusory hallucinations; and there would then be grounds for judging whether or not the "veridical" cases—that is, the truth-telling impressions—were too numerous to be ascribed to accidental coincidence. Members of the Society were specially urged to do their share in collecting twenty-five or fifty answers to the questions. In an eloquent peroration, Mr. Myers suggested the far-reaching scope of the investigation; and while paying a tribute of respect and admiration to those scientific and Positivist thinkers who courageously face the worst, and to whom the facts of the Universe, as known to them, have taught the narrow limits of human life and aspiration, he said it was not the fault of other inquirers, if further facts—which the scientific world has so far neglected to examine and test, but which are no less amenable to scientific treatment—teach a different and more hopeful lesson.

Mr. Edmund Gurney followed with a paper on "The Stages of Hypnotism." After pointing out the looseness of the common mode of distinguishing hypnotic states, he stated that there were really two, and only two, well-marked conditions, which he defined as the "*alert*" and the "*deep*" stages. He pointed out how the former might be easily confused with normal waking, and the latter with sleep; and showed where the essential differences lay. He then proceeded to inquire how the two stages were to be distinguished from one another; and showed that none of the ordinary characteristics could be considered constant or safe marks of distinction. He then said that the facts which really served to separate the two stages must be sought in the domain of *memory;* and recounted the results of some recent experiments, where a thing told to a "subject" in the alert state was forgotten in the deep, and remembered again when the alert state reappeared; or, in the same way, if told in the deep state, was forgotten in the alert, and remembered

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again in the deep. These alternations, he said, had been observed with a large number of subjects, and with four different operators in different parts of England, and were singularly constant. He also pointed out that the common *forgetfulness* on waking of what has happened in hypnotism, and the *memory* in hypnotism of the events of the waking life, are interesting as precisely repeating the conditions of memory in cases of *double consciousness*, where one person lives alternately a normal and an abnormal existence—in the latter of which the events of the former are remembered, but not *vice versâ*.

A Note on "The Sensory Effects of Magnetism" was read by Professor Barrett. The author stated that the result of recent experiments which he had made, pointed in the direction of a peculiar sensation being produced by a powerful magnet upon certain organisations. As this is opposed to the general opinion of scientific men, and the experience of those who are in the habit of working daily with large magnets, much more evidence is required.

The next paper, on "The Divining Rod," prepared by Mr. E. R. Pease, was read by Mr. Podmore. The following is an abstract:—

The Divining Rod is a V-shaped twig, commonly of hazelwood, but sometimes of steel watch-spring, whalebone, and other substances. It first came into use about three centuries ago, and during the seventeenth century it was the subject of much controversy and of numerous experiments by the learned men of the time. Many theories were proposed to explain its action, but none of them would now be regarded as plausible, and various test experiments which were made uniformly failed. In 1701, the Inquisition condemned the use of the rod, and after this date the popularity of divining greatly diminished. In the seventeenth century it was used to discover murderers and thieves, buried treasures, lost boundaries, and other hidden objects, as well as metals and water-springs. At present it appears to be chiefly used in the West of England for the discovery of water-springs, and in America for oil-wells and mines. Mr. E. Vaughan Jenkins, of Cheltenham, has made, and presented to the S.P.R., a very valuable collection of evidence of its use in England, for locating wells. He has communicated with various well-known "diviners," and has received direct from landowners, architects, builders, commercial firms, and others, careful records of the successful choosing of well-sites by diviners in places where professional geologists, or local experts, were hopeless of success. It seems also that diviners travel about the country, and "dowse" in localities new and strange to them. Some experiments were made by the writer in December, 1882, with Mr. John Lawrence, of Bristol, and also with Mrs. B., a lady in Clifton who is well-known as an amateur diviner. These were not conclusive, except in so far as they demonstrated that

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the rod (in these cases a steel watch-spring) is sometimes moved solely by the unconscious muscular action of the diviner. Further, it would seem that metals purposely hidden can often be discovered by the diviner when other persons are present who know the place; but when no one present knows it, the diviner is generally at fault. This result would seem to point to Thought-transference as a possible explanation of cases of this class.

In the summer of last year an experiment was tried at Locking, in Somersetshire. Two spots were selected in a flat field, some few yards apart, one of which, according to a local diviner, would yield water, whilst in the other none would be discovered. Two wells were dug, and in each a certain amount of water was found. Professor Sollas, now Professor of Geology at Trinity College, Dublin, watched the experiment, and has presented a valuable report on it to the Society. He considers that it is conclusive against the diviner, but other observers are inclined to take a less decided view of the case.

The divining rod is always held in a position of extreme tension, and at the same time of unstable equilibrium. Slight muscular contractions produce violent and startling effects. It would seem, therefore, that the action of the rod may be caused by unconscious movements of the diviner's hands, due possibly to a sensation of chill on reaching water-bearing spots, or perhaps, merely to an unwritten practical science of the surface signs of hidden water.

At the close of this paper, the Hon. Percy Wyndham, M.P., gave a very interesting account of the remarkable success of a "dowser" in striking water in a park in Lincolnshire, and thus saving the owner of the property from a heavy outlay.

The Meeting then adjourned.

MEETINGS OF COUNCIL.

A Council Meeting was held on January 17th, Professor Sidgwick in the chair, when Professor Barrett, the Rev. W. Stainton Moses, and Messrs. Walter R. Browne, Alexander Calder, Edmund Gurney, F. W. H. Myers, and H. A. Smith were present. A number of new members and associates were elected; various donations to the Research Fund, and presentations to the Library were announced; and arrangements were completed for the Annual Business, and for the General Meetings. It was also agreed that a monthly JOURNAL should be issued for distribution amongst the members and associates of the Society.

The Council met again on the 19th, when Professor Sidgwick was re-elected as President for the year 1884, and the various committees were re-appointed.

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SOCIETY FOR PSYCHICAL RESEARCH.

RECEIPTS AND EXPENDITURE ACCOUNT FOR THE YEAR ENDING 31st DECEMBER, 1883.

Dr.

1883.	£.	s.	d.	£	s.	d.
Jan. 1.—To Balance in hands of Treasurer ...	16	0	8			
Do. Secretary ...	5	0	0			
				21	0	8
Dec. 31.—,, Subscriptions:—						
From 138 Members	289	16	0			
,, 1 Member (two years)	4	4	0			
,, 88 Associates	92	8	0			
,, 1 Associate (three years)	3	3	0			
				389	11	0
,, Donations				347	12	0
,, Sale of Proceedings:—						
Per Trübner & Co. (Jan. to June)	28	0	11			
,, Secretary	8	7	3			
				36	8	2
				£794	11	10

Audited and found correct—
WALTER R. BROWNE,
MORELL THEOBALD, F.C.A.
January, 1884.

Cr.

1883.	£	s.	d.	£	s.	d.
Dec. 31.—By Research Committees:—						
Literary Committee ...	74	10	4			
Mesmeric Committee ...	88	0	0			
Haunted House Committee ...	4	15	0			
Reichenbach Committee ...	17	2	9			
Physical Phenomena Committee	5	11	10			
Salary of Copyist	63	0	0			
Travelling Expenses of Copyist	6	0	0			
				258	19	11
,, Library				19	16	9
,, Printing:—						
Proceedings, Part I., Ed. 2 ...	15	8	0			
,, ,, II., Eds. 1 & 2	95	13	0			
,, ,, III., ...	81	7	6			
General	38	13	8			
				231	2	2
,, Special Issue of Parts II. & III. to the Press				14	10	1
,, Advertising				23	15	0
,, Furnishing (Rooms at Dean's Yard)				27	6	4
,, Salary to Secretary (Jan. to June)				30	0	0
,, Rent and Service (nine months to Michaelmas)				67	10	0
,, Hire of Rooms for Meetings ...				13	13	0
,, Gas (nine months to Michaelmas)				2	15	1
,, Stationery and Reading Room				8	5	6
,, Postages (Secretary's)				25	4	6
,, General Expenses				29	10	11
,, Balance in hands of Treasurer ...	39	5	1			
Do. Secretary ...	2	17	6			
				42	2	7
				£794	11	10

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LECTURES.

On Monday, January 28th, a lecture was given by Professor Sidgwick, in the theatre of the London Institution, on the results obtained by the Society for Psychical Research. The room was well filled, and the interest of the audience appeared to be well sustained throughout. The lecturer began by distinguishing the subjects—such as Spiritualistic Manifestations—into which the Society was still merely inquiring, from those in which it had attained results. He explained further that when he spoke of results he meant no more than the ascertainment of certain facts hitherto unrecognised; the more difficult task of providing an adequate explanation of these facts still remained to be performed. But the facts themselves were so unusual, so alien to the analogy of common experience—as far, at least, as such experience had been systematised by the industry of modern science—that they could only be established by a great accumulation of evidence very carefully collected and sifted. If only one or two cases, however well attested, were taken by themselves, the sceptic—not personally acquainted with the witnesses—might plausibly say that it was less improbable that the testimony was false than the facts testified to were true. Hence the fundamental importance of increasing the former improbability, by repeating experiments and accumulating records of experiences by trustworthy persons. The lecturer then proceeded to give a summary of the evidence for the most important positive conclusion at which the Society had arrived: viz., that "feelings and ideas, under certain exceptional and as yet unknown conditions, are transmitted from one living human being to another, otherwise than through the recognised organs of sense." It must be borne in mind, he said, that this conclusion did not rest on one series only of experiences, or even on the experiences of but one set of investigators, or even upon one kind of experiences. It depended on the convergence of three fundamentally distinct lines of inquiry. In one of these the Society's work was only of a subordinate and subsidiary kind, and in each of them they had the mutually corroborative testimony of a number of independent witnesses. Two of these lines of research were strictly experimental, dealing with facts repeatable to a considerable extent at will, although it must be owned that attempts to repeat them may very easily fail, the phenomena being of a delicate nature, and the capacity for exhibiting them rare, transient, fitful, and easily disturbed. The third line of proof dealt with phenomena not thus capable of being repeated. It consisted of the recorded exceptional experiences of others, which the Society collected from sources as trustworthy and accurate as possible. This body of proof consisted, in short, of (1) experiments on Thought-transference between persons in a normal condition; (2) experiments on Thought-transference, when the transferee is in the abnormal state called mesmeric or hypnotic; (3) records of telepathic experiences, including what are commonly called apparitions before or at death—"telepathy" being a word formed, like "telegraphy" or "telephone," to express sympathy between human beings at a distance. Of these branches of evidence the first was the most novel, and might be called the special work of the Society. Professor Barrett, who

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first initiated the systematic investigation of these phenomena, described the earlier stages of the work in his London Institution lecture last year. As might be remembered by some present at that earlier lecture, the Dublin Professor's attention was first drawn to remarkable cases of success in the so-called "willing game," in which some person places his hand on some part of the body of another, and while so touched the latter finds objects or performs movements according to the silent will of the other. Professor Barrett soon came to the conclusion that these effects, in the great majority of cases, were produced by muscular pressure on the one hand and muscular sensibility on the other, both pressure and sensibility being usually unconscious. It was wonderful, Mr. Sidgwick said, how much guidance can be given in this way to a person of delicate muscular sensibility, even when the persons willing are quite unaware of giving it. But in the experiments on which the Society relied as evidence, this mode of suggestion had been carefully excluded; as no contact was allowed between operator and percipient. A summary was then given of the experiments on Thought-transference, recorded in the Proceedings of the Society: in connection with which he exhibited a number of drawings, showing how unseen figures had been reproduced in a series of experiments conducted by Mr. Guthrie, of Liverpool. These experiments were especially interesting, from the fact that several different persons had succeeded—without contact and when alone with the percipient—in transferring the idea of a figure drawn. As regards the third line of investigation, Mr. Sidgwick explained "telepathic experiences" to include what are ordinarily called "apparitions" of living persons, together with cases of more indefinite gloom and depression felt coincidently either with the death of a distant friend or relative, or with some other crisis or accidental shock. He gave one or two instances, not before published, where the coincidence between the apparition or sympathetic pain of A, and the death or other crisis in the life of B, had been ascertained to be exact, on first-hand evidence.

Professor Barrett has also by request delivered lectures during January at Hanley, Bowdon, Huddersfield, Saltaire, and Dublin, on the results obtained by the Society in the direction of Thought-transference.

THE WEM CASE.

Our members will probably recollect the newspaper accounts of curious, and seemingly inexplicable disturbances occurring in a farmer's house in Shropshire during November last. Subsequently some of the London papers gave an amusing account of how the disturbances were manufactured by the trickery of Emma Davies, the servant-maid. But as the object of a newspaper reporter is not scientific research, it was thought desirable to make further inquiries. Accordingly the Hon. Sec. of the "Physical Phenomena" Committee, Mr. F. S. Hughes, was requested to visit the scene of the disturbances; he did so, and has drawn up a careful and lengthy report, which will appear in the next number of the Journal.

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PSEUDO THOUGHT-READING.

Nothing has more forcibly illustrated the rapid progress of an epidemic delusion than the singular spectacle presented in the Scotch and Irish capitals during the early part of the present year. Mr. Stuart Cumberland in Edinburgh, and Mr. Irving Bishop in Dublin, have been nightly attracting crowds to their performances. Their mode of advertising themselves is ingenious. Well-known Church dignitaries and University professors, eminent physicians and lawyers, colonels and Queen's counsel, sheriffs, and members of Parliament, have gravely allowed themselves to be called on to the platform of these enterprising exhibitors, by way of becoming "committees of investigation," but really to have their names paraded as friends and patrons of the performer. Sedate and distinguished citizens, clutched by the arm of the so-called Thought-reader, have been dragged hither and thither, indoors and out of doors, amid breathless throngs of sight-seers, in a heroic and successful search for a hidden pin. Column after column of the leading journals in Dublin and Edinburgh have been filled with minute records of these achievements, followed by scores of letters from correspondents who protest that, although they have hitherto refused to believe in Thought-reading, they are now convinced it is a fact—which they forthwith proceed to explain, on the basis either of animal magnetism, terrestrial magnetism, vibratory action, brain-waves, or more generally, electricity!

Now, as we admit Thought-transference to be a reality, we do not deny the possession of this faculty, to a greater or less extent, to any individual. But nothing that we have seen done, either by Mr. Cumberland or Mr. Bishop, would compel us to resort to so novel an hypothesis as Thought-reading to explain their performances. And in the case of Mr. Bishop, his experiments are accompanied with such an excited and wriggling pantomime that whatever scientific value they possessed is destroyed, the investigator's amazement and distraction upon witnessing so grotesque a display being only equalled by his astonishment, when told of the many worthy and intelligent people who have been satisfied by what seems so very like a farce.

Moreover, the antecedent improbability of Thought-reading or Thought-transference is so great that no experiments made upon a public platform can have any weight from a scientific point of view, however successful and conclusive those experiments may seem to be. We do not assert the experiments to be necessarily fraudulent, because the performer is pecuniarily interested in their success; but the calmness and privacy needful for scientific investigation are absent. Furthermore, the experiments are made under conditions calculated to lead to erroneous inferences. For, whenever contact is permitted between the person who knows what has to be done and the so-called Thought-reader, it is simply impossible to exclude involuntary and often quite unconscious muscular guidance.

In fact, cases have come under our investigation where far more remarkable things have been done than anything accomplished by Mr. Cumberland or Mr. Bishop. Thus, gentle contact being permitted, selected words have been rightly formed by picking out letters from a

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confused heap, a hidden pin has been quickly and repeatedly found, the numbers of bank-notes have been correctly written down, and simple diagrams have been accurately reproduced, the subject in all cases being blindfolded. Success has even been secured when a walking-stick intervened. When, however, no contact between the investigator and the subject was allowed, or when a slack thread intervened, or cotton-wool was placed under the fingers of the "thinker," or when the investigator and not the subject was blindfolded, or when the figures or words had to be expressed in speech and not in writing, then failure with these 'subjects' was as conspicuous as the previous success.

Hence to discriminate between *Muscular interpretation*, which is nothing new and by no means uncommon, and *Thought-transference*, which is both new to science and as yet uncommon, the following conditions should always be attended to:—

1. If a drawing has to be made, or a word written down, or an action performed, forbid any contact between the operator and the subject—the *agent* and the *percipient* as we have termed them.

2. If it be urged that even a slight distance might enormously diminish any mental or nervous influence, then tentatively permit contact, but insist that if it be a word or number it shall be *spoken* and not written; or if it be a diagram that the eyes of the agent (the thinker) be securely blindfolded, or so averted that he cannot see what drawing the percipient is making. There is a danger, however, in this latter case that muscular and not mental transference may be at play, or the two may be intermingled.

OCCASIONAL MEETINGS.

"OCCASIONAL MEETINGS" will be held at 4 p.m. on Wednesday, February the 20th, and on Wednesday, March the 19th, at the Garden Mansions, Queen Anne's Gate, S.W., for the purpose of informal discussion and conversation on any matters connected with the Society's researches.

The meetings are open to Members and Associates, who are at liberty to introduce friends.

CONVERSAZIONE.

On the evening of January 18th the President of the Society gave a *conversazione* in the Garden Mansions, Queen Anne's Gate, to the members and friends of the Society. There was a large gathering. Enlarged diagrams of Mr. M. Guthrie's valuable experiments in Thought transference were hung round the walls, and the Rev. E. H. Sugden gave some successful illustrations of "muscle-reading," precisely analogous to the so-called "thought-reading" experiments of Mr. Bishop and Mr. Cumberland.

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MEMBERS AND ASSOCIATES.

(*Elected January*, 1884.)

MEMBERS.

BEATTY, OCTAVIUS, Mount Pleasant, Co. Louth, Ireland.
GRUBBE, HUBERT H., 29, Holland Park, London, W.
HOLLAND, SYDNEY G., 21, Queen-street, Mayfair, London, W.
RENSSELAER, MRS. P. L. VAN, 9, Half Moon-street, Piccadilly, London, W.
RUSSELL, THE EARL, Pembroke Lodge, Richmond, Surrey.
RUSSELL, JOHN, B.A., Fern Cottage, Eastleigh, Southampton.
SCHUSTER, PROF. ARTHUR, Ph.D., F.R.S., The Owens College, Manchester.
SIDGWICK, MRS. H., Hill-side, Chesterton-road, Cambridge.
SMITH, MARTIN RIDLEY, 13, Upper Belgrave-street, London, S.W.
TRAVERS, JOHN AMORY, St. Ives House, Ringwood, Hants.

ASSOCIATES.

BAILEY, WALTER, 13, Albemarle-crescent, Scarborough.
CARLETON, HON. MRS. PIGOTT, Greyhill, Winchfield.
CHANDLER, Rev. H. C. D., B.A., Waterbeach Vicarage, Cambridge.
CUNNINGHAM, GEORGE, B.Sc., M.D. (Harvard College, U.S.A.), Downing College, Cambridge.
GREGG, MRS., Temple Grafton Court, Alcester.
GUNTON, REV. W., Magdalene College, Cambridge.
LODGE, PROFESSOR O. J., D.Sc., University College, Liverpool.
MURRAY, R. MILNE, M.A., M.B., M.R.C.P. (Edin.), 10, Hope-street, Edinburgh.
ROBINS, MRS. ELIZABETH, 8, Marlborough-road, St. John's Wood, London, N.W.
STANLEY, MISS SARA, 16, Marlborough-place, St. John's Wood, London, N.W.
WORSLEY, MRS., Bromley College, Kent.

N.B.—Members and Associates are requested to send information of any change of address to the Assistant-Secretary, 14, Dean's Yard Westminster, S.W.

DONATIONS TO RESEARCH FUND.

(*January*, 1884.)

The following Donations have been received during January :—

Arthur J. Balfour, Esq., M.P.	£25	0	0
Alexander Calder, Esq.	25	0	0
Hon. Percy Wyndham, M.P. (Second Donation) ...	25	0	0
Titus Salt, Esq.	10	0	0

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COMMITTEES.

(Appointed by the Council, 19th January, 1884.)

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Prof. W. F. Barrett, *Hon. Sec.*
Edmund Gurney. M.A.
Malcolm Guthrie, J.P.
F. W. H. Myers, M.A.

Committee on Mesmerism.

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Richard Hodgson, B.A.
Captain James.
A. T. Myers, M.D.
F. W. H. Myers, M.A.
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H. N. Ridley, M.A., F.L.S.
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W. H. Stone, M.A., M.B.
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Edward R. Pease.
E. Dawson Rogers.
Mrs. H. Sidgwick.

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Rev. W. Stainton Moses.
F. W. H. Myers, *Hon. Sec.*
F. Podmore.

Library Committee.

Rev. W. Stainton Moses, M.A.
F. W. H. Myers, *Hon. Sec.*

House and Finance Committee.

Walter R. Browne, *Hon. Sec.*
Alexander Calder.

With the view of aiding the general work of the Society in obtaining and preserving evidence, a class of "Local Correspondents" has been instituted in connection with the various Committees.

It is hoped that Members and Associates in different parts of the country, who are willing to take an active part in the Society's researches, will put themselves in communication with any of the Committees in whose work they take special interest, in order that they may in this way officially represent, and contribute to, the work of the Society.

Any well attested information, bearing on the various subjects which are being investigated by the Society, will be gratefully received by the Honorary Secretaries of the respective Committees. Communications are invited from any persons, whether intending to join the Society or not.

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HALLUCINATIONS AND DREAMS.

The Literary Committee of the Society for Psychical Research have special reasons for desiring a very large number of replies to the following two questions:—

I. HALLUCINATIONS.—*Have you ever, when in good health and completely awake, had a vivid impression of seeing, or being touched by, a human being, or of hearing a voice or sound which suggested a human presence, when no one was there?*

II. DREAMS.—*Can you recall that you have ever, in the course of the last ten years, had a dream of the death of some person known to you (about whom you were not anxious at the time), which dream you marked as an exceptionally vivid one, and of which the distressing impression lasted for as long as an hour after you rose in the morning?*

It will be observed that the words contain no reference whatever to "coincidences" or "fulfilments"—the object of the census being to ascertain the frequency of hallucinations and dreams (of the sort described) where there has been *no* coincidence or fulfilment, and *no* basis of external fact. For such cases, the only answer required is a simple "yes" or "no." If any reader will, in the course of the next six months, repeat the two questions *verbatim* to 25, 50, 100, or more trustworthy persons, *from whom he does not know which answer to expect*, and who have not been already interrogated on the subject, and if he will communicate the results, these will be most gratefully received and acknowledged; and he would render further aid by inducing others to do the same. *Batches of less than* 25 *answers are not invited.* In any case where the answer "*yes*" is given, I should desire to have (not for publication) the name of the person who answers "*yes*," as well as of the collector. In case of *negative* answers, it will be enough if the collector will send me (not for publication) his own name and address, with the words "*Hallucinations*, 25 *noes*," "*Dreams*, 100 *noes*," or whatever it may be, on a postcard.

N.B. In a certain number of cases, a vivid impression or dream of the sort described *has corresponded* with the occurrence of the actual event which it suggested. Any person who has had experience of such a case is specially requested to send me an *independent* account of it.

EDMUND GURNEY.

14, Dean's Yard, S.W. (Hon. Sec. of the S.P.R.)

January 1st, 1884.

*** Any number of copies of this circular will be sent to those willing to aid in its distribution, on their applying to the Assistant-Secretary of the S.P.R., at the above address.

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SUPPLEMENTARY LIBRARY CATALOGUE.

(*Additions during January*, 1884.)

[R] *indicates that the book is for reference only.*

CARPENTER (W. B., C.B., M.D., &c.) Principles of Mental Physiology, 6*th edit.* .....*London*, 1881

[R] CRY FROM THE DESERT (A); or, Testimonies of Miraculous Things lately come to pass in the Cevennes (Translation), 2*nd edit.* .....*London*, 1707

DELITZSCH (Franz, D.D.) A System of Biblical Psychology. From the German, by the Rev. R. E. Wallis, Ph.D., 2*nd English edit.* *Edinburgh*, 1879

[R] DE LOIRE (Peter) A Treatise of Specters or Strange Sights. From the French.....*London*, 1605

DE MORGAN (Sophia Elizabeth) Memoir of Augustus De Morgan *London*, 1882

DIVINE VISIONS OF JOHN ENGELBRECHT (The). From the German, by Francis Okely .....*Northampton*, 1780

ENNEMOSER (Joseph) The History of Magic. From the German, by William Howitt. With an Appendix by Mary Howitt. 2 vol. *London*, 1854

ESDAILE (James, M.D.) Mesmerism in India .....*London*, 1846

[R] HALE (Lord Chief Justice) Matter of Fact Concerning Witches and Witchcraft. Part I.....*London*, 1693

HOWITT (William) The History of the Supernatural, 2 vol.....*London*, 1863

[R] JACOB'S ROD. From the French, by Thomas Welton .....*London*, *N.D.*

LACH-SZYRMA (Rev. W. S., M.A.) Aleriel; or, A Voyage to Other Worlds. A Tale .. ..*London*, 1883

MAUDSLEY (Henry, M.D.) The Pathology of Mind .....*London*, 1879

——— Body and Will.....*London*, 1883

SPOTTISWOODE MISCELLANY (The), 2 vol.....*Edinburgh*, 1844-5

SULLY (James) Illusions: A Psychological Study, 2*nd edit.*.....*London*, 1882

TREGORTHA (John) News from the Invisible World.....*Burslem*, 1814

WALLACE (Alfred Russel) On Miracles and Modern Spiritualism, 2*nd edit.* .....*London*, 1881

WATTS (Anna Mary Howitt) Pioneers of the Spiritual Reformation. Justinus Kerner. William Howitt ....*London*, 1883

WORLD OF WONDERS (A) With Anecdotes and Opinions concerning Popular Superstitions .....*London*, 1853

CANET (Docteur) La Vérité aux Médecins et aux Gens du Monde, *Paris*, 1861

GAUTHIER (L. P. Auguste) Recherches Historiques sur l'Exercise de la Médecine .....*Paris*, 1844

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SUPPLEMENTARY LIBRARY CATALOGUE—*Continued.*

BURDACH (Karl Friedrich) Blicke ins Leben (2 vol. bound in one) *Leipzig*, 1842

HORNUNG (D.) Neueste Spiritualistische Mittheilungen ..... *Berlin*, 1862

HORST (Georg Conrad) Deuteroskopie. Zweites Bändchen, *Frankfort-am-Main*, 1830

STAHMANN (Friedrich) Seherblicke in die Geisterwelt, *Neuhaldensleben*, 1839

STILLING (Professor W.) Das Geheimnisvolle Jenseits *Sechste Auflage, Stüttgart*, 1864

WÖTZEL (D., Johann Karl) Nähere Erklärung und Aufschisse über seine Schrift: Meiner Gattin Wirkliche Erscheinung nach ihrem Tode..... .....*Leipzig*, 1805

DEL PILASTRO (Mario) I Fenomeni Spiritici.....*Livorno*, 1883

[R] COMPENDIUM MALEFICARUM .....*Mediolani*, 1626

[*Also, Duplicate Copies of a few works of special interest or value.*]

The Assistant-Secretary is at the Rooms of the Society, No. 14, Dean's Yard, Westminster, S.W., on Mondays, Wednesdays, and Fridays, from 2.30 to 5.30 p.m. At these times Members can borrow or change Books from the Library.

PRESENTATIONS TO THE LIBRARY.

(*January*, 1884.)

Mr. W. F. Barrett	Several vols. of the Spiritual Magazine.
Mrs. De Morgan	Memoir of Professor De Morgan.
Rev. W. S. Lach-Szyrma	Aleriel; or, a Voyage to other Worlds.
Mr. F. W. H. Myers	Isis Unveiled. 2 vol.
	Body and Will. By Dr. Maudsley.
Mrs. Howitt Watts.....	The History of the Supernatural. By William Howitt. 2 vol.
	Pioneers of the Spiritual Reformation.
	Some Beliefs of the Australians. By Alfred W. Howitt. (A Pamphlet.)
The Author	I Fenomeni Spiritici.

SUBSCRIPTIONS.

Members and Associates who have not paid their subscriptions for the current year are reminded that they are now due, and should be forwarded to the Hon. Treasurer, Alexander Calder, 1, Hereford Square, South Kensington, London, S.W. Cheques and Postal Orders should be crossed "Agra Bank." Or, if preferred, payment may be arranged for through the Member's own Banker, for which purpose a form has been prepared.

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JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

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MEETINGS OF COUNCIL.

A Council Meeting was held on February the 5th, the President in the chair, when the Rev. W. Stainton Moses, Dr. Wyld, Messrs. W. H. Browne, W. H. Coffin, E. Gurney, C. C. Massey, E. R. Pease, F. H. Podmore and H. A. Smith were present.

The minutes of the previous meeting were read and signed as correct.

Mr. John H. Stack, of 30, Kensington Park Gardens, was elected a Member of Council under the second clause of Rule 17; and Mr. Geo. Bidder, Q.C., of Ravensbury Park, Mitcham, Surrey, was re-elected on the Council under the same clause.

Sixteen new Members and Associates were elected, whose names and addresses will be found on another page.

Various matters of routine and other business having been gone through, the meeting was made "special," to consider two motions, notice of which had been given in due form. After discussion, two resolutions were unanimously carried as follows, in accordance with the provisions of Rule 24:—

(1) That Rule 8 stand thus:—"The Council may invite any person who (*i.*) is either distinguished for knowledge and experience in Psychical Research or otherwise eminent, or who (*ii.*) has rendered services to the Society, to become an Honorary Member of the Society, with the privileges but without the obligations attaching to Associates."

(2) That the second sentence of Rule 23 stand thus:—"Every Committee shall report its proceedings to the Council, through the Chairman or Secretary of such Committee, one of whom must be a Member of the Council, and no report shall be published without the sanction of the Council."

The Council also met on February the 27th. Lord Rayleigh was elected as a Vice-President of the Society. A considerable number of additions were again made to the list of Members, the particulars of which will be found on the next page.

Arrangements were under consideration for taking the Rooms at 14, Dean's Yard, under a longer tenure than the yearly agreement at present existing, and it is hoped that they will shortly be completed.

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ELECTIONS DURING FEBRUARY, 1884.

VICE-PRESIDENT.

LORD RAYLEIGH, F.R.S., Professor of Experimental Physics in the University of Cambridge.

MEMBERS.

ARGLES, MISS EDITH M., 34, Norham-road, Oxford.
BEVERIDGE, ERSKINE, St. Leonard's Hill, Dunfermline.
CRAWSHAY, R. T., 16, Berkeley-square, London, W.
GARDNER, HERBERT, 46, Dover-street, Piccadilly, London, W.
GATTY, ALFRED SCOTT, 71, Warwick Road, London, S.W.
PASCHKOFF, A., Trinity College, Cambridge.
SCOTT, MISS, 64, Harley-street, London, W.
TAYLOR, MAJOR G. L. LETTS, Royal Military College, Farnborough Station, Hants.
WEMYSS, MRS. M. ERSKINE, The Clock House, Chelsea Embankment, London, S.W.
WILLMOTT, MISS R., Warley Place, Great Warley, Essex.

ASSOCIATES, HONORARY AND CORRESPONDING MEMBERS.

ANDERSON, JAMES ARBUTHNOT, 46, Warwick Gardens, Kensington, London, W.
BRUHNS, THEODORE, Simferopol, Russia.*
BURT, PERCIVAL J., 16, Leadenhall-street, London, E.C.
BUTLER, NICHOLAS MURRAY, Columbia College, New York, U.S.A.
CARMICHAEL, REV. F., LL.D., Ranelagh, Dublin.
COOKSON, MRS. MONTAGUE, 29, Rutland Gate, London, S.W.
FENZI, THE CHEVALIER SEBASTIANO, Florence.
FLEMING, A., Broxbourne, Herts.
GRIGNON, REV. WILLIAM S., M.A., The Grove, Pluckley, Kent.
JOHNSON, WILLIAM ERNEST, B.A., King's College, Cambridge.
MACALISTER, PROFESSOR, M.D., F.R.S., Strathmore House, 5, Harvey-road, Cambridge.
MACKENZIE, MISS MINNA, 1, Ennismore-gardens, London, S.W.
MIDDLETON, MISS ALICE EDITH, 3, Porchester Gate, London, W.
MULLEN, REV. DAVID, B.A., Kingstown, Co. Dublin.
NEVILLE, FRANCIS HENRY, M.A., Sidney Sussex College, Cambridge.
NEWTON, RICHARD HEBER, Garden City, New York, U.S.A.
NICHOLS, MISS IRENE, Lady Margaret Hall, Oxford.
PERRY, EDWIN C., B.A., King's College, Cambridge.
RANDOLPH, EDMUND, 34, Upper Brook-street, Park-lane, London, W.
RAWSON, HENRY G., 68, Cornwall-gardens, London, S.W.
STEARN, H. T., B.A., King's College, Cambridge.
WHERRY, G. E., M.R.C.S., Corpus Buildings, Cambridge.
WHITTINGHAM, REV. R., Pikesville, Maryland, U.S.A.

* Mr. Bruhns, who was already a Member, has now been elected a Corresponding Member.

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REPORT ON THE "SHROPSHIRE DISTURBANCES."

We herewith place before our members the report referred to in our previous number, which the Hon. Sec. of the Physical Phenomena Committee has presented to the Society, as the result of his personal and careful investigations into the mysterious disturbances which occurred in a farmer's house in Shropshire last November. As some months have now elapsed since the newspapers contained the description of these disturbances, it may be convenient to precede this report by the account given in one of the daily papers, otherwise some of the references in the report might be unintelligible.

"A series of occurrences which have caused great excitement in the neighbourhood of Leebotwood, and no small speculation and wonder in the adjacent town of Shrewsbury, have just taken place. At a secluded farm called 'The Woods,' which is about a mile and a half from Toppington and nine or ten from Shrewsbury, resides a farmer, named Hampson, and about four o'clock one afternoon, at the latter end of last week, the servants were in the kitchen of the farmhouse, preparing tea. On the fire was a saucepan in which were some eggs boiling, and this 'jumped,' as the girls declared, off the fire, while the tea things were thrown from the table and smashed. Some of the hot cinders were also thrown out of the grate, and set fire to some clothes in a basket. So far, the explosion of some material in the grate might have been sufficient to account for the occurrence; but what is said to have occurred subsequently will not bear such an explanation. On the table was a paraffin lamp, with a globe, and the globe was 'lifted' off the stand and thrown across the room, the lamp itself being left on the table. A mat under the lamp took fire, and the inmates of the house becoming alarmed, they ran out for the neighbours. Among others who went to the house was a Mr. Lea, an adjacent farmer, who states that when he approached the house it seemed as if all the upstairs rooms were on fire, 'as there was such a light in the windows.' Mr. Hampson consequently went upstairs and made an examination, but everything there was safe, and in the usual order. As things were continuing to jump about the kitchen in a manner which was altogether inexplicable, and many were getting damaged, Hampson decided to remove everything that was in that apartment outside. He accordingly took down a barometer from the wall, when something struck him on the leg, and a loaf of bread which was on the table was thrown by some invisible means and hit him on the back. A volume of 'Pilgrim's Progress' was thrown or 'jumped' through the window, and a large ornamental seashell went through in a similar fashion. In the parlour a sewing machine was thrown about and damaged, and has had to be sent to be repaired. The nurse-girl was nursing the baby by the fire when some fire leapt from the grate, and the child's hair was singed and its arms burnt. The girl was so alarmed that she set off to a neighbour's, and on the way there her clothes took fire, and had to be torn from her body. During the evening, while the girl was at the neighbour's, a plate which she touched while having her

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supper was apparently thrown on the floor, and the pieces were picked up by some unseen agency, and put in the centre of the table. Other occurrences are said to have taken place in the neighbour's house while the nurse-girl was there, the whole lasting considerably over half an hour. As no one could explain the cause of what they witnessed, the police were communicated with, and made full inquiries from the inmates of the house and others, the result being that they ordered the coal to be consumed in the open air, believing it to contain some explosive substance, but it burnt quietly away. Those who witnessed these occurrences tell a marvellously straightforward story, and curiously enough none of them attributed it to any supernatural cause, as might have been expected in a quiet country locality, but they say it was 'something in the coal or in the air,' while one or two fancy it was some electrical phenomena."

Subsequently the same paper states their "Shrewsbury correspondent telegraphs that he paid another visit to Weston Lullingfield yesterday, and was informed that on Saturday and Sunday there were more extraordinary manifestations in connection with the girl Emma Davies. Police-constable Taylor, of the Shropshire Constabulary, remained in the house until late on Saturday. During the time he was there the fender moved from the fireplace into the middle of the room, and on being replaced came forward a second and third time. A cushion placed at the back of a chair on which the girl sat several times flew across the room, and all the stitches in her apron came undone, followed later on by the buttons upon her dress being wrenched off. Miss Maddox, the village schoolmistress, made a statement to the correspondent to the effect that she called to see the girl, a former pupil, on Saturday evening, and had not long been seated when she observed both the chair and the girl rise from the floor. She took the girl on her lap and sat in the chair herself, and immediately the girl's boots flew off, and although replaced the circumstance was twice repeated. On Sunday a box in a bedroom was hurled across the room, and a number of cups and saucers were smashed."

The report by Mr. F. S. Hughes is as follows :—

During the first and second weeks of November, 1883, accounts were to be seen in the London and local papers of strange phenomena stated to have taken place at Wood's Farm, near Wem, and other houses in the neighbourhood.

These phenomena could not apparently be accounted for by ordinary physical laws, and it seemed therefore very desirable that the stories should be thoroughly sifted on behalf of the Society for Psychical Research.

The scene of the first series of these phenomena was Wood's Farm, and the time, the afternoon of Thursday, the 1st November. A nurse-girl at the farm, named Emma Davies, was connected in some way with the disturbances by the occupiers, and she was accordingly dismissed and sent to her home at a village, called Weston Lullingfield, about five

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miles off. Here the singular phenomena appeared shortly after her arrival, and the affair began to attract very general attention.

On Friday, the 9th, the girl, who seems to have got into a very nervous state, was taken to a branch establishment at Wem, of Dr. Corke, of Baschurch, and kept in strict seclusion, at the same time being closely watched by the housekeeper, Miss Turner.

On the following Thursday the *Daily News* and the *Daily Telegraph* both had long reports, stating that the girl had confessed to having wrought all these wonders by very ordinary sleight of hand.

As, however, these accounts did little to explain away the phenomena which had taken place according to the previous newspaper reports, I was asked by the Society for Psychical Research to go down to Shropshire to investigate the evidence on which the original stories rested, and to see whether they could really be accounted for satisfactorily by the girl's alleged trickery.

On Saturday, the 17th November, I proceeded to Wem, and shortly after my arrival called at the doctor's house, and saw Miss Turner, Dr. Mackey, the assistant of Dr. Corke, not being at home.

Miss Turner is a lady of about 30 years of age, who appeared to be a practical, shrewd person, not at all excitable, and she gave her evidence in a very straightforward manner.

Calling again, later on in the evening, I saw Dr. Mackey, who is a young Scotchman, of about 27 or 28, and who seemed nervously anxious not to give any evidence about which he had any doubt.

I am quite confident that the girl was well treated while living with them, and was subjected to no undue influence.

I made notes of the evidence they were able to give me on the subject, and obtained their signatures to my account after they had heard it read to them.

Briefly their account is:—That certain manifestations took place, similar in character to those that preceded them, and for two or three days they were quite unable to detect any fraud, though no manifestation ever took place when the girl was not in such a position that she *might* have produced them by ordinary trickery.

On Tuesday morning, however, Miss Turner was in an upper room at the back of the house, and the servant of the establishment and Emma Davies were outside, Emma having her back to the house, and unaware that she was observed. Miss Turner noticed that Emma Davies had a piece of brick in her hand held behind her back. This she threw to a distance by a turn of the wrist, and while doing so screamed to attract the attention of the servant, who, of course, turning round, saw the brick in the air, and was very much frightened. Emma

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Davies, looking round, saw that she had been seen by Miss Turner, and apparently imagining that she had been found out, was very anxious to return home that night.

Miss Turner took no notice of the occurrence at the time, but the next morning (Wednesday) she asked the girl if she had been playing tricks, and the girl confessed that she had, and went through some of the performances very skilfully, according to Miss Turner's account.

Later on in the day she repeated these in the presence of the doctor, Miss Turner, and the two reporters from London, but Miss Turner said nothing like so well.

Dr. Mackey further gave me an account of a conversation which he had had with Emma Davies, chiefly with reference to some of the extraordinary stories that had appeared in the papers.

One of these stories was that after the girl's return to her father's house, she was in the habit of assisting her sister in household work. One day they were putting clothes out on the hedge to dry, but those placed by Emma Davies refused to remain on the hedge, and "jumped over into the road."

With reference to this the statement of Emma Davies, as reported by Dr. Mackey, was as follows: "they put the clothes on the hedge, and then returned to the house, nothing unusual having occurred. On going outside again, the linen was found on the ground, two little boys being seen running away." She was quite confident that she did not see the things going off the hedge.

Several of the other stories were similarly disposed of by her. Thus, when the windows were broken at her father's cottage and the farm, there were a lot of men and boys standing about outside.

The girl always denied that she had produced the various phenomena at Wood's Farm and Weston Lullingfield, but Dr. Mackey thought that she had been carefully primed not to "let on" about this.

Dr. Mackey added that the girl's physical and mental condition was quite normal so far as he could ascertain.

On the following morning I drove over to Wood's Farm, which is about five or six miles distant from Wem, and there obtained the evidence of the following witnesses:—

Mr. and Mrs. Hampson, their servant girl, Priscilla Evans, Mr. and Mrs. Lea, of a neighbouring farm, and the waggoner at Wood's Farm, Thomas Williams.

Mr. Hampson was a very intelligent man, who unfortunately was not at home at the time of the occurrences, and only had evidence on some minor details.

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Mrs. Hampson was very diffuse in her account, and appeared rather credulous. She looks about 30 years of age.

The girl, Priscilla Evans, is about 16, very voluble, but gave her evidence in a very straightforward manner, giving me the impression that she was telling me what she believed to be the truth. She had an excellent character from Mr. and Mrs. Hampson; and it is mere justice to her to state that the charge of complicity with Emma Davies' trickery, brought against her by the reporters of the *Daily News* and the *Daily Telegraph*—on the ground of a supposed confession of the waggoner Williams, that he had taught his fellow servants "how to shift things about"—completely broke down under my examination. The waggoner denies that he ever said, or could have said, anything of the sort; and his denial was entirely confirmed by Mr. Belliss, the innkeeper, who drove the reporters over from Wem, and himself suggested the questions put to the waggoner which led to the reporters' mistake.

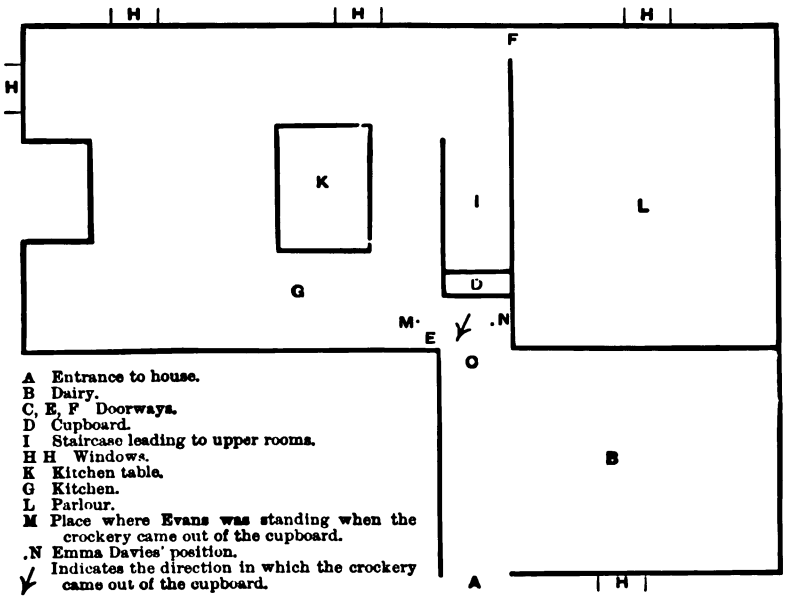
I could not regard Mr. and Mrs. Lea as good witnesses, since their firm conviction of the devil's agency in the matter rendered them too much indisposed to accept any ordinary explanation of any of the occurrences to which they referred; and they did not bring forward any cases of manifestations which took place when Emma Davies was *undeniably*, according to my opinion, in such a position that she could not have produced them.

A rough drawing of the premises will show the relative position of the parlour, kitchen, and dairy, and will be useful in estimating the value of the evidence.

According to Mrs. Hampson's account, the family, with the exception of Mr. Hampson, were occupying the parlour on Wednesday, the 31st of October, when suddenly coal was seen to be "alive" in various parts of the room, apparently having flown out of the fire. Nothing unusual was observed that day in addition to this, the fire having been removed to the kitchen, and coke instead of coal employed.

The next day about four p.m. the family were about to sit down to tea, when the saucepan on the fire jumped off, and coal began to fly about. A cup and saucer "went off" the table, by unseen agency, and they were all so frightened that E. D. was sent off to Lea's farm for help. Mrs. H. and Priscilla retreated to the dairy, whence, it will be seen on reference to the map, they had a full view of the kitchen table. They both state that they saw the crockery rise up off the table and fall to the ground. The articles did not go off all at once, but one or two at a time. They are quite certain that this happened while Emma Davies was absent, fetching Mrs. Lea from the neighbouring farm.

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A Entrance to house.
B Dairy.
C, E, F Doorways.
D Cupboard.
I Staircase leading to upper rooms.
H H Windows.
K Kitchen table.
G Kitchen.
L Parlour.
M Place where Evans was standing when the crockery came out of the cupboard.
.N Emma Davies' position.
Indicates the direction in which the crockery came out of the cupboard.

Some of the crockery, on the return of Emma Davies and Mrs. Lea, was placed on the table, but again went off. Mrs. Lea and Mrs. Hampson then deemed it desirable to go for further assistance, the girls being left behind. This ends Mrs. Hampson's evidence as regards the occurrences of that evening at the farm.

Mrs. Hampson also stated that in the morning the baby was in its cradle inside the parlour, where it had been placed to be out of range of the fire. Mrs. Hampson and the girls were in the kitchen, and E. D. went in to see after the baby, returning presently, screaming, saying that the baby was on fire. On the various occasions (three or four) that the baby was on fire, E. D. was always the one to discover it; and she always had time to cause the fire according to Mrs. Hampson. Once she was seen to be shaking the child's pinafore, which was alight, although Mrs. H. had carefully warned her always to "crush" fire out.

Further, on one occasion when E. D. was alone in the parlour, during the manifestations, a noise as of a striking match was heard, and when Mrs. H. entered the room there was a distinct smell of brimstone, and a used match was found at the baby's head.

Priscilla Evans added some information with regard to articles found on fire, which was corroborated by Mr. Lea. Mrs. Hampson was not present, I believe, when they were discovered.

It is well to note that E. D. was always the person to discover

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anything on fire, and none of the witnesses could state positively that on any single occasion was she in the company or in sight of any one when she made the discovery.

One of the baby's caps, of a kind of woollen material, and a paper mat were found in flames, the flames being very high and white, and the articles apparently burning were very little singed when the flames were extinguished. The cap and mat, which had both been exposed to the air for some time, were shown to me, and I cut off a bit of the cap, which I dipped in paraffin, which was largely used at the farm. Lighting it, she, Priscilla E., declared it presented exactly the appearance of the former blaze, and the bit of cap was of course little singed, when the flame was extinguished. Mr. Hampson stated that the cap, when shown to him on his return, had a greasy feel.

The most important piece of evidence that the girl Evans contributed is, that when Mrs. H. and Mrs. Lea had left the house, the cupboard opposite the dairy door was apparently locked by one of them, but afterwards flew open, whereupon E. D., going to close it, became, as it were, rooted to the spot. Priscilla tried to pull her away, but the girl shrieked, and said she couldn't move. The cupboard was well stocked with crockery, and these things proceeded to come out of the cupboard two or three at a time, generally in the direction shown by the arrow in the diagram. The girls occupied the positions indicated in the same diagram. Priscilla states that E. D. had her arms folded all the time, and that she, Priscilla, watched her closely, and was certain that she did not pull the things out. I should, however, point out that it must have been nearly dark at the time.

With regard to the statement that E. D. was put up to these tricks by the waggoner, there appears—as I have already said—no evidence for this, and it is almost absurd to suppose a heavy rustic capable of giving lessons in legerdemain.

Priscilla and E. D. appear to have been on rather bad terms, and none of the people at the farm gave E. D. a good character.

Continuing my journey I arrived at Weston Lullingfield, a village about five miles from Wood's Farm. I first called on Miss Maddox, a woman of about 40, who has been training the youth of Weston for the last 12 years ("come December"). She is rather excitable, and a woman who would, I think, be easily imposed upon. Her evidence is a remarkable illustration of the manner in which the sensational newspaper reports dwindle down into the common-place.

She states that when she visited the girl there were about 20 people standing and sitting about the room, and the girl E. D. was wriggling about on her chair in a state of great excitement. Miss M. is positive

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that the chair rose off the ground about a foot, but this I imagine a clever child could accomplish by a clever "kick off."

Miss M. then took the child on her lap, and the child's boots flew off, but whether they were securely fastened on her feet, or down-trodden at the heels she cannot say.

The only further evidence that Miss M. had on the subject was that she saw a table (*up against a wooden partition*) moving up and down rather violently, without, she thought, any one being near. She added that the partition seemed "bulged in," so that somebody might have been pushing it on the other side of the partition.

She gave E. D. a good character.

I then visited the girl's home, but could not see the girl. The father, however, came out and spoke to me, but he himself had seen nothing.

The rustics of the village, whom I afterwards interviewed, were nearly all unable to sign their names, and their evidence is hardly worth recording. One man, who was present with Police-constable Taylor when the fender performed feats, states that Taylor was sitting on one side of the fire, and E. D. on the other, but he could not say how the fender "came forward," whether parallel to itself or only in such a manner that the girl might have pushed it out with her foot.

All the other evidence at this place was of the same unsatisfactory nature.

The next day I drove over with Mr. Maitland to try and see Emma Davies, but she would not speak, and was taken upstairs. After the lapse of an hour she re-appeared, but we could get nothing out of her.

Summing up, I consider that there is abundant evidence of some trickery on the part of the girl, E. D., at Wood's Farm; but that some portion of the phenomena cannot be referred to this cause if the statements of Mrs. Hampson and Priscilla Evans as to what occurred in E. D.'s absence, and the description given by Priscilla Evans of the crockery coming out of the cupboard, can be at all relied on. Still, if the case were an isolated one, the evidence is not of so satisfactory a nature as to justify the assumption that phenomena unexplainable by trickery actually took place; but, on the hypothesis that there are cases on record in which trickery and genuine preternatural phenomena were combined, this case might, with some degree of probability, be included amongst them.

FRANK S. HUGHES, B.A. (Cantab.).

December 3rd, 1883.

[Whatever opinion may be formed upon this case, this much is clear, that the statements of newspaper reporters must be received with extreme caution when they deal with matters of this kind. It was asserted that Emma Davies confessed to having, by trickery, produced *all* the mysterious phenomena, that she had learnt how to do the tricks from a waggoner who had seen them done at a fair, that Priscilla Evans admitted she was a confederate, and that "other mystery there was none." All these assertions appear to be incorrect.—ED.]

GENERAL MEETING.

A General Meeting of the Society will be held at the Garden Mansion, Queen Anne's Mansions, St. James's Park, on Friday, March 28th, at 8.30 p.m.

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THE VIENNA DISTURBANCES.

Unaccountable disturbances, very similar to those at Weston Lullingfield, have recently occurred in a house in Vienna. The *Daily News* gave a brief description of what took place, and a fuller account, translated from the *Neues Wiener Tagblatt*, appeared in "LIGHT" for February 16th. The disturbances were investigated on January 19th by a "commission of the district magistracy," and no assignable cause could be found by the three commissioners. Further inquiries made by one of us elicited the following sequel to the story, sent to us by a correspondent who writes from Vienna on February 5th, 1884 :—

"The alleged supernatural occurrences at Vienna have turned out to be all humbug. For two days large crowds of people collected round a house in Fünfhaus, which was said to be haunted. The thoroughfares became blocked up, general inconvenience was caused, and the police interfered. In this paternal country such matters are settled promptly, if not despotically. The next day at the time the ghost was said to walk, every inhabitant of the house was turned into the street, and the police installed themselves and waited for the usual manifestations. None occurred, and since that day nothing of the kind has taken place. Clearing out the house was, as you may suppose, so disagreeable to the inmates that by some means or other the spirit of disturbance was quieted."

The fact that the disturbances ceased when the police turned out the inmates seems a rough and ready proof of fraud that may satisfy the public, but such a test is obviously neither scientific nor conclusive. If these physical disturbances are associated with certain abnormal organisations, as much evidence tends to suggest, they must be studied with all needful care under the conditions in which they present themselves. It is likely enough the whole affair in this case was fraud; but one would like to know whether the disturbances have really ceased on the return of the family to the house, or whether the inmates have simply declined to expose themselves to further forcible ejections, which their assertion of the continuance of the disturbances would probably involve.

Our readers will notice with interest that among the recent adhesions to the S. P. R. are four distinguished professors. The election of Professor Schuster, F.R.S., of Owen's College, and Professor Lodge, D.Sc., of University College, Liverpool, we recorded in the previous number of the journal. At the last Council meeting Lord Rayleigh, F.R.S., was elected a Vice-President of the Society. Lord Rayleigh is the successor of Professor Clerk Maxwell in the chair of Experimental Physics in the University of Cambridge, and is President of the British Association for this year. Dr. Macalister, F.R.S., who has also joined the S. P. R., held for several years the chair of Anatomy in the University of Dublin; he now holds the chair of Anatomy in the University of Cambridge, is a Fellow of St. John's College, and like Lord Rayleigh has an European reputation.

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NEW YORK ANTHROPOLOGICAL SOCIETY.

We have received information from Dr. E. P. Thwing, one of our corresponding members, of the formation of an Anthropological Society at New York.

Its aim, as expressed in the constitution which has been adopted, is: "To prosecute researches in the science of anthropology, to collect and diffuse information, and to promote acquaintance and co-operation among its members and with other students of Psychology in this and foreign lands, by personal intercourse, correspondence and by exchange of publications."

The Rev. Edward P. Thwing, Doct. Phil., of Brooklyn, was chosen President, and Alphonzo D. Rockwood, M.D., of 46, East Thirty-first-street, New York City, was chosen Secretary.

At a meeting of the Society held on the 6th ult., the subject of special interest was an informal report of the committee on the section of Psychical Research, by the Rev. Dr. J. M. Buckley, editor of the *Christian Advocate*. He began the report with an account of his own investigations in respect to hypnotism, extending over a period of more than twenty years. He believed that the trance state is not produced by the will of the operator, but by the condition of expectancy, of reverie, and of confidence. He suggested that the main points of inquiry should be: Is there any influence which goes from the operator to the subject? Has the will any power beyond the understanding of the subject? Have the nerves any power external to the physical organism?

A physician present gave an account of a patient whom he had hypnotised, and subjected to a severe operation without pain, and he argued the utility of the trance in preference to anæsthetics. A person in the hypnotic trance was brought into the room, and subjected to tests which indicated the genuineness of the process.

We notice in the circular of the Society that Dr. Thwing is congratulated "on the success of varied experiments on Thought-transference," which he described last December. We should be glad to hear further particulars of these experiments.

On January 30th a paper on "Thought-transference" was read at the Manchester "Science Students' Association," by Mr. G. I. Johnson, Member of the S.P.R. The Association meets in Owen's College, and the paper excited much interest, the discussion upon it having to be adjourned. Mr. Johnson gave some illustrations of his own ability to discover a hidden pin or localise an imaginary pain in noting the muscular indications given by the person in contact with him: he then proceeded to describe the results obtained by the Thought-transference Committee of the S.P.R., and showed how the results were inexplicable on the ground of collusion, or on any received physiological hypothesis; and that the only possible conclusion arrived at by impartial criticism appeared to be to admit the fact of Thought-transference as a new discovery. There was an animated discussion and the usual argument of *a priori* impossibility, to which Mr. Johnson effectively replied.

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CORRESPONDENCE.

To the Editor of the JOURNAL OF THE SOCIETY FOR PSYCHICAL RESEARCH.

SIR,—I observe that the object of the proposed JOURNAL of the S. P. R., so far as it is explained in your circular announcing its establishment, seems to be confined to communicating a knowledge of the business transacted by the Council and the work of the Committees. These words may, and I hope will, include the record now and then of novel or well authenticated anecdotes brought to the notice of the Committees, but I see nothing as to the admissibility of papers having a speculative or explanatory object. I am inclined to think that suitable hypotheses, advanced with the understanding that they are to be summarily rejected if contradicted by experience, would be found most helpful. A hypothesis serves to direct attention to particular points in a given case as corroborative of the hypothesis or otherwise.

If our Committees had to investigate thoroughly all the ghost stories they hear of, they would have something like the labours of Hercules on their hands, and here, I think, a theory *primâ facie* plausible might be of service. When a theory is supported by a considerable number of instances, then new cases in agreement—though far from unimportant—might be passed by for a time to give opportunity for investigating some asserted occurrence, which, according to the theory, ought not to have happened, but which, from its very disagreement, may be far more important as indicating that the theory must be revised, or even abandoned, and thus, possibly, might be obtained the clue for a new departure.

Allow me then to express a hope that speculative matter may not be altogether excluded from the JOURNAL, though I should deprecate emphatically the idea that I wish vague imaginations or the results of pure guess work to be introduced. Of such speculation there has already been more than enough.

I think we also want better definitions of important words liable to be confounded and misused—Mind, Soul, Spirit, for instance. At least, every contriver of a hypothesis should explain his terms so clearly as to leave his meaning free from ambiguity, and surely it would be advisable to have the meanings and use generally agreed upon.

If it is not trespassing too much on your space, I should like to ask whether the JOURNAL cannot be sold to those who wish to buy. It may often contain statements of facts and proceedings which Members may like to send to friends, thus helping to make the Society better known and creating an interest in its researches. For my own part, I would gladly subscribe for an extra copy for twelve months. New members, too, might like to make their sets complete if back numbers could be had.—I am, &c.,

Crouch Hill, February 16th, 1884. W. WHITEAR.

[The Council have decided that the JOURNAL is merely for private circulation among the Members and Associates of the Society. If the JOURNAL had a price fixed for sale it would defeat this intention. Doubtless some arrangement might be come to by which Members and Associates could obtain back or missing numbers.—ED.]

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SUPPLEMENTARY LIBRARY CATALOGUE.

(*Additions during February*, 1884.)

[R] *indicates that the book is for reference only.*

ASHBURNER (Dr.) Animal Magnetism and Spiritualism 1867
BRITTEN (Emma Hardinge) Nineteenth Century Miracles .....*London*, *N.D.*
CONFESSIONS OF A MEDIUM .....*London*, 1882
CROWE (Catherine) Spiritualism and the Age we Live in .....*London*, 1859
INGRAM (John H.) The Haunted Homes and Family Traditions of Great Britain.....*London*, 1884
MATTISON (Rev. H., M.A.) Spirit Rapping Unveiled .....*New York*, 1853
[R] MORE (H., D.D.,) An Explanation of the Grand Mystery of Godliness *London*, 1660
NICHOLS (Dr. T. L.) The Biography of the Brothers Davenport .....
OWEN (Robert Dale) Footfalls on the Boundary of Another World. (*Second copy.*) 1861
[R] PANDEMONIUM, or the Devil's Cloyster. (*Title page defective.*)
SPICER (Henry) Facts and Fantasies.....*London*, 1853
TUKE (Daniel Hack, M.D.,) The Influence of the Mind upon the Body, 2 vol. .....*London*, 1884

ANNUAIRE DE L'UNIVERSITE CATHOLIQUE DE LOUVAIN, 3 vol., 1882, 1883, 1884.....*Louvain*, 1882-4
DE GASPARIN (Le Cte. Agénor) Des Tables Tournantes, 2 vol. ...*Paris*, 1854
EXPOSE DES CURES Opérés en France par le Magnétisme Animal, 2 vol. *Paris*, 1826
LENORMAND (Mlle. M.A.), Les Oracles Sibyllins.....*Paris*, 1817
MATIGNON (R. P.) La Question du Surnaturel.....*Paris*, 1863
PAILLOUX (R. P. Xavier) Le Magnétisme, le Spiritisme et la Possession *Paris*, 1863
SZAFKOWSKI (Louis-Rufin) Recherches sur les Hallucinations.....*Paris*, 1849
TISSANDIER (J. B.) Des Sciences Occultes.....*Paris*, 1866

ENNEMOSER (Dr. Joseph) Untersuchungen über den Ursprung der Menschlichen Seele .....(*Zweite Auflage*) *Tübingen* 1851
[R] ERASMUS (Franciscus) Der Höllische Proteus .....*Nuremburg*, 1725
GRAVELL, über die Fortdauer unsere Gefühle nach dem Tode, *Leipzig*, 1821
MUSEUM DES WUNDERVOLLEN: oder Magazin des Auszerordentlichen in der Natur, der Kunst und im Menschenleben (12 Bänden) *Leipzig*, 1804-12
OEGGER (Wilhelm) Mein Uebertritt zur Neuen Kirche.....*Tübingen*, 1835
[R] RECKE (C. E. K. von der) Nachricht von Cagliostro.....*Berlin*, 1787
SCHERER (Friedrich) Das Walten von Wahrheit und Wahn ..... *N.D.*
SPITTA (Dr. Heinrich) Die Schlaf- und Traumzustände der Menschlichen Seele .....*Tübingen*, 1878
STIEDENROTH (Ernst) Psychologie zur Erklärung der Seelenerscheinungen .....*Berlin*, 1824

[R] TRITHEMIOS (Joannes) Steganographia .....*Frankfort*, 1606

[*Also, Duplicate Copies of a few works of special interest or value.*]

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PRESENTATIONS TO THE LIBRARY.

(*February*, 1884.)

Miss A. A. Leith.....Animal Magnetism and Spiritualism. By Dr. Ashburner. (*Second copy.*)
Spiritualism and the Age we Live in. By Mrs. Crowe.
Footfalls on the Boundary of Another World. By Robert Dale Owen. (*Second copy.*)
Spirit Rapping Unveiled. By the Rev. H. Mattison, M.A.
The Biography of the Brothers Davenport. By Dr. T. L. Nichols.
Des Tables Tournantes. By Le Cte. Agénor de Gasparin. 2 vol.
Le Question du Surnaturel. By R. P. Matignon.
Le Magnétisme, le Spiritisme et la Possession. By R. P. Xavier Pailloux.
Des Sciences Occultes. By J. B. Tissandier.

Mr. F. W. H. Myers...Confessions of a Medium.

Rev. W. Whitear.....An Explanation of the Grand Mystery of Godliness. By Rev. H. More, D.D.
Facts and Fantasies. By Henry Spicer.
Les Oracles Sibyllins. By Mlle. M. A. Lenormand.

The University of Louvain...Annuaire de l'Université Catholique de Louvain, 1882, 1883, 1884.

COMMITTEES.

(*With Names and Addresses of Hon Secs.*)

THOUGHT-TRANSFERENCE.—Professor W. F. Barrett, 6, De Vesci Terrace, Kingstown, Co. Dublin.

MESMERISM.—F. Podmore, M.A., 16, Southampton Street, Fitzroy Square, London, W.

REICHENBACH'S EXPERIMENTS.—Walter H. Coffin, F.L.S., 94, Cornwall Gardens, South Kensington, London, S.W.

HAUNTED HOUSES.—Edward R. Pease, 17, Osnaburgh Street, Regent's Park, London, N.W.

PHYSICAL PHENOMENA.—F. S. Hughes, B.A., 1, Clifford's Inn, London, E.C.

LITERARY.—Edmund Gurney, M.A., 26, Montpelier Square, London, S.W.; and F. W. H. Myers, M.A., Leckhampton House, Cambridge.

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HOUSE AND FINANCE.—Walter R. Browne, M.A., 38 Belgrave Road, London, S.W.

With the view of aiding the general work of the Society in obtaining and preserving evidence, a class of "Local Correspondents" has been instituted in connection with the various Committees.

It is hoped that Members and Associates in different parts of the country, who are willing to take an active part in the Society's researches, will put themselves in communication with any of the Committees in whose work they take special interest, in order that they may in this way officially represent, and contribute to, the work of the Society.

Any well attested information, bearing on the various subjects which are being investigated by the Society, will be gratefully received by the Honorary Secretaries of the respective Committees. Communications are invited from any persons, whether intending to join the Society or not.

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ALEXANDER CALDER, 1, Hereford Square, South Kensington, S.W.

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EDMUND GURNEY, M.A., 26, Montpelier Square, London, S.W.

Letters of inquiry or application for Membership should be addressed to the Assistant-Secretary, EDWARD T. BENNETT, 14, Dean's Yard, Westminster, S.W.

N.B.—Subscriptions, which are now due, should be sent to the Hon. Treasurer.

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JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

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MEETING OF COUNCIL.

A Council Meeting was held on March the 28th, the President in the chair, when Messrs. Walter R. Browne, Alexander Calder, Walter H. Coffin, Edmund Gurney, C. C. Massey, F. W. H. Myers, E. R. Pease, F. Podmore, H. A. Smith, J. Herbert Stack, and Dr. Wyld were present.

The minutes of the previous meeting were read and signed as correct.

Mr. G. F. Watts, R.A., was elected an Hon. Member.

Fifteen new Members and Associates were elected, whose names and addresses will be found on another page.

A letter was read from the Rev. J. G. Everest desiring to resign as a member of the Society.

The Council received with regret information of the death of Miss Georgiana Houghton, an Associate of the Society.

It was agreed that it would be more convenient for the *Journal* to be issued for the future about the middle of the month; and that the regular Council Meetings should be held on the first Friday in each month.

The date of the next "Occasional Meeting" was fixed for Wednesday, April 30th, at 4 p.m., at Queen Anne's Mansions.

A proposition by Professor Barrett that efforts should be made to organise active interest in the work of the Society in various important local centres was favourably entertained, and where such could be advantageously undertaken, the Council would be disposed to aid in regard to travelling expenses.

The Council approved of an arrangement, which had been come to with Dr. Stone, for taking certain rooms at 14, Dean's Yard, additional to those at present used by the Society, for a term of three years from Lady Day, 1884—which additional rooms it is agreed to let to Mr. Frank Podmore.

Various other matters of routine business were attended to; and it was settled that the Society's rooms should be closed on Good Friday and Easter Monday.

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ELECTIONS DURING MARCH, 1884.

HONORARY MEMBER.

WATTS, G. F., R.A., Little Holland House, London, W.

MEMBERS.

MANDERS, H., F.R.C.S., Agincourt House, Yorktown, Farnborough Station, Hants.

SINGLETON, MRS., 8, Prince's Gate, London, S.W.

ASSOCIATES.

BRYCE, MISS, 35, Bryanston Square, London, W.
DICKINSON, HERBERT YOUNG, 52, Eastbourne Terrace, London, W.
GOODMAN, ROGER N., B.A., B.Sc., St. John's College, Cambridge.
HANSFORD, CHARLES, 3, Alexandra Terrace, Dorchester.
HOGG, ROBERT W., B.A., St. John's College, Cambridge.
KENNY, COURTNEY S., LL.M., Downing College, Cambridge.
MATHEWS, GEORGE B., B.A., St. John's College, Cambridge.
MYLNE, JULIET, MRS., 22, Gloucester Place, Hyde Park, London, W.
PODMORE, AUSTIN, 14, Dean's Yard, Westminster, S.W.
POLLOCK, DIGHTON NICOLAS, King's College, Cambridge.
SANDARS, MISS, Lower Soughton, Northop, Flintshire.
STOUT, GEORGE F., B.A., St. John's College, Cambridge.
WHISHAW, BERNHARD, B.A., 17, Mount Road, Liscard, Birkenhead.

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GENERAL MEETING.

The seventh general meeting of the Society was held at the Garden Mansion, Queen Anne's Gate, on Friday, the 28th of March. Professor Sidgwick took the chair at 8.30 p.m.

The proceedings opened with the *Second Report of the Committee on Haunted Houses*, read by Mr. E. R. Pease. The following is an abstract:—

In the year that has elapsed since our last report we have been mainly occupied in collecting and sifting evidence, and for the present we are not prepared to attempt anything more than this. Our subject is obscure and difficult, and a much larger mass of evidence is necessary before we begin to theorise. We can, however, safely say that we are not investigating *fables*, but examining *facts*. The evidence already collected justifies this statement, and this only.

We have again to point out how difficult it is for us to obtain personal observations in haunted houses. This is partly due to the prejudices of their owners, but in a larger measure to the rarity and irregularity of the phenomena even in houses where we have good evidence of their occurrence. We would earnestly entreat our members and friends who are so fortunate as to inhabit haunted houses, to afford us an opportunity of visiting them. It may be that we are not likely to see or hear anything abnormal. But we are willing to incur much trouble and expense for the chance.

We are obliged, therefore, to confine ourselves in the main to the testimony (not necessarily of small value) of those persons who are so fortunate as to have had abnormal experiences of this class.

We have made an analysis of 65 stories printed as provisionally complete. Of these we class 28 as A stories, because we regard the evidence as clear and strong, and the witnesses as worthy of credence. All these accounts have been of course received from the actual witnesses of the occurrence, who in most cases are known personally to some of us. There are good reasons why women should be our most frequent witnesses. But for these 28 stories we have testimony from 14 men, as well as from 26 women. Of these stories 24 record the appearance of figures and four record noises only. The reverse of this proportion obtains amongst the stories as a whole, but it is obvious that figures can be easily and clearly described, whilst it is generally impossible to prove that noises are not caused by rats, wind, or a dozen other things. Excluding the four stories of noises only, and five other stories of an exceptional character, we have left 19 A stories, which all approximate to a certain type.

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Magazine ghost-stories generally present sensational features, which are very rarely found in stories which reach us on good authority. The normal type of phantom may be recognised by the absence, as well as by the presence, of certain characteristics. To begin with, sensational features are extremely rare. Then again, these appearances scarcely ever bear any relation to a special time of the day or the year. In none of the 19 cases above mentioned do we find any such relation. In 8 of them we have *only one* recorded appearance; and in other cases where there have been several appearances, these have been spread over the course of many years. Another characteristic common in the 19 selected cases is the apparently casual and objectless nature of the apparition. A figure is seen which has no appearance of life, and which resembles closely the image thrown by a magic lantern. Sometimes the appearance is described as life-like: sometimes it is recognised at once as a phantom. Sometimes it is shadowy, but more often the dress is seen distinctly, and is described as that worn by living persons in recent times.

The above generalisations are professedly made from 19 cases only, but in reality they are drawn from our knowledge of the whole mass of evidence in our possession. When stories differ widely from the type here indicated, we usually find that the evidence for them is weak. We are not prepared to affirm that all exceptional stories are unworthy of credence. But we are inclined to believe that a larger collection of material and a more careful study of it will, before long, enable us to lay down with greater certainty and precision the laws of the occurrence of these phenomena.

We have not used the word "ghost" because it might be thought to countenance the idea that these phenomena are due to the presence of departed spirits. We must repeat that for the present we absolutely decline to theorise.

After the conclusion of this paper the President made some remarks on the importance of pursuing the inquiry into haunted houses in an experimental way, if possible. He said that the difficulties in the way of such experiments, if they were to be conducted under satisfactory conditions, were very great. If the Committee were asked, "Why do you not go down to a haunted house, and put the ghost under strict test conditions?" their answer was, *firstly*, that invitations to haunted houses were very rarely obtainable. Few owners will admit the existence of such opportunities in connection with their property; few tenants communicate their experiences till they are over. And they answered, *secondly*, that

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from the evidence before them, fixed times for ghostly appearances could very rarely be determined; in most cases, if the investigation was to be carried on with any hope of success, the house must be continuously inhabited, and the members of the Committee were not in a position to avail themselves of any opportunities that might be presented for inhabiting continuously any such house. Under these circumstances, they would be very glad to receive communications from any member of the Society who might be in a position to assist in their investigation by continuously inhabiting any such house. If such an arrangement could be made, it would be fair, of course, that the Society should pay a share of the rent, in consideration of the opportunities of systematic investigation that would be secured to the Committee; and funds had, in fact, been placed in the hands of the Committee for this purpose. If anyone present should find himself disposed, or should hear of anyone disposed, to enter into an arrangement of this kind, he hoped that a communication would be sent to the Hon. Secretary, at 14, Dean's Yard. The President concluded by expressing his conviction that it would be irrational for anyone who, like himself, had a thorough knowledge of their experiments in Thought-transference, and of the whole mass of testimony they had collected in respect of the "telepathic" experiences of others, to suspend his judgment any longer on the general question as to the reality of such experiences; however strongly he still felt the need of further experimental and other evidence to convince the world. But, as regards the much more difficult question of the alleged manifestations of intelligences other than living human beings, the Society had been able to do much less; the difficulties here of obtaining conclusive evidence were much greater, and, for his own part, he was unable to come to any decision as to the causes of the facts brought before them. He felt, therefore, the importance of vigorously prosecuting the inquiry in any available way.

The proceedings terminated with the *Third Report of the Literary Committee*, read by Mr. F. W. H. Myers. The Report comprised the first instalment of a "Theory of Apparitions," dealing with the subject of death wraiths. The paper began with a discussion of the various *a priori* objections to the existence of *veridical hallucinations*,—that is, of appearances which are *hallucinations* in the sense that they represent some figure which has no known objective existence, but which are, nevertheless, *veridical* or *truth-telling*, because there is in fact an objective event (such as the death of a friend at a distance) to which these hallucinations correspond. The need of the *census of hallucinations* which the Society has set on foot was next explained;

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inasmuch as it is only by discovering what is the frequency of mere morbid or deceptive hallucinations, that we can accurately decide on the degree of improbability of the chance coincidence of one of these morbid hallucinations with some objective event (death or accident), of which it seems to be in some way the reflection.

It was then urged that these veridical hallucinations are (many of them, at least) the manifestation on a large scale of the same kind of "telepathic" impression which is exhibited on a small scale in the Society's experiments on the transference of thoughts, images, pains, tastes, &c.

Taking the familiar fourfold division of mental faculties into the emotions, the will, the senses, and the intellect, the connection between the *experimental* and the *spontaneous* cases was shown under each of these headings, with illustrative narratives. It was seen that almost each species of the recorded experiments in Thought-transference may be regarded as the germinal form of psychical occurrences which arise spontaneously on a much larger scale, and bear to the minute experiments something the same relation as the lightning bears to the electric sparks developed in the lecture-room.

The paper dealt throughout with impressions transferred from living persons only (including those of persons at the moment of death); and among such impressions, those of a *visual* kind—the fully developed or externalised phantoms commonly called *apparitions* or *death-wraiths*—were expressly postponed, as forming a separate group which requires some expansion of the theory of telepathy. This group will, it is hoped, be discussed in a further Report to be presented to the next General Meeting.

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NOTICES OF WORK DONE BY THE COMMITTEES.

The Literary Committee held ten meetings in the course of March, for discussion of the evidence of "Phantasms of the Living," many additional narratives having been received during the month.

The Hon. Secs. also prepared a Report, which was read by Mr. Myers at the General Meeting on March 28th, forming the third Report of the Committee. An abstract of this paper is given in our account of the meeting. The paper itself will appear, with considerable additions, in Part VI. of the Proceedings.

The Thought-Transference Committee has not been engaged in any experimental work during the past month, but has been preparing for press its last Report, which will be in the hands of our Members almost immediately.

The Reichenbach and the Mesmeric Committees have nothing to report. The latter Committee have made arrangements for an important series of experiments during April, and we hope they may be successful.

The Committee on Physical Phenomena have not sent in any official report: but we are informed that two members of the Committee have been engaged in the investigation of a singular case at Arundel, much resembling the Wem phenomena in Shropshire, the Report of which was published in our last number. Major Taylor's Report of the Arundel case we hope will be given in the next number of the Journal.

We are requested to state that the address of Mr. F. Podmore, the Hon. Sec. of the Mesmeric Committee, is now 14, Dean's Yard, S.W.

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MESMERISM AT THE ROYAL INSTITUTION.

On the evening of Friday, March 24th, Mr. J. N. Langley, F.R.S., gave a lecture at the Royal Institution, London, on "The Physiological Aspect of Mesmerism." He began by explaining that by *mesmerism* he meant *hypnotism*; expressing a wish that the former word could be confined to those "magical" phenomena which science has not yet accepted, and which he himself held not to be proved. He proceeded to describe the most striking feature of the hypnotic state, the paralysis of the *will*—of the power which selects and controls action. This directive power being suspended, stimulation of the sensory nerves is apt to produce a purely reflex or mechanical movement. The mechanism of "reflex action" was here explained by means of a diagram, and illustrated by an amusing anecdote in which the lecturer, in a fit of absence, had turned a tap of water into his pipe. If no external stimulation be applied, an animal, whose will has been hypnotically suspended, will be passive for a time, sometimes even for many hours, without making any attempt to move. This state of passivity was exhibited in the case of a frog and of an alligator, whose natural activity was completely suspended for a minute or so, after a short course of manipulation, which gently repressed all attempts at movement. The lecturer pointed out that this loss of directive and initiative power implied that the normal activity of the cortical portion of the brain was in some way *inhibited*, and that the keynote of hypnotism is to be found in *inhibition*. He admitted, however, that the nervous processes involved in inhibition are as yet very little understood. It is, of course, a similar inhibitory process which produces hypnotic loss of sensation, the normal activity in the brain failing to be worked by stimuli applied to the surface of the body. The lecturer concluded by admitting that the genuine phenomena of hypnotism had been unduly neglected during a large part of the present century; but he thought that this neglect was susceptible of defence, on the ground that the theories adduced to explain the alleged facts had been absurd and impossible, and that scientific investigation might well be excused for considering that the facts were on a par with the theories.

The lecture was a very clear and interesting account of some of the more salient *facts* of hypnotism; and the lecturer showed good sense in recognising—as Mr. Romanes has done before him—that we are still only on the threshold of the subject, and that the problem merely takes another form when we ask, what is the real nature and process of *inhibition*? But it would not have been amiss, we think, if Mr. Langley had noticed some of the more obvious difficulties which seem to meet us equally, whatever special form of the hypnotic theory we adopt,—for instance, the extraordinary differences which persons otherwise alike present in amount of capacity to produce in others the characteristic effects.

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ON THE EXISTENCE OF A "MAGNETIC SENSE."

The following letter, in an uncorrected form, appeared in *Nature* for March 20th. The letter is here given with one or two slight modifications which were made in the corrected proof:—

Sir William Thomson, in his presidential address at the Midland Institute, which is reported in *Nature* for March 6th (p. 438), draws attention to the "marvellous fact" that hitherto we have no evidence to show that even the most powerful electromagnets can produce the slightest effect upon a living vegetable or animal body. But Sir William "thinks it possible that an exceedingly powerful magnetic effect may produce a sensation that we cannot compare with heat, or force, or any other sensation," and hence he cannot admit that the investigation of this question is completed,—for although the two eminent experimenters named by Sir W. Thomson felt nothing when they put their heads between the poles of a powerful electromagnet, it does not follow that, therefore, every member of the human race would feel nothing.

May I be permitted to point out that some slight evidence already exists in the direction sought by Sir W. Thomson? Scattered in different publications there are numerous statements made by different observers in different countries during the present century, which, if trustworthy, indicate that upon certain human organisms a powerful magnet does produce a very distinct and often profound effect. Unfortunately, with the exception of the careful and excellent observations made by Dr. W. H. Stone, who tried Charcot's experiments on a patient of his at St. Thomas's Hospital, the observations referred to are, for the most part, singularly wanting in precision of statement and in a due recognition of the precautions needful in order to avoid fallacious or ambiguous results from illusions of the senses.*

This being the case, an attempt is being made by the Society for Psychical Research to ascertain—by direct and careful experiment, extending over a wide range of individuals—whether any trustworthy evidence really exists on behalf of a distinct magnetic sense. The sectional committee of that society intrusted with this and cognate work has published a preliminary report,† which contains a fragment of evidence pointing in the direction of the existence of a magnetic sense in certain individuals. Three persons have been found by the committee, who, when their heads were placed near the poles of a powerful electromagnet, could tell by their sensations whether the magnet was excited or not. One of these "sensitives" told the investigating committee, accurately, 21 times running, whether the current was "on" or "off," owing, as he alleges, to a peculiar and unpleasant sensation that he experienced across his forehead. Every precaution that suggested itself was taken to prevent the subjects gaining any information, through the ordinary channels of sensation, of what was being done at the contact-breaker placed in another room. But I am sure the committee will gratefully welcome any criticisms of their procedure or suggestions for future experiments which Sir William Thomson may feel inclined to give. The honorary secretary of the committee is Mr. W. H. Coffin, Cornwall Gardens, S.W.

Two or three months ago one of the gentlemen who appeared to have this magnetic sense was in Dublin, and I took the opportunity of repeating with care in my own laboratory the experiments previously made at the Society's rooms in London. The result satisfied me that this individual did, in general, experience a peculiar sensation, which he describes as unpleasant, when his head was within the field of a powerful magnet. Nevertheless, the

*[Dr. Stone's experiment will be quoted in the forthcoming number of the "Proceedings" of the S.P.R.]

† *Proceedings of the Society for Psychical Research*, Part 3. (Trübner and Co.)

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keenness of his magnetic sense, if such it be, varied considerably on different days, and sometimes he stated that he could detect little or no sensory effect. Usually the effect was felt most strongly when the forehead was in the line joining the two poles; but one day, when he was suffering from facial neuralgia, he found that his face was the most sensitive part, and complained of a sudden increase of pain whenever the magnet was excited, his face being near the poles.

The peculiar and unpleasant sensation which the magnet appeared to produce on the subject just referred to was described as slowly rising to a maximum in 15 or 20 seconds after the current had been sent round the coils of the electromagnet. In like manner the effect seemed to die down slowly after the contact was broken. Unknown to the subject, the circuit was closed and opened several times, and the magnetism correspondingly evoked or dissipated, the result being that there seemed to be a fairly accurate correspondence between the physical and the psychical effects. The faint molecular crepitation which accompanies the magnetisation of iron, and can be heard when the ear is very near the magnet, is, however, very apt to mislead the imagination. To avoid this, the subject was placed at a distance where this faint sound could not be heard, and he was then requested to walk up to the electromagnet, and, judging only from his sensations, to state if the current were "on" or "off." The experiment was made 12 times successively, and he was correct in 10 out of the 12 trials. He had no means of seeing or hearing the contact breaker, nor of surreptitiously finding out when the magnet was made; of course, it is possible for a trickster, using a concealed compass-needle, to be able to impose on a careless experimenter, but care was taken, and I have not the least reason to doubt the entire *bona fides* of the subject of this experiment. Nevertheless, in view of the fact that the general experience, of competent observers is entirely negative as to any special sensory effect produced by magnetism, I do not pretend that the foregoing observations are to be regarded as conclusive. They simply suggest the desirability of a far more extensive series of experiments, conducted with the most stringent precautions to avoid the creation of illusory effects.

I have tried experiments with large helices encircling the limbs and head, and animated by powerful currents, but have not observed any peculiar sensory effect in my own case, though I am inclined to think the headache which I have often experienced when working for some time with a large magnet may not be altogether an accidental coincidence. Meanwhile experiments are in progress in my laboratory to ascertain, if possible, whether any distinctive effect is produced by a powerful magnetic field upon lower organisms. I hardly anticipate any affirmative results, but it seemed worth making a systematic investigation from minute structures up to man. Sir W. Thomson's address will, I hope, stimulate other workers in this field.

W. F. Barrett.

Royal College of Science, Dublin, March 11th.

In connection with this subject, it may be of interest to note the idiosyncrasies of some individuals, who affirm that they can only sleep well when their bed is in a definite direction with regard to the magnetic meridian. Dr. W. H. Stone has mentioned * his own inability to sleep soundly in a north and south position.

* Reports of St. Thomas' Hospital, Vol X., 1880. The following is the passage:—"One or two rather trivial facts, such as the inability of many persons of nervous temperament, of whom the writer is one, to sleep soundly in the north and south position, a position obviously forced for a diamagnet such as the human body, and the singular vitality of magnetic treatment from very early times down to the present,

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Baron Reichenbach, however, states that in the sensitive temperaments he examined he invariably found that the most refreshing sleep was obtained when the head was to the north and the feet to the south, positive discomfort being experienced by several of his subjects when the east and west position was assumed. Among other cases the Baron mentions that of a Miss Sturmann, a patient in one of the hospitals at Vienna, who enjoyed "a night of unusually peaceful sleep such as she had not experienced for a long time," together with other favourable symptoms, when her bed was moved with its head to the north. The same patient when in this position appeared to be wonderfully sensitive to the magnet. At the whole length of the ward, a distance of some thirty feet from her bed, the Baron states that the removal of the keeper from a powerful magnet he had brought caused her to become unconscious:—"She stopped speaking in the middle of a word that was on her tongue; she had half said it, the rest died away on her lips. I found her lying rigid with spasms and with clenched hands, her eyes open and cast upwards, so unconscious that I could place my fingers on her eyeballs without the lids moving." The experiment was tried three times with exactly the same results.

Such extreme susceptibility is doubtless rare, but it ought surely to be possible to ascertain if Baron Reichenbach was or was not mistaken in the conclusions he drew from his experiments. The effect of the imagination is so powerful that it will be difficult, if not impossible, to devise any experiments that will exclude its influence, and unless this is done no conclusions can safely be drawn. We shall be glad, nevertheless, if our readers will communicate to us any experience they may have had which seem to bear on this question.

Many years before Reichenbach's time the sensory effect of a magnet and the so-called magnetic light appear to have been noticed. Mr. E. T. Bennett has disinterred the following extract, which he has been good enough to translate from the "Tagebuch einer Magnetischen Behandlung," by P. G. van Ghert, Secretary of the Ducal Mineralogical Society, at Jena, in Holland, and member of several learned societies.

* * * * *

"1810. *October 15th.*—To-day, when I arranged some experiments with the magnet, while the patient was in a room upstairs, and I was below, so that she could not see what I did, she immediately came down, and said that she did not know what was the matter with her, but that it was impossible for her to resist the influence.

I put her to sleep in the usual manner. . . . . I held the magnet a few inches from her knee, but she immediately besought me to take it away. I requested her to touch it with her hands. At first she would not do this, but finally took hold of it, and held it for a considerable time in her hand without experiencing any inconvenience. I made passes with it from

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are hardly strong enough to countervail the negative evidence here adduced. Still the subject, not being in direct contravention of any known scientific proofs, deserves further investigation in a fair and dispassionate spirit. It seems *primâ facie* improbable that so important a factor in cosmogony should be otiose and inefficacious in its highest development—human life."

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the head to the knee, which produced a strong influence. She said she saw a blue glow proceed from it, which penetrated into herself. I made passes over her hand with the north pole, which she could bear very well. I then brought the south pole over the same spot, which did not produce any different influence from the north pole. But at the distance of about a foot-and-a-half, she saw a glow proceed from the part of the hand where the passes had been made to the south pole only. When I placed the magnet in her hand, and held a piece of steel before it, she assured me that it produced a much stronger influence, and said:—'A stream goes from the magnet to the steel, which looks exactly like a rainbow, except that the colours are not so bright.'"

* * * * *

From "Archiv für den Thierischen Magnetismus. Herausgegeben, von Dr. C. A. von Eschenmayer, Dr. D. G. Kieser, und Dr. F. Nasse." Liepzig, 1817. Zweiter Band. Zweites Stück, pp. 35, 36.

A FOREIGN VIEW OF PSYCHICAL RESEARCH.

The following extract from a recent article in the well-known Austrian paper, the "*Allgemeine Zeitung*," will be read with interest as indicative of the attitude which many of the more thoughtful leaders of public opinion are now taking towards "Psychical Research":—

"It has at all times been the fault of every dominant intellectual tendency that it denounces not only theories, but even facts opposed to it, and designates as false and impossible whatever cannot be brought into harmony with its own conceptions. That this has been the case with religion does not need to be pointed out. But the same theoretical intolerance has been manifested in a high degree on behalf of prevalent scientific doctrines. The heretical assertors of facts at variance with these preconceptious have not, indeed, been burnt, but they have been too often exposed to ridicule and contempt. We need only remind ourselves of the denial of aerolites towards the end of the last century, when those who believed that bodies could fall from the sky were looked upon as fools. It was said to be 'impossible,' to be a 'contradiction of the laws of science,' and anyone believing in such a contradiction was either out of his mind, or at least could not be considered a person of any scientific competence. And similarly of a whole succession of facts. Our orthodox culture is a great deal too ready with the phrases 'impossible' and 'opposition to the laws of nature.' When closely examined, it usually turns out that this 'impossibility' is nothing else than incomprehensibility, and the imaginary breach of the laws of nature is only ignorance of the laws by which the fact in question is to be explained.

"Now it seems that underlying the phenomena of Spiritism, such as clairvoyance, table-turning, spirit-rapping, and all the rest, there are *real facts* which do not admit of complete explanation by our present knowledge. Frauds and mistakes are mixed up with these facts; but it would not be too difficult to distinguish the true from the false were it not for the misfortune that orthodox science will not approach the investigation of the facts, but contents itself with flatly denying them. The consequence is that persons who, either accidentally or impelled by the spirit of inquiry, have become immovably convinced of the truth of some of these phenomena, too easily tend to an uncritical acceptance of all or most of what is alleged on this subject in opposition to the dominant culture. * * * *

"In our opinion, the Spiritist superstition will only come to an end when exact science will take the trouble to examine without prejudice the facts which it has hitherto distinctly denied; that is to say, will approach them with the admission that things are not necessarily untrue because unexplained."

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A RARE TYPE OF TELEPATHY.

The following very interesting narrative has recently been communicated to the Literary Committee. It is possibly no more than a very striking case of Thought-transference *in sleep*—the dream of one person exciting a corresponding dream in another. But Miss E.'s experience seems very unlike a dream; and the incident was more probably an example of *waking* telepathic transference, Miss C. S. B. being the "agent" and Miss E. the "percipient." In the immense number of telepathic cases which the Literary Committee have collected, only very few belong to this type, where the "agent" is asleep, and the "percipient" awake. Similar instances would therefore be specially welcome.

The following letter is from Miss C. S. B., 74, Lancaster Gate, W.

On June 10th, I had the following dream. Some one told me that Miss E. was dead. I instantly, in my dream, rushed to her room, entered it, went to her bedside and pulled the clothes from off her face. She was quite cold; her eyes were wide open and staring at the ceiling. This so frightened me that I dropped at the foot of her bed, and knew no more until I was half out of bed in my own room and wide awake. The time was 5 o'clock a.m. Before leaving my room I told this dream to my sister, as it had been such an unpleasant one.—C. S. B. *February* 18*th*, 1884.

The next account is from Miss E., 74, Lancaster Gate, W.

I awoke on the morning of June 10th, and was lying on my back with my eyes fixed on the ceiling, when I heard the door open and felt some one come in and bend over me, but not far enough to come between my eyes and the ceiling; knowing it was only C. I did not move, but, instead of kissing me, she suddenly drew back and going towards the foot of the bed, crouched down there. Thinking this very strange, I closed and opened my eyes several times, to convince myself that I was really awake, and then turned my head to see if she had left the door open, but found it still shut. Upon this a sort of horror came over me and I dared not look towards the figure which was crouching in the same position, gently moving the bedclothes from my feet. I tried to call to the occupant of the next room, but my voice failed. At this moment she touched my bare foot, a cold chill ran all over me and I knew nothing more till I found myself out of bed looking for C., who must, I felt, be still in the room. I never doubted that she had really been there until I saw both doors fastened on the inside. On looking at my watch it was a few minutes past 5.—K.E.

The following are from Miss C. S. B.'s sisters.

Before leaving our room, my sister C. told all about the dream she had had in the early morning.—C. E. B.

The first thing in the morning, Miss E. told me all about her unpleasant dream, before speaking to anyone else.—A. B.

In answer to inquiries, Miss C. S. B. says:—

This is the first experience I have ever had of the kind, and I have not walked in my sleep more than three times in my life; the last time

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was about a year ago; on no occasion have I left the room. I do not have startling or vivid dreams as a rule. I did not look at my watch after waking, but the clock struck 5 o'clock.

In answer to inquiries, Miss E. says:—

Although I am accustomed to have very vivid dreams, I have never had one of this kind before. When I found my friend was not in the room, and that the doors were securely fastened on the inside, I looked at my watch; it was a few minutes past 5.

I have never, I believe, walked in my sleep. There are two doors to my bedroom. One was locked on the inside; the handle was broken off the other on the outside. Thus it was impossible for anyone to open it except from the inside.—K. E.

One of the Secretaries of the Literary Committee has carefully examined the doors. The handle of one of them was loose at the time of the incident, and had fallen off onto the floor outside when someone left the room overnight. Miss E. heard it fall, and saw it on the floor when she left her room in the morning. To readjust it, so as to open the door, required great care and accuracy; and the hypothesis that Miss C. S. B. really entered the room in a sleep-walking fit would involve the supposition that she picked up the fallen handle, went through this delicate process, subsequently, on leaving the room, shut the door so carefully as not to disturb the handle (which, had it fallen, would probably have startled both herself and Miss E. into complete wakefulness), and then took it off and placed it on the floor again It may be added that in her few experiences of sleep-walking, Miss C. S. B. has never made the slightest attempt to leave her room; and that on this night she was sleeping in the same room as a sister, who is a very light sleeper, and who would almost certainly have been awakened by the opening of the door.

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SUPPLEMENTARY LIBRARY CATALOGUE.

The following additions have been made during March, 1884.)

(A few of these are duplicate copies of works previously in the Library.)

[R] *indicates that the book is for reference only.*

ACCOUNT OF A STRANGE AND DREADFUL APPARITION AT SEA ...*London*, 1627

ANGELIC REVELATIONS, concerning the Origin, Ultimation, and Destiny of the Human Spirit, 4 vol. .....*London*, 1875-83*

BLAIR (Mrs.) Dreams and Dreaming. With an Introductory Essay by the Rev. Samuel Blair .....*London*, *N.D.*

BLAVATSKY (H. P.) Isis Unveiled .....*New York*, 1877

BRITTEN (Emma Hardinge) Nineteenth Century Miracles.....*London*, 1884

CARPENTER (William B., M.D., F.R.S., &c.) Mesmerism, Spiritualism, &c., Historically and Scientifically considered .....*London*, 1877

CLAIRVOYANCY, Mind Reading, Psychomancy and Soul-Charming: How to become a good Clairvoyant .....*Manchester*, *N.D.*

COX (Edward W.) The Mechanism of Man. An Answer to the Question, What Am I? Vol. I. .....*London*, 1876

GLANVIL (Joseph) Saducismus Triumphatus, *4th edit.*.....*London*, 1726

HEATON (James) The Extraordinary Affliction and Gracious Relief of a little Boy, supposed to be the effects of Spiritual Agency, *Plymouth*, 1822

[R] NARRATIVE OF ASTONISHING TRANSACTIONS at Stockwell, in Surrey, in 1772 .....*London*, 1772

ROMANES (J. G., F.R.S.) Mental Evolution in Animals .....*London*, 1883

SERVICE OF SUFFERING (A); or, Lessons from the Biography of Mrs. Croad. Compiled by J. G. Westlake, *2nd edit.*.....*London*, *N.D.*†

[R] PAMPHLETS, English, Vol. I.—

Alderson (John, M.D.) An Essay on Apparitions .....*London*, 1823
Ashburner (John, M.D.) Facts in Clairvoyance . ...*London*, 1848§
Colley (Rev. Thomas, M.A.) Later Phases of Materialisation.....*London*, 1877‡
Collyer (Robert H., M.D.) Psychography .....*Philadelphia*, 1843
Collyer (R. H., M.D.) Automatic Writing. The Slade Persecution.*London*, 1876‡
Crookes (W., F.R.S.) Psychic Force and Modern Spiritualism ....*London*, 1872§
Howitt (A. W., F.G.S.) On Some Australian Beliefs .....*London*, 1883‖
Isham (Sir Chas., Bart.) The Barby Apparition .....*Northampton*, 1867‡
King (George) Experiments with Dr. Slade. (Privately printed).....1876‡
Lane (Charles) The Law and Method of Spirit-Culture .....*Boston*, 1843§
M.A.(Oxon.) The Slade Case .....*London*, 1877‡
Ruskin (John, LL.D.) Fors Clavigera. Letter 63rd ....*London*, 1876‡
Wilson (John, M.D.) Trials of Animal Magnetism.....*London*, 1839‡

[R] PAMPHLETS, English, Vol. II.—

Edmonds (Judge) Spiritual Tracts.....*New York*, 1858†
Guppy (Samuel) Imitations of Spiritual Phenomena... .....*London*, 1873‡
Hall (Spencer T.) Mesmeric Experiences .....*London*, 1845§
Iota, Maskelyne and Cooke: An Exposé .....*London*, 1873‡
M.A.(Oxon.) Spiritualism at the Church Congress.....*London*, 1881‡
Stone (G. W.) Electro-Biology .. ..*Liverpool*, 1850§
Wallace (A. R.) The Scientific Aspect of the Supernatural.....*London*, 1866‡
Zerffi (G. G., Ph.D.) Dreams and Ghosts .....*London*, 1875‡

[R] PAMPHLETS, English, Vol. III.—

All the Year Round. (The monthly part containing Mr. Heaphy's Narrative) .....*London*, 1861‡
Dixon (J., L.S.A.L.) Clairvoyance, Hygienic and Medical, *2nd ed.* *London*, *N.D.*§

* Presented by Mr. William Oxley. ‡ Presented by the Rev. W. Whitear.
† Presented by Mr. F. W. H. Myers. § Presented by Mr. E. T. Bennett.
‖ Presented by Mrs. A. M. H. Watts.

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BAILLARGER (M. J.) Hallucinations ..... *Paris*, 1846
CHARPIGNON (J.) Physiologie, Médecine et Metaphysique du Magnétisme *Paris*, 1848
DUFRESNOY (M. l'Abbé Lenglet) Recueil de Dissertations ; Anciennes et Nouvelles, sur les Apparitions, les Visions et les Songes, 2 vol. *Paris*, 1752
MEMOIRES pour servir à l'Histoire et à l'Etablissement du Magnétisme Animal (2 vol. in one) *2nd edit.* ..... *Paris*, 1809
PUEL (T.) De la Catalepsie ..... *Paris*, 1856
REVUE MAGNÉTIQUE, Vol. I. ..... *Paris*, 1884

ARCHIV FUR DEN THIERISCHEN MAGNETISMUS, 6 vol. ..... *Leipzig*, 1817-1820
HORST (Georg Conrad) Deuteroskopie, 2 vol. ..... *Frankfurt am Main*, 1830
GEISTERN UND GEISTERSEHERN (Von) ..... *Leipzig*, 1780
KERNER (Justinus) Geschichten Besessener Neuerer Zeit ..... *Stüttgart*, 1834

[R] PAMPHLETS, German, Vol. I.—

Ennemoser (Dr. Joseph) Untersuchungen über den Ursprung und das Wesen der Menschlichen Seele ..... *Stüttgart*, 1851
Leubuscher (Rud) Ueber die Entstehung der Sinnestäuschung ..... *Berlin*, 1852
Schubert (Dr. G. H. Von) Ueber Ahnen und Wissen ..... *Munich*, 1847
Siebeck (Prof. H.) Das Traumleben der Seele ..... *Berlin*, 1877
Wundt (Prof. W.) Der Spiritismus ..... *Leipzig*, 1879

[R] PAMPHLETS, German, Vol. II.—

Baader (Franz) Eine Geisterscheinung ..... *Münster*, 1833
Clemens (Dr. A.) Das Ferngefuhl ..... *Frankfurt am Main*, 1857
Hoffmann (Dr. Heinrich) Die Physiologie der Sinnes-Hallucinationen *Frankfurt am Main*, 1851
Leben (Das) und der Tod ..... *Leipzig*, 1850
Scherer (Friedrich) Das Walten von Wahrheit und Wahn (*Im Selbstverlage des Verfassers*) *N.D.*
Wegners (Georg Wilhelm) Abhandlung von Gespenstern ..... *Berlin*, 1747
Wellmer (Meta) Geistergeschichten ..... *Nordhausen*, 1875

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JOURNAL
OF THE
SOCIETY FOR PSYCHICAL RESEARCH.

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MEETING OF COUNCIL.

A Council Meeting was held on May the 2nd, the President in the chair, when Messrs. Alexander Calder, Walter H. Coffin, Edmund Gurney, C. C. Massey, F. W. H. Myers, Edward R. Pease, E. Dawson Rogers, J. Herbert Stack, and Dr. Wyld were present.

The minutes of the previous meeting were read and signed as correct.

The Rev. J. A. Macdonald, of Manchester, and Mr. Edward Grubb, of York, were elected as Honorary Members, under the second section of Rule 8, in recognition of the services they have rendered to the Society.

Eleven new Members and Associates were elected, whose names and addresses are given in another page.

Letters were read from Mr. Desmond G. FitzGerald, asking to be transferred from the list of Members to that of Associates, and of resignation from Mr. A. Kimber and Mrs. Dudley Sampson on the ground that both husband and wife in each case were Members or Associates.

A letter was read from the Hon. Sec. of the Swedenborg Society accompanying a present from that Society to the Library of the S.P.R. of an extensive series of Swedenborg's works, and of other books published by the Swedenborg Society. Resolved that the thanks of the Council be given to the Society for their kind and liberal donation.

A letter was read from a firm of publishers in New York, asking for permission to publish the Proceedings of the Society in the United States. Referred to the Secretary to make further inquiries.

The Secretary reported that the publishers, Messrs. Trübner, had furnished a statement, showing that £21 1s. 8d. had been received for sale of the Proceedings from July to December, 1883.

The Hon. Sec., Mr. Edmund Gurney, informed the Council that since the last meeting, he had delivered a lecture at Manchester and at

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Liverpool, on "A Theory of Apparitions," the lecture being in the main the third Report of the Literary Committee.

It was agreed that a General Meeting of the Society be held on Wednesday, the 28th of May, at 4 p.m., at Queen Anne's Mansions; at which it is intended that the programme shall be as follows:—

Remarks by the President.
Fourth Report of the Literary Committee.
First Report on Contemporary Evidence of "Phantasms of the Living in India."

It was agreed that the following paragraphs should be printed on a slip and inserted in Proceedings, Part V., by way of explanation, and that the slip should be enclosed in the next number of the Journal, for the benefit of Members to whom copies had been already sent out.

ERRATA:

In Part V. of the Proceedings.

In page 10, lines 14, 15, *for* "experiments performed under this last condition—a condition which precludes any unconscious guidance from the 'agent'"—*read* "experiments performed under conditions which preclude the possibility of unconscious guidance from the 'agent.'" And add the following note to the word "contact," in the eighth line from the bottom of the same page:—

It should be borne in mind that indications may be unconsciously given otherwise than through contact. *Cf.* Proceedings, Part I., pp. 18, 19, &c.

In page 55, line 15, *omit* the figure 1 before 657,000. And in line 25 of the same page, *for* 1,657,000ths × 10, *read* $\frac{1}{657,000 \times 10}$.

The next Meeting of the Council will take place on Wednesday, May 28th, at 2.45 p.m. There will be another Meeting of the Council on Friday, June 6th, at 4.45 p.m.

OCCASIONAL MEETING.

An occasional meeting of Members and Associates was held at Queen Anne's Mansions, on Wednesday, April 30th, at 4 p.m. The meeting was addressed by Colonel Olcott, President of the Theosophical Society, and Mr. Mohini Chatterji, a Brahmin Theosophist. These latter gentlemen gave an account of some experiences of their own, with the view of demonstrating that certain persons known as "adepts" possess the power of producing apparitions of themselves at a distance, especially to persons with whom they are in some way *en rapport*. These narratives, though of a different order from those which the Society has so far collected, possess sufficient points of analogy to suggest many interesting questions. They were listened to with marked interest and attention, and a general wish was expressed that further opportunities might be afforded of hearing and questioning the bearers of a message so extraordinary. A small Committee has subsequently been appointed to take the evidence which Colonel Olcott, Mr. Mohini, and Mr. Sinnett have kindly volunteered to give, as regards these Oriental apparitions; and it is hoped that a first Report from this Committee may be laid before the General Meeting on May 28th.

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ELECTIONS, MAY 2ND, 1884.

HONORARY MEMBERS.

GRUBB, EDWARD,* 8, Holly Terrace, York.
MACDONALD, REV. J. A.,* 19, Heywood Street, Cheetham, Manchester.

MEMBERS.

CARPENTER, MAJOR GEO. W. WALLACE, 28, Ashley Place, Victoria Street, London, S.W.
HOGG, MISS A. M. M., Berry Head House, Brixham.
THORPE, MRS. MARY, Lenton House, Lenton, Nottingham.

ASSOCIATES.

BONUS, ARTHUR R., Clifton Cottage, Clifton, Bristol.
BOSTOCK, MISS E. A., Penmaen Gower, Swansea.
NICHOLSON, SIR CHARLES, BART., D.C.L., LL.D., M.D., The Grange, Totteridge, Herts.
SHADWELL, MISS BLANCHE, 21, Nottingham Place, London, W.
SHARPE, MRS. REGINALD, 11, Victoria Road, Kensington, London, W.
WILLSON, REV. T. B., M.A., 11, Canterbury Villas, Thornton Heath, Croydon.
WOODS, MISS ALICE, 8, Bath Road, Bedford Park, Chiswick, W.
WOODS, ARTHUR, A.I.C.E., Mickleham, Surrey.

N.B.—Members and Associates are requested to send information of any change of address to the Assistant-Secretary, 14, Dean's Yard, Westminster, S.W.

NOTICES OF WORK DONE BY COMMITTEES.

The Literary Committee held no formal meetings during April, but the secretaries were employed in drawing up a Fourth Report, dealing with a Theory of Apparitions, and intended to be read at the General Meeting on May 28th.

A classification of about 500 narratives of impressions or apparitions perceived coincidently with the death or danger of the agent, has also been prepared, and will, it is hoped, prove a considerable convenience to students of the slips to which it serves as an index. A printed copy of this classified index will be placed in the Society's rooms in a few weeks' time, and other copies will be sent to local branches of the S.P.R.

HAUNTED HOUSE COMMITTEE.

A few weeks ago the Committee received a report of unaccountable footsteps heard, and an apparition seen, in a small house near Hyde Park, which their informant was then quitting, and which, consequently, was to let, furnished. They satisfied themselves that the report was

* Elected for services rendered to the Society.

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perfectly *bonâ fide*; and decided to take the house for a short time, and entered into possession about a week after it was vacated.

Several of the Haunted House Committee and other members of the Society in turn occupied the haunted room; but they are unable to record any evidence of abnormal phenomena.

They have, however, gained some experience in a rather difficult art, the negotiation of leases for "haunted houses."

THOUGHT-TRANSFERENCE COMMITTEE.

No experimental work has been engaged in during the past month. Our friends would greatly assist the work of this Committee if they would kindly inform the Hon. Sec. of any successful experiments that they may have made. The remarkable success obtained by Mr. Malcolm Guthrie, with the two lady percipients at Liverpool, illustrates what can be achieved by patient, persistent trials.

MESMERIC COMMITTEE.

This Committee has been engaged in the investigation of the reported clairvoyance of a young man mesmerised by a Mr. Ogle, and some interesting experiments have been made by one member of the Committee, which show conclusively that, under conditions of blindfolding that appear from outside to be satisfactory, objects can nevertheless be fitfully seen by natural vision. A fuller account of these experiments will appear subsequently. As we understand that Mr. Ogle has since represented that the Committee were entirely satisfied with his experiments, it is necessary to state, emphatically, that exactly the contrary is the fact; inasmuch as the Committee obtained no satisfactory evidence that Mr. Ogle's subject saw otherwise than by his natural organ of vision.

PHYSICAL PHENOMENA COMMITTEE.

The Secretary writes that the Committee are actively at work and have had numerous sittings with different "mediums," imposing such conditions as they deemed satisfactory. Under these circumstances the Committee regret to have to record their failure to obtain phenomena of evidential value, but at the same time they have had some encouragement to persevere, and hope to be able to report more fully next month.

CAMBRIDGE BRANCH OF THE S. P. R.

A Meeting, to establish a branch of the Society for Psychical Research at *Cambridge*, was held on February 1st, in Mr. Oscar Browning's rooms, King's College: Prof. Henry Sidgwick, President, in the chair. Mr. Browning was appointed Secretary, and Mr. Hodgson, of St. John's College, Treasurer. The meetings to be held in Mr. Browning's rooms.

February 6th, 1884.—A Meeting was held in Mr. Browning's rooms, King's College. A number of affiliated members were appointed, and it was arranged that a meeting for mesmeric experiments should be held on February 21st.

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February 21st, 1884.—A Meeting was held, at which Mr. Smith was present as mesmerist. Experiments were made, but with no very definite results.

February 29th, 1884.—The Branch Society met in the Secretary's rooms, King's College. Mr. Myers read part of the proposed Report of the Literary Committee, on apparitions of the living, which was discussed. It was arranged that the next Meeting should be held on March 14th, at 8.30 p.m.

March 14th, 1884.—A Meeting was held at which some cases, collected by the Literary Committee, were read and discussed. Mr. Myers read his classification of apparitions, and it was discussed. Afterwards a private business meeting was held, at which it was agreed that affiliated members should be admitted to attend the meetings, at a subscription of five shillings a term, such members to be proposed and to be elected by the members of the Society. The next Meeting was fixed for Friday, April 25th.

April 25th, 1884.—At this Meeting it was agreed that a notice of the existence of the Branch Society and the application of persons wishing to be affiliated members should be inserted in the *Cambridge Review*. Mr. Myers read the second part of the Report on apparitions. Mr. Padshah gave an account of his experience as a member of the Theosophic Society. It was settled that the next Meeting should be held on Thursday, May 8th, in the Secretary's rooms.

May 8th, 1884.—Previous to the Meeting Messrs. Debenham, Ashbee, Hodgson, Grant, Sidebottom, Goodhart, Bidder were elected affiliated members. Colonel Olcott was present and gave a full account of his experiences. The next Meeting was fixed for Friday, May 23rd.

CAMBRIDGE MEMBERS.

Prof. Henry Sidgwick.
Oscar Browning.
Mrs. Sidgwick.
F. W. H. Myers.
Mrs. Myers.
R. Hodgson.
W. W. R. Ball.
Mrs. Adams.
J. J. Thomson.
W. Bateson.
Miss Johnson.
J. P. Postgate.
H. T. Stearn.
E. C. Perry.
Rev. W. Cunningham.
Hon. Mrs. Lyttelton.
Dr. Cunningham.
Prof. Macalister.
A. Pashkoff.
D. M. Pollock.
W. E. Johnson.
W. H. Macaulay.
J. B. Mathews.
R. W. Hogg.
R. N. Goodman.
G. F. Stout.
C. F. Kenny.

AFFILIATED MEMBERS.

Mrs. Prothero.
M. R. James
G. S. Dickinson.
W. H. Bennett.
A. P. Laurie.
D. Rintoul.
A. Berry.
J. W. Graham.
Rev. J. Southward.
E. R. Debenham.
C. R. Ashbee.
G. C. Hodgson.
A. J. Grant.
A. G. Stephenson.
Miss Bernard.
E. J. Sidebottom.
H. C. Goodhart.
G. Bidder.
Mrs. Passingham.

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SPECIMENS OF THE CLASSIFICATION OF IMPRESSIONS AND APPARITIONS AT MOMENTS OF DEATH OR DANGER.

I.

As has been elsewhere stated, a classified index has been prepared to about 500 cases of impressions and apparitions, conveyed to waking persons from agents dying or in danger, or other distress. We propose in the Journal to give occasional samples of these cases, with comments intended to indicate the general principles of arrangement adopted, and the directions in which additional evidence is specially to be desired.

As regards the broader divisions, the cases have been so classed as to illustrate the theory which regards phantasms of the living as a development of Thought-transference. The mode of impact on the percipient's mind has, therefore, been the point primarily regarded.

In a First Division have been placed the cases where the phantasm or impression was perceptible to one person only. And this division begins with cases of *mere impression*, such as could not, by its very nature, be *shared* with other percipients. Among these impressions, again, we may take first the vaguest and least definite; the cases where the percipient merely feels an impression that death or misfortune is happening to some one of his acquaintance, without any identification of the person so suffering.

It is obvious that from an *evidential* point of view many of these cases will be of comparatively little value. A feeling of mere causeless depression is not rare even among quite healthy persons, and even if such depression is unusually strong, it is not very likely to be mentioned at the time, or to be remembered by others, even if mentioned by the sufferer. If the object of our collection were purely *evidential* we should pass rapidly over this class of cases. But our object is not only *evidential*, but *theoretical*. Taking the general fact of transference of impressions from mind to mind as established by other evidence, we feel justified in treating these inconclusive cases as examples of it; though the theory of mere coincidence might have been held to explain them, had no other *vera causa* been known. This other cause being, as we maintain, known, it becomes important to examine carefully the whole range of its probable effects. And these incipient cases in which there is a mere mental or physical *malaise*, with no emergence into consciousness of any definite idea as to its cause, are likely to be both numerous, and, if carefully studied, instructive, as indicating what may be called the *modes of telepathic invasion*—the obscure channels by which one mind makes itself gradually felt in another.

We subjoin two cases from trusted informants. The first is from the Hon. Mrs. Fox Powys, a member of the S.P.R.:—

February 16*th*, 1884.

About three months ago as I was sitting, quietly thinking, between 5 and 7 p.m., I experienced a very curious sensation. I can only describe it as like a cloud of calamity gradually wrapping me round. It was *almost* a physical feeling, so strong was it; and I seemed to be certain, in some inexplicable way, of disaster to some one of my relations or friends, though I

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could not in the least fix upon anybody in particular, and there was no one about whom I was anxious at the time. I do not remember ever experiencing such a thing before. I should say it lasted about half-an-hour. This happened on a Saturday, and on Monday I got a letter from my sister, written on the Saturday evening to go by the post which leaves at 7 p.m., in which she told me she had received a telegram, an hour or so ago, informing her of the dangerous illness of her brother-in-law, at which she was greatly upset. This appeared to be a very probable explanation of my extraordinary presentiment, and I wrote and told her all about it at once.

A. C. Powys.

Here is a case where the impression was absolutely vague, and where the agent, from whose state of mind the impression is supposed to have *originated*, was not dying or in danger, but merely in mental distress. The value of this case largely depends on the *uniqueness* of the experience in the percipient's history. If any of our readers believe themselves to have had similar experiences, it is much to be desired that they would henceforth set such experiences down in writing as soon as they occur, and mention them to others before it is known whether any calamity has happened or not. For, we repeat, it is likely enough that fits of depression of this kind are often *real telepathic events*, although nothing but a very careful comparative estimate of their so-called *causeless* invasions (invasions, that is, dependent on some obscure *internal* cause) can justify us in admitting an *external* cause for them in the case of any given percipient.

The next case which we shall cite is one where the agent is dying, though the chillness and misery which the percipient experienced do not seem to have distinctly suggested her sister's death.

From Miss Agnes M. A. S., Whepstead Rectory, Bury St. Edmunds.

In May, 1871, I was away from home for a change, leaving a sick sister behind, who had been ill for many months from mesenteric decline. I was to go to a ball at Willis' Rooms on May 11th, and left some friends in Kensington to stay with an old schoolfellow at Denmark Hill. I heard that my sister was worse, but concluded it was one of the usual spasmodic attacks of sickness that accompany the disease—how could I ever have been so blind! It was a Thursday; my new dress had come, and dinner time came—a large family circle, and I the only stranger, as I had never stayed in the house before. I could hardly swallow my dinner, and felt a chillness all over me. When the time came to dress I went upstairs and slowly began. As I bent down to pick my dress up I stopped. I felt an unseen presence, and a terrible chillness, which, even as I write, returns only too vividly. I rang the bell. When the servant came, I could only say faintly, "Ask Miss Emily to come to me." When my friend came I could explain nothing; I merely said I could not go to the ball. I have often wondered how I looked at the time, for I know how I felt, even to my lips. The next morning came the news that my sister had died on the previous morning, longing and calling for me to the last.

In another letter Miss S. says:—

I looked upon my chillness and mental sensation which stopped my going to the ball as a most merciful warning.

Miss Druce, the friend with whose family Miss S. was staying, has not a very clear recollection of the circumstances, but says:—

Our impression is that Miss S. did not go to the ball; personally, I cannot quite remember whether she actually went or not. Next

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morning, the news of her sister's death reached her through a letter enclosed to me.

The coincidence of *time* here seems not quite close. It is possible that a telepathic invasion of this kind may sometimes need a considerable time to make itself thus felt throughout the whole organism. There seems to have been a *growing* distress, resembling the onset of a fever or some acute disease.

But it is not our intention here to do more than throw out hints which (as we have already said) may indicate to our readers the points to be noted, and the directions in which fresh evidence will be especially welcomed. We should be glad indeed if each of these brief notices were to elicit some additional cases of a cognate kind.

Obituary.

With deep regret we have to announce the death, on May 12th, at the age of 67, of an eminent scientific member, Dr. R. Angus Smith, F.R.S. This is not the place to speak of Dr. Angus Smith's high scientific distinction, nor of those profound and classical investigations into the chemistry of the air and water of large towns upon which largely were based the Acts of Parliament that he was called upon to administer. As Chief Inspector under the Noxious Vapours (Alkali) Acts and the Rivers Pollution Prevention Act, Dr. Angus Smith did an immense amount of valuable public work, his reports to the Local Government Board being models of painstaking research and cautious generalisation. Unlike most specialists, Dr. Angus Smith was a man of large sympathies and wide culture. Classical literature and archæology were his pastimes; his knowledge of Scotch and Irish archæology and the dreary wastes of early Irish literature was, we believe, singularly extensive. But, perhaps, his keenest interest was centred in psychological investigations, and it is no secret that he held the attitude taken by science towards Mesmerism and Spiritualism to be utterly unphilosophical and unfair. Hence he welcomed the foundation of our Society, and often spoke of the quite supreme importance of the results the Society had already achieved. His valuable library, containing many rare psychological works, will, we hope, not be scattered, nor his unpublished MSS. be overlooked. To those who had the privilege of his friendship his name will be ever dear from the large and loving heart he possessed. Combined with a philosophic breadth of view, his conversation was ever enjoyable from the quaint Scotch humour which played through all he said. It is, however, impossible to convey the sweet charm of his gentle spirit, which sought and revealed the best side of each one's nature, and invariably led him to try to understand, and, if possible, justify those who differed from him.—W. F. B.

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REPORT ON THE ALLEGED MANIFESTATIONS AT ARUNDEL, SUSSEX.

By Major G. L. Le M. Taylor,

Royal Military College, Farnborough Station, Hants.

Accompanied by Major King, R.M.A., I arrived at Arundel on Saturday, February 22nd, to inquire into the circumstances attending the alleged manifestations in connection with the girl Clark.

We first visited Mr. Hubbert, F.R.C.S., the medical man who had been called in to see the girl when the affair commenced; he very kindly told us what took place, his statement being in effect as follows:—

He was called in about 10.30 on the night of February 8th to see the girl Clark, who was said to be "bewitched"; he found the household in great consternation, and persuaded that a neighbour had "bewitched" her. He asked what the symptoms were, and was told that "scratchings" took place "all about the bed" on which the girl was, that she did not make them, and that they were supernatural; he was told to listen, and shortly he heard a noise in the bedroom above as if made by scratching the mattress with the nails of the hand. On going upstairs he found the girl in bed and asked her "How she did it?" or "Why she did it?" but she said she had nothing to do with it. While he was in the room nothing took place, but he was told that if he left the room the noise would probably recommence. He did so; and again the scratchings were heard. He went back into the room with the girl alone, and having taken hold of her hands with one of his he scratched the mattress with the other. The noise was at once recognised by the family outside the door as the same previously heard. The doctor now tied the girl's hands in such a way as to prevent the use of the nails, and left the room. The noise was soon repeated, but was now more like rubbing than scratching. In fact, the sound seemed muffled. Again he tied the girl's hands more securely, and balanced a woollen cuff on them, outside the bed clothes. Now no noise was heard for some time and on re-entering the room the cuff was found unmoved. The doctor was satisfied that the noises were made by the girl herself. He then left and has had nothing more to do with the affair.

We next went to Clark's house, and found that, unfortunately, the girl's father was away, and the girl herself had been sent to Brighton. We saw, however, the girl's mother and her father's mother.

The mother is a large, flabby, sallow woman of about 40, with a

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narrow forehead and rather oblique eyebrows. She did not seem in good health, and was certainly nervous and frightened at the whole affair. Mr. Hubbert described her as hysterical. The grandmother is an old woman, who was not at all frightened at what had taken place, but rather liked talking about it.

The impression we received as to the evidence of these women was that they were perfectly honest witnesses, believing everything they told us; the mother being unwilling to speak of them at all and particularly careful not to speak to anything which had not come within her own knowledge. The grandmother, though equally honest, had evidently told the story so often that she described things which, on her own showing, she could not have seen.

We gathered that the "manifestations" began on Friday evening, the 8th of February, and the girl was sent away on Tuesday or Wednesday, the 19th or 20th, and that nothing took place between Tuesday, the 12th, and Monday, the 18th, on which day the girl is said to have seen an apparition, which determined her people to send her to Brighton. Our two witnesses were able to speak directly to only some of the alleged manifestations, the evidence for the others resting on the testimony of the girl, her father, the girl's maternal grandmother, and a neighbour. The manifestations appear to have begun spontaneously; but afterwards to have been in a great measure sought by the father to test their reality. We ascertained pretty well in what order the different things happened, but could not quite make it clear on which days they occurred.

I will give first the substance of the statements of the two women we saw, as far as they speak from their own knowledge; and then the remainder of the story as gathered from the grandmother, but the direct evidence for which could not be obtained.

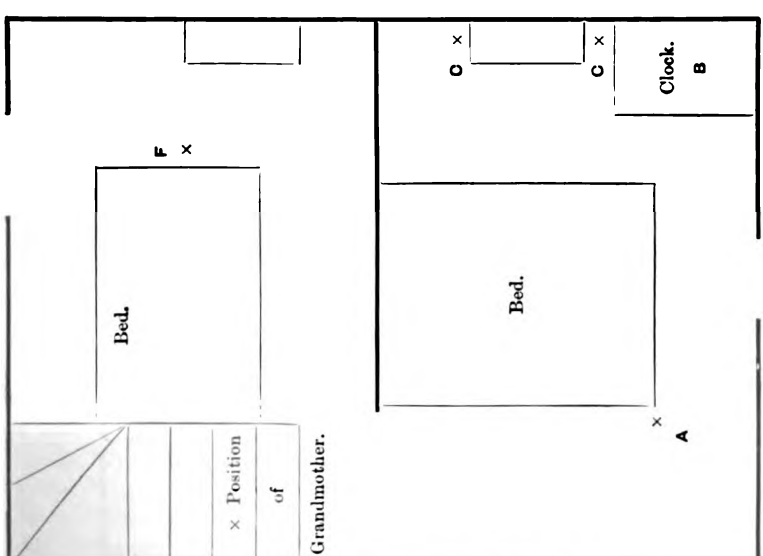
The mother states that the girl is 13, but looks older; is a good, quiet girl, about whose honesty in the present matter she has no doubt. (Major King saw the girl's photograph; it was of a girl with a sharp and rather shrewd face.) That on Friday night, a minute or two after getting into bed with her two girls (her husband being away at work), she heard a scratching noise on the mattress of the bed. She asked the girls if they were making it. They said, "No," and seemed frightened. She held the girl's hands and yet the noise continued. She got out of bed, thinking it might be rats, lit a candle, searched the room, and remade the bed. When they went to bed again the noise recommenced. She then went into the back room, but the noise continued on the other bed. She also states that the first bed heaved up, and, that when they went into the second room, the bed and everything in the room shook. She got so frightened that she sent for the doctor.

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Though the mother sat by and acquiesced in all her mother-in-law subsequently related, she said nothing more than the above came under her special knowledge, except the evident distress of her daughter on other occasions.

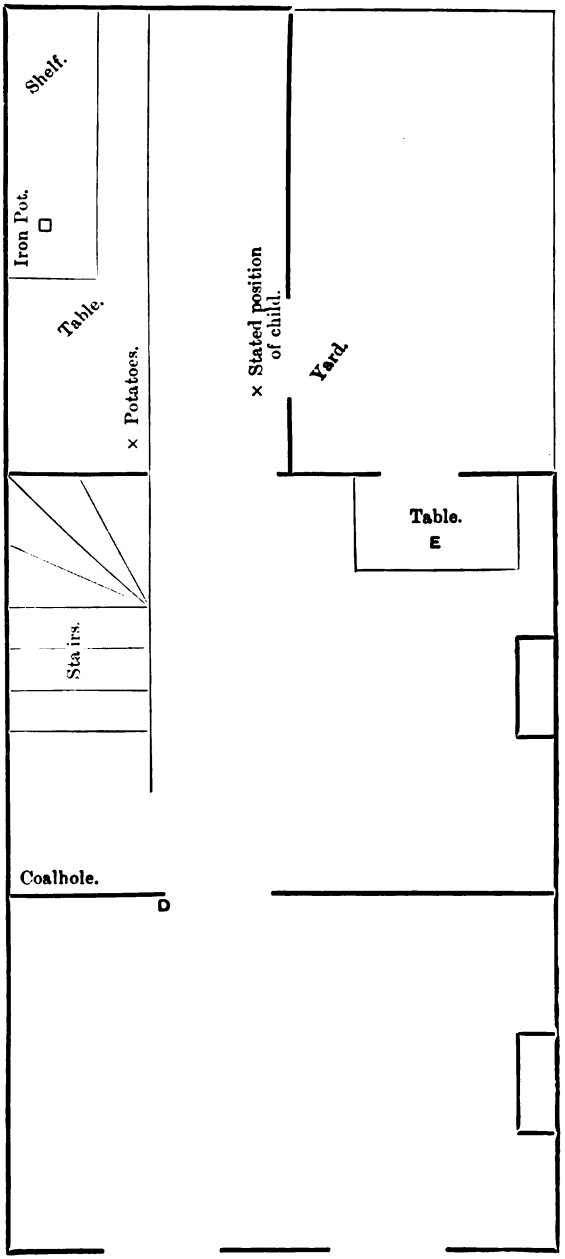
The grandmother corroborated what the mother stated about the girl's goodness and honesty, and proceeded to say that when the father returned on Saturday night (?) some attempts were made at an investigation, in the course of which the girl was sent upstairs into the room in which the noises were first observed, "to see what would happen." She was followed by her two grandmothers (the maternal grandmother, who lived in another village, having been sent for previously). The girl stood at A (see plan), in full view of the old women, who were at the head of the stairs, when in a minute three articles fell to the ground at the other end of the room at B and C, a clock from off the chest of drawers, and two ornaments from the chimney piece, all at the same time. The girl rushed back to the stairs, and the two old women, going into the room, found the things on the floor, but not broken; there was a mat or carpet where they fell. They replaced the things, the clock on its back far back on the drawers. They again fell under similar circumstances (?); the girl described them to have turned over and over till they reached the floor. One of the things that fell was a small bell-shaped shade over a match stand.

After the above incident (on Sunday, I think), the girl was sent



PLAN OF CLARK'S HOUSE.—1st FLOOR PLAN.

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PLAN OF CLARK'S HOUSE.—GROUND PLAN.

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to her grandmother's house, not far off, "to see if anything would happen in a new place." The grandmother says that, when there and in view, things jumped up and fell down which were out of the girl's reach. I could not get a clear statement about it, but got the old woman to acknowledge that she *saw* nothing fall.

Later, again, the grandmother declares that when going upstairs in her son's house, with the girl in front of her, a dark cloud seemed to meet them and obscure the light of the candle till she lost sight of the child, who shrank back to her and said she felt it all over her; the cloud soon passed away.

As for the rest of the story, it appears that the father sent the girl into the scullery, and watched through the door a tray of potatoes and an iron pot fall; they were, however, scarcely beyond the girl's reach. This experiment appears to have been repeated, for on another occasion a neighbour, looking through the door, said he saw a shadowy hand stretched out from the girl to the things to upset them. On another occasion the girl, having been sent across the road to the baker's, returned with the story that immediately she entered the shop two chairs fell over of themselves, but no one else saw them fall.

Again, the girl is said to have been alone with her maternal grandmother (whom we did not see) in the lower front room, and being told to get some coal, the child opened the door at D. At this moment the grandmother and girl heard three violent knocks on table E. The girl got frightened, and the grandmother went with her to get the coal from under the stairs. Again three knocks were heard on the stairs.

After this it seems the girl never left her mother's side for a week, and nothing took place. At the end of that time her mother, thinking that perhaps it was all over, sent the girl upstairs to get a dress from the back bedroom. On entering the room the child screamed, and on her return stated to her mother that she had seen at F a figure in a white dress, with fingers very white and long, bald head, and white eyes and feet, which, when she screamed, receded and disappeared into the wall behind it.

The order in which the manifestations are said to have followed one another is as follows:—

Order of Manifestations.	Observed by.
1. Scratchings	Mother, Sister, and Doctor
2. Ditto	Mother, Sister, and Paternal Grandmother
3. Things falling.....	Paternal Grandmother and Maternal Grandmother
4. Ditto, ditto.....	Paternal Grandmother
5. Ditto, ditto.....	Father and Neighbour
6. Knocks.....	Maternal Grandmother
7. Darkening of candle..	Paternal Grandmother
8. Apparition	Child

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Observations.

Nos. 1 and 2.—The doctor being quite unaffected by any feeling of excitement or fear, which was not the case with the family, was the best judge of the cause of these manifestations. He was convinced that they were caused by the child herself.

Nos. 3 and 4.—If the evidence of the paternal grandmother could be relied on these could not, in my opinion, be accounted for by any physical cause, as the clock and ornaments fell simultaneously and were 9 ft. from the girl, who, having been sent by her father without warning (as I understood) to the room above stairs, had no opportunity of making any arrangements for trickery.

No. 5.—In these manifestations the girl might not have been more than 4 ft. from the things which fell, and the hole in the door (as tested by me) is so small that little can be seen through it, and that little in a shadowy way.

No. 6.—The girl standing where she did when the knocks "on the table" were heard, was within reach of the door of the coal-hole, knocks on which (as ascertained by Major King) sounded hollow, as if on a table, and from their sound it would not be possible to tell whence they came. When immediately afterwards, the girl was in the coal-hole, the knocks on the stairs sounded from a place within her reach.

No. 7.—The stairs are so narrow that the girl must have been in front of her grandmother and above her; if she had shaded the candle with her hand it might not have been observed by the old woman, and the stated effect might have been easily produced on the half-frightened grandmother.

No. 8.—The fright of the girl on seeing the appearance must have been well feigned to deceive her mother, but the girl herself was in such a condition of nervousness as to make it most probable that she was frightened at a shadow only.

Conclusions.

Major King and myself came to the following conclusions:—

1.—The scratchings were perhaps done by the child at first by accident, and persisted in, when the effect was seen, for fun.

2.—That the grandmother possibly did not actually keep the girl in sight when the things fell in the bedroom; having perhaps turned round to speak to the mother at the bottom of the stairs.

3. That the knocks were most likely produced by the child, who at this time was getting rather frightened at her own "manifestations."

4.—That the father and Mr. M., the neighbour, could not have watched the girl through the scullery door, and that Mr. M., from his reference to a spirit-hand, suggested a spiritual appearance to the girl.

5.—The darkening of the candle might have been done by the child accidentally, and frightened her as well as her grandmother.

6.—That the "spirit" was purely subjective.

7.—That on the whole it is most likely that the affair was begun in fun, continued in fraud, and closed in fright.

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INVOLUNTARY GUIDANCE WITHOUT CONTACT.

The President of the Society has lately received an interesting letter from Mr. A. E. Outerbridge, jun., of Philadelphia, U.S.A., asking for further information as to our Thought-transference experiments, and pointing out that absence of contact by no means excludes involuntary guidance on the part of the operator. Accompanying his letter, Mr. Outerbridge sends a record of some experiments which he has made in this direction, and which were communicated to the late Dr. Beard, and by him published in the "American Popular Science Monthly," for July, 1877.

These experiments are of sufficient interest to justify a lengthy quotation. Mr. Outerbridge writes:—

"The only condition I require of the subject is, that he shall follow me at a distance of about three or four feet, as I grope my way *apparently* at random, keeping his mind fixed upon the object. I am able to tell, by close attention, when he follows me readily, and when reluctantly; in this way I cautiously map out the *direction* in which he tends to follow me most readily. When I approach the vicinity of the object thought of, he shows no inclination to move in any one direction. There is, of course, a certain element of uncertainty in the finding of a small object under these circumstances, but the proportion of failures is astonishingly small. I reached this result by a succession of experiments, first through a rigid rod, then through a wire, then a stretched string, then a string with a loop. I then worked without contact, *not* blindfolded. I would walk backward, holding out my right forefinger, and directing the 'subject' to hold his right forefinger, at a distance of six inches) this would convey to most people the impression of two terminal poles of a battery or electrical machine), and he would often have an imaginary pricking, as of sparks at the finger-tip. I would then proceed around the room, and when moving in the right direction the hiatus would be rapidly closed between the two fingers.

"I can almost invariably distinguish an intentional or accidental indication from an involuntary one, and I do not find that keeping the 'arm perfectly stiff' interferes very seriously. The indications are not confined to muscular contractions or relaxations of the arm, but it is a sympathetic movement of the whole body.

"It is a curious fact that subjects who naturally work well will be very slightly influenced by the explanation of the apparent mystery. You may assure them that every *correct* movement you make is only a translation of their own, and they will declare positively that they are trying to move in the *opposite* direction, and, in fact, they often do hold back with their feet, while giving the most positive indications with their arms.

"I have found that a large majority of well-educated people have an innate bias for mysteries, and prefer to refer these 'phenomena' to animal magnetism, auras, psychic or odic force, or any incomprehensible cause, rather than to the rational explanation of unconscious movement. Some time since, I had a curious illustration of this fact, and at the same time an admirable proof of the physical theory (if any were required), in an experiment suggested by a gentlemen of this city. I had concluded a successful exhibition at an evening company, and described the precise method by which the experiments had been performed. This gentleman said to me, privately, that he could suggest an experiment which, if successful, would disprove my

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theory of muscular or physical movement. I retired from the room, and was brought in blindfolded. Meanwhile he had requested a very good subject with whom I had done a number of complicated things to hide an article. The gentleman then took the towel from *my* head and blindfolded the 'subject'—turned him rapidly round several times, and told him to think of the object. He said, 'Now you will find it by mental communication only.' I started off rapidly, but, of course, received no indications. I then purposely touched his hand to the mantel-piece in the back-parlour. Instantly he unconsciously calculated the position of the hidden article and directed (not led, for I always go in advance of the 'subject') me toward the front-room; then he was lost, until I again touched his hand to some object, when I received a fresh indication. In this way I finally found a 10-cent note, rolled into a little ball, and attached to the lower knot of a chord running through the handle of a small feather-duster, which was hanging from the bell-handle on the wall. I did not, however, immediately produce it, as I wished to experiment further. I led the 'subject' off to another part of the room, and he immediately brought me back to the duster. Again I led him away to the same place, and turned him round so as to confuse him. All indications ceased, even when I held his hand within an inch of the duster.

"In regard to finding small objects, I have no difficulty in picking out any letter on a page of a book or newspaper, and I frequently spell out abstract thoughts or names of people, places, &c., thought of, in this way: I hold a sharp-pointed stick or pen-handle in my left hand, pointing downward, with the same hand grasping the left hand of the 'subject.' I thus pick out letters on the page which spell the thought in the mind of the 'subject.'

"The power of perception of these minute indications is capable of being developed to an astonishing degree, and I have often been amazed at the curious effects produced, a few of which I have indicated to you."

If our readers will turn to our first report on Thought-transference, in Part I. of the Proceedings, p. 16, they will find Dr. Beard's paper on the "Physiology of Mind Reading" referred to, and on p. 18, the experiments made by Mr. Outerbridge are classed under the heading, "*II. Where actions are performed without contact with the person willing,*" and upon this the following remarks are made: "Here the involuntary guidance by the eyes of the rest of the party, or other indications of an almost imperceptible character, are swiftly and probably unconsciously interpreted by the guesser and lead him hesitatingly to do what is being willed. . . Even blindfolding the subject merely removes one vista of error. The doubtful interpretation of the best results obtained in this group, has compelled us to attach comparatively little importance to them." We then recite our experiments where the word or figures thought of were *named* by the percipient, and on p. 23 show that any explanation hitherto given is inapplicable to the results obtained and hence conclude "that we have here very strong evidence in favour of a class of phenomena entirely new to science." Our readers are familiar with the mass of evidence that has since then been set before them, and as the details of all the experiments are faithfully published, the candid inquirer is now in a position to decide how far we have established the existence of a class of phenomena hitherto unrecognised by science.

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CHANCE-GUESSING *VERSUS* THOUGHT-TRANSFERENCE.

One of our members having written to us to the effect that he conceived it possible mere chance coincidence might possibly have accounted for the success in naming the cards, described in our earlier reports on Thought-transference, we wrote to him, suggesting that he should put his doubt to the test of experiment; at the same time pointing out that our experiments were not confined to a few trials, but extended over numerous days and embraced, altogether, some 500 experiments with playing cards, numbers of two figures, &c. In reply, our correspondent writes as follows:—

"Wemyss Bay, N.B.

"I was all wrong about the card guessing chances, as the following experiment at random guessing will show. In the first 40 trials two were right. Then in 190 trials none were right; the 191st was right. Then 170 and none right; the 171st was right. Then 108 and none right. Altogether, four right in 510 guesses, and 17 wrong only by a spot."

The same correspondent, writing again, says:—

"I have made 1,000 more trials with guessing cards in a room by myself, the cards being re-shuffled each time, and found this time that my results were a near approximation to the theoretical one correct guess in 52 trials. Thus, in the last 520 trials I had 11 right and 17 one spot too high or too low. The correct guesses were separated by wide intervals, except in one case when two were right in four trials, followed by a long break, with none right. This convinces me that the results obtained from the Misses Creery are utterly inexplicable on any theory of chance coincidence."

ALLEGED CURES OF ANÆSTHESIA BY MAGNETISM.

We have received from Dr. Dreschfeld, the Professor of Pathology at Owens College, a report of an interesting case, which came under his own observation, of the cure of hysterical anæsthesia apparently by the application of a powerful electro-magnet* to the part affected. The case was published in the *British Medical Journal* for August 7th, 1880, and is briefly as follows:—

The patient, Ann H., aged 43, was admitted to the Infirmary on November 29th, and suffered from loss of muscular power and greatly impaired tactile sensibility, "the sense of pain being completely abolished over the whole body except the tips of the fingers; pricks made with a needle did not bleed except at the finger tips." Heat and cold could only be felt on the forehead and arms; the mucous membranes were sensible to touch but not to pain. The patient also

* We may perhaps be allowed to explain to those of our readers unfamiliar with scientific instruments, that an electro-magnet is simply a bar of iron usually bent into a ∪ shape, and strongly magnetised by the passage of an electric current sent round coils of wire which encircle the iron. Compound words in scientific terminology have the cause named before the effect; here the cause is electricity, the effect magnetism of the iron.

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had contracted vision in both eyes, was colour blind in her left eye, and was deaf in both ears. She had scarcely any sense of smell and taste was entirely absent. Three other physicians besides Dr. Dreschfeld confirmed these observations.

"The first series of experiments consisted in the application of different metals to the anæsthetic skin, with the well known results. Gold and silver were found active; copper and iron inactive. It was interesting to observe that, with the return of sensibility over the whole body after the application of gold, the left achromatopsic eye became normal, while the right eye became colour-blind. This was the only transfer observed. Internally, the patient was treated with chloride of gold (five minims).

"On December 4th, the electro-magnet was used for the first time. One pole was applied to the outer side of the right leg. The apparatus was so arranged that the current could be made and broken without the patient being made aware of it. Careful examination of the patient, previous to the application of the electro-magnet, showed that the anæsthesia was as perfect as on the first day; the achromatopsia, however, had disappeared, and the muscular power had a little increased. Five minutes after the application of the electro-magnet, the sensibility was returning on the inner side of the right leg; in ten minutes, it had extended considerably; and, after twenty-five minutes, the whole of the right and left side, with the exception of the head, was acutely sensitive to the touch, except the upper part of the face and the whole of the scalp. The points pricked (except one in anæsthetic scalp) bled now freely. The special sense organs underwent no change during the passage of the current. Soon after the removal of the electro-magnet, the anæsthesia returned.

"On December 6th, the electro-magnet was again applied, with no current passing. For more than one hour, there was no effect. After the electro-magnet had remained near the anæsthetic leg for two hours, there was slight, but very perceptible, return of sensibility on the outer side of the leg. This unexpected result was afterwards easily explained, as it was found that the electro-magnet had been used for a considerable length of time in the physical laboratory of Owens College, and the iron had retained enough magnetism to magnetise a needle, even if no current passed; and thus the simple application of the magnet, when not in contact with the battery, sufficed to bring back the sensibility, though it did so very slowly, and only after being applied for a long time.

"The magnetic experiments were now continued almost daily for an hour, and the patient at the same time began markedly to improve, so that, after a few days, the sensibility had returned, and remained permanently in both upper and lower extremities and trunk. The scalp was still anæsthetic, and the special sense-organs (excepting the achromatopsia) were in the same state as on admission.

"On December 15th, the electro-magnet was applied to the scalp with very decided effect, so that, fifteen minutes after the application, the whole skin of the head became sensitive, and the points touched bled freely. The special senses also underwent improvement during the application. The improvement continued—though the sensibility was somewhat diminished—even after the removal of the electro-magnet, which was only once more applied (on December 17th) and again to the head.

"The patient now rapidly improved, and was well enough to be discharged on December 24th. She found herself well enough to follow her work; her muscular power had increased; the sensibility had returned over the whole of the body; the field of vision had improved; smell and taste had become normal; and the hearing on the left side was much better. She continued

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to take the chloride of gold internally during the whole of her stay in the hospital, and persisted with its use some time after her discharge. I have seen the patient repeatedly since, and she has remained perfectly well."

Dr. Dreschfeld gives two other cases, that also came under his own observation, wherein the application of an electro-magnet effected a similar cure. One was that of a labourer (Matthew C., aged 25), suffering from frequent epileptic fits, so that he had to give up his work. He was examined on February 6th, and iodide of potassium administered; on February 13th he was no better; on February 20th somewhat better; but now numbness had seized his right side, and he was on that side insensible to touch or pain. In the presence of Dr. Wilkinson and others the electro-magnet was applied to the right forearm. "Fifteen minutes after the application the whole of the anæsthetic side became normally sensitive." On February 24th, he was seen again, and had had no return of the anæsthesia; the epileptic attacks now occurred rarely. On February 27th, the epileptic attacks ceased, and he had had no recurrence up to March 12th, when he was last seen; he was then enjoying normal sensibility, though complaining of occasional vertigo. The other case was that of a joiner (A.H.) suffering from hemianæsthesia, complicated with mental disorders. Here too, the electro-magnet appeared to cause a return of sensibility, but owing to an organic lesion in the brain the patient did not recover. Dr. Dreschfeld remarks:—

"The immediate effect of the electro-magnet in all three cases was very striking, but the method of application in the first case was so conducted that there could be no deception on the part of the patient."

We should be very glad to receive any further information in this direction from any of our medical friends, or any evidence pointing to the existence of a special "magnetic sense." It is obvious that extreme care is needed in conducting experiments of this nature, to avoid confounding effects due to the imagination with the specific action that appears to be exerted by magnetism.

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SUPPLEMENTARY LIBRARY CATALOGUE.

The following additions have been made since last month.

BUSH (Rev. George, M.A.) Reasons for Embracing the Doctrines and Disclosures of Emanuel Swedenborg ..... *London, N.D.**
CLOWES (Rev. John, M.A.) Illustrations of the Holy Word .... *London,* 1875*
EVENING (The) AND THE MORNING. A Narrative, *5th edit.* .... *London,* 1883*
GILES (Rev. Chauncey) The Spiritual World and our Children there *London,* 1883*
——— The Incarnation, Atonement and Mediation of the Lord Jesus Christ ..... *London,* 1883*
HYDE (Rev. John) Emanuel Swedenborg. An Outline ..... *London,* 1883*
MONNIN (The Abbé Alfred) Life of the Curé d'Ars. From the French *London, N.D.*
NOBLE (Rev. Samuel) An Appeal on Behalf of Swedenborg and his Writings ..... *London,* 1881*
PAMPHLETS, English, for Vol. III.—
Swedenborg, Emanuel, Intercourse between the Soul and Body, *London,* 1867*
SPILLING (James) Things New and Old ..... *London,* 1883*
SWEDENBORG (Emanuel)—
Arcana Cœlestia, 12 vol. ..... *London,* 1863-1881*
,, ,, (Index to) ..... *London,* 1880*
The New Jerusalem and its Heavenly Doctrine ..... *London,* 1868*
Heaven and Hell ..... *London,* 1875*
The Earths in the Universe ..... *London,* 1875*
The Last Judgment ..... *London,* 1875*
Conjugial Love ..... *London,* 1876*
The Four Primary Doctrines of the New Church ..... *London,* 1876*
Divine Providence ..... *London,* 1879*
The Apocalypse Revealed ..... *London,* 1882*
Divine Love and Wisdom ..... *London,* 1883*
The True Christian Religion ..... *London,* 1883*
The White Horse ..... *London,* 1871*
Brief Exposition of the Doctrine of the New Church ..... *London,* 1878*
The Future Life ..... *London,* 1883*
The Heavenly Doctrine and Charity ..... *London,* 1883*
SWIFT (Edmund, junr.) Manual of New Church Doctrines, *3rd edit.* *London,* 1882*
U.S.E. (Emanuel Swedenborg) The Spiritual Columbus, *Phonetic edit.* *London,* 1878*

RIEGER (Dr. Conrad) Der Hypnotismus ..... *Jena,* 1884
SPLITTGERBER (Franz) Tod, Fortleben und Auferstehung ..... *Halle,* 1879

The books marked thus * *have been presented to the Library by the Swedenborg Society.*

Arrangements have been made by which *Associates* temporarily in London, or who may otherwise wish to borrow books from the Library for a short time, can do so on the following terms :—

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JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

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MEETINGS OF COUNCIL.

A Council Meeting was held on May the 28th, the President in the chair, when the Rev. W. Stainton Moses, Messrs. Alexander Calder, Edmund Gurney, C. C. Massey, F. W. H. Myers, and F. W. Percival were present. After the minutes of the previous meeting had been read, eight new Members and Associates were elected, whose names and addresses are given on another page.

A resolution was passed agreeing to accept the offer made by the Theosophical Society for the exchange of publications.

Agreements were laid on the table by the House and Finance Committee, between Dr. W. H. Stone and the Society, for the premises at 14, Dean's Yard, for three years from Lady Day, 1884; and also between the Society and Mr. Frank Podmore, for the occupation by him of part of the premises. [These agreements have been approved by the respective parties, and have since been executed.]

The ordinary monthly meeting of the Council was held on June the 6th, the President in the chair, when Professor Barrett, and Messrs. Alexander Calder, Walter H. Coffin, Edmund Gurney, C. C. Massey, Edward R. Pease, Francis W. Percival, and F. Podmore were present.

The minutes of the previous meeting were read and signed as correct.

Professor J. C. Adams, F.R.S., of the Observatory, Cambridge, was elected as an honorary member.

Ten new Members and Associates were elected, whose names and addresses are given on another page.

The Council received with regret information of the death of Major T. B. Hamilton, a member of the Society and of one of the Committees.

It was agreed that a General Meeting of the Society be held on

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Monday, the 30th inst., at 8.30 p.m., at Queen Anne's Mansions, at which the following papers will be read :—

1. Account of some Experiments in Thought-transference, by Prof. O. J. Lodge, D.Sc.
2. Note on some Experiments in Mesmerism.
3. Further Report on Phenomena attested by members of the Theosophical Society.
4. Conclusion of the Fourth Report of the Literary Committee.

The second edition of Part II. of the Proceedings being nearly exhausted, it was agreed that a third edition of 1,000 copies be printed; also that a further supply of bound copies of Volume I. be ordered.

A donation of £5 to the Research Fund was announced from General Campbell, and of £15 from "A Friend."

The next Meeting of the Council will take place on Monday, June the 30th, at 4.30 p.m.

ELECTIONS, MAY 28TH AND JUNE 6TH, 1884.

HONORARY MEMBER.

ADAMS, PROFESSOR, J.C., LL.D., F.R.S., The Observatory, Cambridge.

MEMBERS.

HERRINGHAM, MRS., 22, Bedford Square, London, W.C.
KELSO, COMMANDER, R.N., 26, Hyde Park Square, London, W.
LEAF, WALTER, M.A., Old Change, London, E.C.
RYLANDS, THOMAS GLAZEBROOK, F.L.S., F.G.S., Highfields, Thelwall, near Warrington.

ASSOCIATES.

BIDDER, GEORGE P., Trinity College, Cambridge.
BROWNE, EDWARD G., B.A., Pembroke College, Cambridge.
DOWNING, CHARLES, Trevethan, Brentwood, Essex.
EADEN, MRS., Little Shelford, Cambridge.
HORNER, ANDREW L., B.A., Limavady, Co. Londonderry.
ROLLESTON, THOMAS W., Glasshouse Shinrone, Ireland.
SKENE, MISS F. M. F., 13, New Inn, Hall Street, Oxford.
STEVENSON, ARTHUR J., Trinity College, Cambridge.
TEMPLETON, J. MURRAY, 1, Park Circus, Glasgow.
TENNANT, MRS., 2, Richmond Terrace, Whitehall, London, S.W.
TENNANT, MISS DOROTHY, 2, Richmond Terrace, Whitehall, London, S.W.
TENNANT, MISS LAURA, 35, Grosvenor Square, London, W.
WILLIAMS, THOMAS, B.A., LL.B., 71, Bouverie Street, Chester.
WRIGHT, ARTHUR J., M.A., Kensington Palace Mansions, London, W.

N.B.—Members and Associates are requested to send information of any change of address to the Assistant Secretary, 14, Dean's Yard, Westminster, S.W.

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GENERAL MEETING.

The eighth General Meeting of the Society was held on Wednesday afternoon, May 28th, at the Garden Mansion, St. James's Park.

Professor Sidgwick took the chair at 4 o'clock, and delivered an opening address. He said that, in view of certain recent criticisms, he thought he might with advantage take up the subject of the general scientific position of the Society, on which he had made some remarks a year ago. He began by exposing the totally baseless nature of the assertion that "physiology would be overthrown" if Thought-transference were admitted as proved; and pointed out that not a single positive conclusion of physiology, and not a single "working hypothesis" of physiological method, would have to be abandoned in consequence of such an addition to our knowledge. It was simply a matter of evidence. Passing to the question whether evidence *enough* had been produced, he admitted the need of a large number of mutually corroborative testimonies; and considered that it was impossible to say exactly how much evidence was wanted. There was a balance of conflicting improbabilities: and the improbability that the evidence should be false naturally appeared greater or less to different persons according to what they personally knew of the witnesses. It was impossible to define, with exactness, the legitimate requirements of "a fair mind" in matters so unfamiliar. At the same time the critics singularly failed to appreciate the kind and degree of the evidence already obtained; there being a considerable number of experiments where, if any collusion took place, the experimenters themselves must have been in the trick; while the only alternative to collusion was most abnormal stupidity. Professor Sidgwick went on to speak of hypnotic or mesmeric "community of sensation," and pointed out the very strong claim that the historic evidence on this subject has to consideration; in that at the time (some 40 years ago) when that evidence was on the *tapis*, and was scornfully repudiated by orthodox medical opinion, *other* hypnotic phenomena, the genuineness of which is now admitted by every instructed physiologist (such as hypnotic anæsthesia), were repudiated with equal scorn; and the fact that hypnotised "subjects" allowed their legs to be cut off without showing a sign of discomfort was undeniably explained by calling them "hardened impostors." Professor Sidgwick next considered the argument which represents the Society's demand for *quantity* of evidence as a confession of the badness of its *quality*. He showed what is the true relation of quantity to quality. It is just because the quality of much of the evidence is very good—so that the supposition of its falsity requires that abnormal motiveless deceit, or abnormal stupidity or carelessness, shall be imputed to persons

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hitherto reputed honest and intelligent—that an increase in the number of such items of evidence is so important; for the improbability of the falsity of the testimony thus rapidly becomes enormous. Finally, Professor Sidgwick noticed the demand of critics that evidence should be got which can be repeated at will; pointing out that as Thought-transference, if genuine, depends *primâ facie* on the establishment of a certain relation between two nervous systems, and as the conditions of this relation are unknown, it would be naturally expected that they would be sometimes absent, sometimes present, in an inexplicable way. The Indian Theosophists, however, professed to have a large amount of contemporary evidence for the production of telepathic phenomena at will; and a provisional report on some of this evidence would now be laid before the meeting.

Mr. J. H. Stack then read the following Report of the Committee: "*On Contemporary Evidence as to 'Phantasms of the Living in India.'*"

Some accounts of apparitions in the East were given at the Occasional Meeting, on April 30th, by Colonel Olcott and Mr. Mohini Chatterji. The Committee appointed to take notes of the evidence which Colonel Olcott kindly volunteered to give us have held two examinations; the shorthand notes of the first sitting have been already printed and will be circulated amongst the members of the Society. These notes will, before long, be issued *in extenso*, as a separate narrative.

At the meeting on April 30th, the cases connected with Damodar were narrated at considerable length by Colonel Olcott, and supported by the production of documents. Damodar is Secretary to the Theosophical Society, and a Brahmin of high caste. At Moradabad, on the evening of the 10th November, 1882, he announced *apropos* of a decision by Colonel Olcott, that he would go in the double or phantasm to the Headquarters of the Society, more than 1,000 miles away, and obtain a modification of it. He shut himself up in his room, came out in a few minutes and gave a message purporting to come from Headquarters, situate at Adyar, a suburb of Madras. The message was taken down and attested by several witnesses. He then added that a confirmation of it would come by telegram, and this actually occurred the next morning —the delay being caused by the fact that the telegram was a night message forwarded at a lower rate and therefore deferred, although it was actually despatched the night before, 25 minutes after Damodar had announced its contents at Moradabad. The receipt and perusal of the telegram of the date given is attested by several witnesses, and the telegraph paper has been preserved. Completely to investigate this case would require the examination in India of several witnesses, the procurement of negative evidence from the officials as to the non-

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despatch of any collusive message, and clear proof of the utter impossibility of confederacy.

The other Damodar case is of a similar character; he announced an accident to Madame Blavatsky which was only made known by telegram the next day and which he could not have possibly ascertained in the ordinary way.

We have also accounts by Colonel Olcott of his interview with a "Mahatma" in the double or phantasm at New York, and his subsequent interview with the same person in the flesh years afterwards in India. In the first instance, the visitor came through a closed door in an upper chamber, and in the second instance visited Colonel Olcott in the ordinary way—that is, was not only seen but heard and touched. The two were, to all outer appearance, the same man. Colonel Olcott was also visited by Koot Hoomi in the flesh.

Accounts were given to us of the rapid transportation of letters from India to Europe, and from one part of India to another by means only commanded by the Mahatmas.

The Committee inquired whether Colonel Olcott would use his influence with Madame Blavatsky to induce her to produce phenomena of the same kind here, and he promised to second any request we may make.

A question on this subject was put by one of the Committee:—

To have the official stamp of the Bombay Post Office and the official stamp of the London Post Office of the same date on one letter is, of course, impossible by ordinary means, but according to the power of the Mahatmas it is possible. Why should not a Mahatma achieve a phenomenon, which is so easy for him, and which would be so satisfactory to us?

COLONEL OLCOTT: In one of the certificates in the pamphlet I have alluded to, it is stated that a letter was delivered at Bombay bearing the postmark of Allahabad of the same date, the two places being about 1,000 miles apart. What has been done once may be done again if the conditions are favourable and the Mahatmas are pleased to exercise their powers.

It is obvious that it would be very interesting if the actual letter itself, thus abnormally conveyed, could be brought to Europe and exhibited here.

It will be seen from this evidence that the Damodar cases belong to the class of transferred impressions—or telephatic communications from mind to mind—the class to which we refer so many other "phantasms of the living." But these cases have one point of peculiarity. For although Damodar, according to the account, was seen, or, perhaps, we should rather say, perceived, by Madame Blavatsky, yet such perception was due apparently to the abnormal powers claimed by that lady. One other person at headquarters heard his voice, but did not see him. This distinguishes the story from the generality of those supplied by our

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correspondents at home. Our witnesses in the latter cases are not persons possessing, or presumed to possess, abnormal powers; they, exercising ordinary faculties, saw, or were impressed by, apparitions of ordinary human beings. But the agents and percipients in these Indian cases are like Glendower; they "are not in the roll of common men"; they lay claim to exceptional faculties, and to investigate exhaustively their credentials and title deeds would carry the Committee far beyond the scope and aim of any investigation hitherto conducted by the Society.

For instance, in the records already collected by the Society for Psychical Research of "phantasms of the living," the evidence that the persons so seen were "living" was full and complete. But although the "apparitions" of Mahatma M—— are clearly reported by Colonel Olcott and others, the evidence for the ordinary human existence of the Mahatma is slight; he was only seen once in the flesh. In dealing with persons who are said to live in more senses than one above the world and out of the world, this difficulty is inevitable; but it takes the cases of their abnormal apparition out of the category of narratives already recorded of ordinary men, who, known daily to their friends and neighbours as persons living an ordinary human life, yet appeared far off to witnesses who saw them in their habit as they lived.

We enter, in short, in these Oriental cases into a realm where there is a certain amount of religious enthusiasm and esoteric mystery. It would be impossible for our Society to penetrate the mountains of Thibet, and ascertain the existence of a fraternity supposed to inspire men and control events. We cannot command the attendance of any one of their disciples. We cannot compel answers to the questions which we send. Even if we follow up the investigation already commenced, our inquiries will have to be forwarded to India, and addressed to persons practically beyond cross-examination. It is obvious, therefore, that this section of the Society's work is carried on under special disadvantages, and can hardly be pursued, in England at least, with scientific thoroughness.

With reference generally to these Oriental phenomena, it seems to us that the Society may fairly draw a distinction between isolated facts, the recurrence of which cannot be anticipated, and any systematic series of abnormal events. It has made diligent inquiry—personal searching, and minute—into individual cases of impression and apparitions at the point of death, and has done so because there is no probability that we can calculate the date when such incidents may be repeated and observed by ourselves. But, with reference to the incidents of modern Spiritualism and of Indian Theosophy, the policy of the Society is in the main distinct. The Spiritualists not only record

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an immense mass of abnormal facts as having occurred under certain conditions in the presence of certain sensitives or mediums, but they assert that these phenomena will probably recur should the same conditions be observed, and in presence of the same mediums. Instead, therefore, of collecting and collating the immense mass of marvels recorded as having occurred in the presence of mediums, and attested by many respectable writers, including living witnesses, the better course seems to be to institute practical investigations, with a hope of their recurrence under our own eyes and with strict securities against collusion or fraud. Our attitude towards the Theosophists must be, to a great extent, the same. Their marvels do not belong only to the past; they recur, as they assert, daily, and at the will of those who direct and guide the Theosophical Society. We are, therefore, not obliged to exhaustively examine their records, if we can, through their courtesy, secure the repetition in England or India, under satisfactory tests, of the abnormal incidents they report as being within their power.

At the conclusion of the Literary Committee's Report, some further discussion was raised on Colonel Olcott's evidence, and Mr. E. D. Ewen, of Chattisgarh, Central Provinces, India, stated that he had himself, a few days ago (on Friday, May 23rd, at about 10 p.m.), received a visit from Mr. Damodar in the astral body. He, Mr. Ewen, had gone to an upstairs room, at 77, Elgin-crescent, W., to replenish his tobacco-pouch. He was in the act of doing so from a store of tobacco in a drawer, when he suddenly perceived Damodar standing beside him. He recognised Damodar distinctly, having previously known him personally in India. His first impression was that Damodar had come to see Colonel Olcott, who was in the house at the time. He (Mr. Ewen) rushed out on to the landing, and called to Colonel Olcott. As he stood on the landing, just outside the door of the room in which he had seen Damodar, Damodar appeared to pass through him, to emerge from the room without sensible contact, although the door was not wide enough to admit of a normal exit, while Mr. Ewen stood in front of it, without a collision, which Mr. Ewen must have felt. After thus apparently passing through him, the form of Damodar descended the stairs for some little way and then seemed to disappear through a closed window.

It was here suggested by the members of the Committee for Inquiry into Contemporary Apparitions of the Living in India, that a telegram should be sent to India to obtain, if possible, corroboration for this narrative. It it not, of course, considered possible to prove that no communication other than such telegram could have been sent to Mr. Damodar, before an answer could be received from India; but it was felt that it would at any rate be interesting to observe what light might be thrown by Mr. Damodar's reply on the question whether Mr.

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Ewen's vision was of a purely subjective character. Colonel Olcott assented to this suggestion, and offered that the telegram should be sent in his name, so as to ensure a reply from Mr. Damodar. Accordingly, at the close of the meeting (7 p.m.) the following telegram was despatched from the Westminster (Parliament Street) telegraph office, Mr. F. W. H. Myers being present, on behalf of the Committee, with other witnesses:—"Olcott to Damodar, Adyar, Madras. Have you visited London lately? Write Myers full details." It was considered desirable that the reply should be directed to a member of the Committee, and any reply will be at once reported to the Committee. Colonel Olcott stated that he believed that Damodar frequently visited distant countries in the astral body, and that he felt some doubt as to his recollecting the details. However this may be, the Committee feel that they ought to lose no opportunity which offers itself of submitting to some sort of practical test these frequently repeated accounts of appearances in "the double."

Mr. Ewen proceeded to state that he believed himself to possess, at certain times, the power of discovering an *aura* or luminous atmosphere surrounding all living persons, and varying in colour, extension, &c., according to their mental or physical state. He stated that he could sometimes discern, by a change in the aura, the variations in the intensity of the thought of anyone whom he was observing.

Mr. Stack stated that he had recently made some experiments of this kind with Mr. Ewen, which so far as they went, corroborated this assertion, but were not sufficiently numerous for safe induction.

Mr. Myers then read the first part of the fourth Report of the Literary Committee, which continued the subject of a "Theory of Apparitions." The cases dealt with in this report were *visible* appearances, representing to the eyes or mind of the percipient some absent friend or relation, who, at the time, was actually dying or in some special crisis or danger. Such cases could be arranged in a graduated series, beginning with those where the vision was internal, seen (so to speak) in the mind's eye, and ending with those where the phantasm had the air of a solid figure in three dimensions, distinctly localised in space, and acting to all appearance in an independent manner. Considerable attention was given to the *intermediate* cases, where the phantasm is projected, like a picture, on some convenient surface. All these visual phantasms were treated as projections of the percipient's own brain, and to that extent as *hallucinations;* but the projection was the result of a true telepathic impulse, due to the exceptional condition of the distant friend.

The remainder of the Report will be read at the next General Meeting, on Monday, June 30th.

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SPECIMENS OF THE CLASSIFICATION OF CASES FOR "PHANTASMS OF THE LIVING."

II.

In the last number of this Journal we considered a group of cases where the telepathic impact is of the vaguest kind, and effects nothing beyond a general impression of calamity, not associated with any definite person. The transition to cases where there is a clear impression of the agent's personality is gradual in several ways. Thus

I. The percipient may refer the impression to *one of several persons.*

II. When (as seems sometimes to be the case) this kind of susceptibility is hereditary in a family, one member of the family may identify the agent and another may fail to do so.

III. The same percipient may be on one occasion uncertain or mistaken as to the agent, and on other occasions may identify the agent correctly.

As illustrations of the *first* mode of transition, we may refer to two cases already printed, viz., Bishop Wilberforce's exclamation "I am sure that something has happened to one of my sons," and Mr. A. C.'s "strange feeling that there was something happening at my old home in Scotland." In cases like these the evidence for *identification* is very slight, as it would be to the absent sons, or to the home in Scotland, that anxious thoughts might most naturally turn.

To illustrate the *second* mode of transition we may cite the following case, taken down by one of us from the lips of the Sir A. B. of the story himself.

Sir A. B.'s father, in the year 1802, when returning from a tiger hunt in India, had a strong impression, or rather conviction, that his father (Sir A. B.'s grandfather), who was then in Ireland, was dead. He told one of the friends who accompanied him, of his impression. The next mail from England brought the news of the death on the very day referred to.

Sir A. B. had heard this story from his father's lips, and had also read it in his father's journal.

On the occasion of his father's and also of his sister's death, Sir A. B. himself was oppressed with a vague, but heavy sense of calamity, shortly before the receipt of the messenger, or telegram, which summoned him to the death-bed.

So strong was his impression of calamity, that on the second occasion he even told his servant that he was sure some misfortune was about to happen to him.

In the first of these three cases the impression seems to have been coincident with the death. In the second and third it appears to have coincided with the direction of the thoughts of the dying person to the percipient, and the despatch of the summons to the death-bed.

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In two of the three cases the impression was marked enough to be mentioned to others. But in each case, in the father's or the son's experience, the impression seems to have been of much the same kind.

We may next illustrate the *third* mode of transition from non-recognition to recognition of the agent's personality by citing two cases from the experience of the same percipient, in one of which she *misinterpreted* the origin of the impression, while in the other she referred it unhesitatingly to its true source.

From Mrs. Herbert Davy, Burdon Place, Newcastle-on-Tyne.

"The only experience at all coinciding with that which I have told you I will now relate.

"It was in August, a few years ago—my husband was at the moors. I drove to a nursery garden to procure some flowers. I waited outside the gate under the shelter of some trees, sending the groom in for the flowers.

"It was one of the hottest afternoons I ever experienced. My ponies, usually restive, stood perfectly still. Before I had waited there many minutes an unaccountable feeling took possession of me as though I foresaw and recognised the shadow of a coming sorrow. I immediately associated it with my husband—that some accident had befallen him. With this miserable apprehension upon me I got through the rest of the day and evening as best I could, but weighed down by the shadow, though I spoke of it that night to no one.

"Nothing had happened to my husband. But a little child—a relation, who had lived with us and been almost as our own—had died that day rather suddenly in Kent, where she was then visiting her parents. I had thought a good deal of little Ada as I sat waiting in the phaeton that summer afternoon—had pictured her reaching out her hands to me—but the great apprehension I felt was for my husband—*not* for the child."

On further inquiry, Mrs. Davy confirms the fact that the strong impressions mentioned in this and in the following narrative stand quite alone in her experience.

The following is from a friend who was with Mrs. Davy:—I was driving with Mrs. Davy on the day she had the strange presentiment, while waiting outside the nursery gardens. She spoke of it at the time, and was quite depressed and unlike herself. Mr. Davy being from home, she feared something had happened to him.—Amy Grace, Newcastle-on-Tyne, *January 5th.*

The second case from Mrs. Herbert Davy is as follows:—

December 20th, 1883.

A very old gentleman, living at Hurworth, a friend of my husband's and with whom I was but slightly acquainted, had been ill many months. My sister-in-law, who resides also at H., often mentioned him in her letters, saying he was better or worse as the case might be.

Late last autumn my husband and I were staying at the Tynedale Hydropathic Establishment. One evening I suddenly laid down the book I was

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reading, with this thought so strong upon me I could scarcely refrain from putting it into words: "I believe that Mr. C. is at this moment dying." So strangely was I imbued with this belief—there had been nothing whatever said to lead to it—that I asked my husband to note the time particularly, and to remember it for a reason I would rather not state just then. "It is exactly 7 o'clock," he said, and that being our dinner hour, we went downstairs to dine. The entire evening, however, I was haunted by the same strange feeling, and looked for a letter from my sister-in-law next morning. None came. But the following day there was one for her brother. In it she said: "Poor old Mr. C. died last night at 7 o'clock. It was past post-time, so I could not let you know before."

In answer to inquiry Mr. H. Davy writes:—

December 27th, 1883.

I have a perfect recollection of the night in question, the 20th October, 1882, when my wife asked me to tell her the time. I told her the time, as she "had a reason for knowing it," she said. She afterwards told me that reason.

HERBERT DAVY.

Now it is to be observed that in the first of these two cases the absence of Mr. Davy afforded an obvious reason for the direction towards *him* of Mrs. Davy's vague anxiety. The sub-conscious telepathic impact is no doubt liable to be *misinterpreted* under the influence of some idea which dominates and preoccupies the percipient's mind. We shall find this to be sometimes the case even when the phantasm is visual and strongly defined. Much more is it likely to happen when there is nothing but an impression of disaster, and it is possible that had Mrs. Davy's mind been absolutely at rest as regards those dearest to her the personality of the child, who was actually dying, might have made itself felt.

Mrs. Davy's *second* case, on the other hand, seems to show that identification may be easier when there is little or no *emotional* element in the impression received. Here the connection between agent and percipient is very slight, and the knowledge of his death is hardly more than a simple piece of news, which is correctly realised by the percipient.

In the next case, again, the same percipient realises, with varying distinctness on different occasions, the source whence her impression comes.

From Miss Loveday, known to F. W. H. M.

Enclosed is the letter I spoke to you of, from my sister Mrs. Pochin. "Baker" was an old servant in our family, who was very dear to us all.

AUGUSTA LOVEDAY.

From Mrs. Pochin.

MY DEAR AUGUSTA,—I have had three different intimations of death—on Uncle William's death, on Henry H.'s death and on Baker's. The two first were more sensations than anything else. It is a thing hardly to be described. It is like nothing else. *Not* alarming; rather like one's idea

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of the severance of nerves; of something cut off, that is, and lost to yourself, of a want, a something gone from you. On the occasion of Henry's death, I did not know who was gone. I was away in Germany; but I awoke with the sensation, and I told my children, "I have had that feeling that I have had before on the loss of a *relation*. I do not know who is gone; but someone seems gone; perhaps it is Aunt Edward." Then in a day or so came the news of Henry's death. The last occasion (*i.e.*, of Baker's death) it was *the most distinct* of all. It was in 1880, in the autumn. I was in Germany. I had gone to lie down after the early dinner on Sunday, to rest before the long walk to church; and I fell asleep. I had the most calm and delightful awaking—no actual words, but a happy feeling that Baker was passing away to Heaven peacefully, and that I was intended to know it. If I put into words what my impression was, it was this—"As if some spirit had gently touched me and said, 'Baker is passing away, rise up and pray.'" I at once rose up and went into the next room, and told my boys "I have had an intimation that Baker is dying, remember it. I shall hear." I then went back to my bedside to kneel in prayer. The happiness and peace of the few minutes was intense. I had longed to see him once again before he died, and had feared I should not be in England in time, though I was going in a few days, as I knew his end was near: but being led to know the day and hour was to me like a leave-taking and a good-bye from himself, and I felt it was permitted to assure and comfort me. Two or three days later I heard it *was that very* day he died; and when I got to England and saw his wife, Cath, I found it was the same *time*, allowing for my being nearly 40 minutes to the eastward on the globe. The two first intimations, though not alarming, were not of the comforting, reassuring and happy feeling of the last. My boys were much impressed at the time, at the idea of the spiritual world being so near.

And here it seems appropriate to inquire how far we should expect on our theory that the percipient who had experienced *one* telepathic impression should experience others as well. Are we to suppose that the *percipient's* capacity is the important thing? that potential telepathic impressions are perpetually flying about, but that only certain minds can catch and develop them? or are we, on the contrary, to assume that it is only one rare mind here and there which has the power of projecting an impression sufficiently vigorous to be felt by another?

In the experimental cases of Thought-transference it seems as though the *percipient* were the rarer and more important personage of the two. But here the emotion developed is in any case very slight, and it seems likely enough that a great number of persons may be equally effective as agents if nothing more than concentration of mind is required of them. But in the case of death or violent crisis this analogy does not suffice us; we have no *a priori* means of comparing the behaviour of different minds at the supreme moment; we can only collect cases and observe whether it more often happens that A appears to several persons on different occasions during his life

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or in different places at his death, or that P at different times perceives the phantasms of more than one of his friends. Our impression so far is that P's idiosyncrasy rather than A's will still appear in most cases to have been the important one. At any rate this seems to hold good in the class of *vague impressions*, for we notice that in a large proportion of cases the percipient who has felt a vague depression at the death of one friend has also felt it at the death of one or more others.

Sometimes the same percipient will experience both phantasms and impressions; sometimes impressions will be frequent, but will never rise to the level of definite sensory hallucination.

We have a few cases where a phantasm and an impression seem to announce to the same person the same event, yet not simultaneously; the phantasm, perhaps, preceding by some hours the conviction of disaster, or, perhaps, following closely upon it. We may hope that cases of this kind will in time to come be more accurately noted. It might be well if any person experiencing what seems to him an unmistakable impression of this kind would at once retire to solitude and endeavour to render his mind as blank as possible. Just as a forgotten name or scene can often be recalled by the mere process of resolute tranquillisation of brain and senses, so (it may be conjectured) might the same abeyance of thought or action permit the development of a vaguely-felt telepathic impression into a phantasm, perceptible by the eye or ear; and, if sleep were induced, it would be very curious to note whether the impression reproduced itself in dream in a definite and veridical way. That this might sometimes be the case seems likely enough from the analogy of M. Maury's experiences ("Le Sommeil et les Rêves" *passim*), for he found that a sensory impression received in waking hours would frequently reproduce itself phantasmally, as an *illusion hypnagogique*, at the moment of oncoming sleep, and would then play a noticeable part in a dream. And it must be remembered that the *primâ facie* presumption is that our *veridical* hallucinations, though differing from *delusive* hallucinations in their genesis, will be to some extent analogous to them in their modes of growth and propagation.

But, leaving these hints for future development, we must proceed to the cases where the source of telepathic impression is clearly identified, although no *quasi-percept* is actually heard, felt, or seen.

It must not be supposed that in these cases the impressions are all alike; they differ in many ways from each other, notably in *duration* and in *definiteness*. And first as to *duration*. We cite an instance communicated to us by our friend, Mrs. Bidder, where the impression is prolonged over two days at least.

Mr. James Elliot (for many years Professor of Science at the Institute, at Liverpool) told me that when he was living in London (I forget the year),

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employed on some electrical experiments, he one day felt drawn to go and see the lady he was engaged to, then living at Dunkeld. The Professor was a cool-headed Scotchman, and, as he said, he at first put the thing aside altogether, for it was a time when he could only leave his work at a great sacrifice, and a coach journey was very fatiguing, and very exhausting to a slender purse. However, when a second day he was possessed with the feeling that some misfortune was happening to the lady, and she urgently required his presence, he did yield to his feelings, and started for a journey to Dunkeld on the outside of the night coach. He had not heard that anything was wrong, but when he reached her home he found that a cold had the day before turned to serious illness, and she died very soon after his arrival. He told me this story *apropos* of a small silver clasped Bible he always used, which she had then given him, and when, two years ago, he died very suddenly, it was found that he left this Bible to me. I fear I can give you no further witnesses to this. The sister in whose hands he left the Bible for me died this year; but that *he* believed he was called, as I state, I can most confidently affirm.

To a case like this such a term as *telepathic impact* seems hardly applicable. It resembles rather a mere quickening of some pre-existing *rapport*, and suggests the question (which meets us so often under different forms) as regards the *persistency* of the influence exercised by one mind on another. It is to mesmerism that we must look for some more definite investigation of this point. For what length of time can the mesmeric *rapport* be maintained *continuously?* After how long an *interval* do we find that the mesmeriser's power over his subject still subsists? These are some of the points where the perception of the remoter telepathic analogies should tend to widen the scope of mesmeric inquiry.

As a contrast to this case of gradual intensification of the telepathic summons we will now cite an instance where the impression, though not in any way *quasi-sensory*, comes upon the percipient as suddenly as a visible phantasm could do, and gives a shock so violent that there is no need to assume any subsequent reinforcement of the original impact in order to explain the four hours' distress and depression which followed.

From M. A. Ollivier, Médecin à Huelgoat, Finistère.

Le 10 Octobre, 1881, je fus appelé pour service médical à la campagne à trois lieues de chez-moi. C'était au milieu de la nuit, une nuit très sombre. Je m'engageai dans un petit chemin creux, dominé par des arbres venant former une voûte au dessus de la route. La nuit était si noire que je ne voyais pas à conduire mon cheval. Je laissai l'animal se diriger à son instinct Il était environ 9 heures; le sentier dans lequel je me trouvais en le moment était parsemé de grosses pierres rondes et présentait une pente très rapide. Le cheval allait au pas très lentement. Tout à coup, les pieds de devant de l'animal fléchissent et il tombe subitement, la bouche portant sur le sol. Je fus projeté naturellement par-dessus sa tête, mon épaule porta à terre, et je me fracturai une clavicule.

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En le moment même, ma femme, qui se déshabillait chez elle et se préparait à se mettre au lit, eut un pressentiment intime qu'il venait de m'arriver un accident; un tremblement nerveux la saisit, elle se mit à pleurer et appela la bonne.

"Venez vite, j'ai peur; il est arrivé quelque malheur; mon mari est mort ou blessé." Jusqu'à mon arrivée elle retint la domestique près d'elle, et ne cessa de pleurer. Elle voulait envoyer un homme à ma recherche, mais elle ne savait pas dans quel village j'étais allé. Je rentrai chez moi vers 1 heure du matin. J'appelai la domestique pour m'éclairer et desseller mon cheval. "Je suis blessé," dis-je, "je ne puis bouger l'épaule."

Le pressentiment de ma femme était confirmé.

Voilà, monsieur, les faits tels qu'ils se sont passés, et je suis très heureux de pouvoir vous les envoyer dans tout leur vérité.

Janvier 20, 1883.

The impression here is, physically, so profound that this case may rank last among the list of *mere impressions*, and may prepare the way for the singular admixtures of vague impression with definite sensation which will form the subject of our next paper.

THE MAGNETIC GLOW.

Apropos of the investigations published by the Reichenbach Committee in Part III. of the Proceedings, Mr. Olley writes to Mr. Rand Capron, F.R.A.S., as follows:—

"A few years since a Mr. Hayward, who came over from Australia to exhibit what he called a circular magnet to the Royal Society and with whom I became myself intimately acquainted, mentioned to me, after detailing numerous magnetic experiments which during many years he had made in the Colony, that he had on several occasions, when in his dark laboratory, seen weak flames around the poles of a large *ordinary* magnet. He appeared to be quite unbiassed in his conclusions and observations, so that I have no reason to call in question his testimony. I found too that he had not even heard of Reichenbach's treatise before I mentioned it to him. His evidence, therefore, is strongly in favour of the experiments made by the S.P.R."

RESEARCH FUND.

Contributions during the last month.

	£	s.	d.
"A Friend"	15	0	0
General Campbell	5	0	0

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ON VISION WITH SEALED AND BANDAGED EYES.

In the last number of the Journal it was mentioned that the Mesmeric Committee had submitted to prolonged and careful examination an alleged case of "clairvoyance." An illiterate youth called "Dick," when mesmerised by a Mr. Ogle, was able to describe objects held in front of him, or to name correctly any card drawn at random from a pack after his eyes had been sealed and bandaged, so that at first sight it would seem impossible he could have obtained any glimpse of the object. The mesmerist having been sent away during experiments, confederacy was out of the question, and it remained to ascertain what were the capabilities of vision under circumstances that seemed to preclude either an ordinary or extraordinary use of the eyes. One member of the Committee, Mr. Hodgson, B.A., of St. John's College, Cambridge, made some experiments in conjunction with Mrs. Sidgwick upon his own powers of vision, under conditions analogous to those to which "Dick" was submitted, and Mrs. Sidgwick has kindly furnished us with the accompanying report of these experiments. It will be seen that it is not necessary to assume any clairvoyant faculty to account for everything done by "Dick" in the presence of the Committee.

Hillside, Cambridge, *April 11th*, 1884.

Mr. Hodgson came here yesterday evening in order that we might test his power of seeing with his eyes bandaged up. I covered each eye with a piece of gummed paper, cut as nearly as I could remember of the same shape as the plaster put over "Dick's" eyes on Saturday and Sunday last. This was stuck both over the eyelid and down to the cheek. Mr. Hodgson finds it essential to success to have it stuck to the cheek. [N.B.—So does "Dick."] Over each eye a penny was placed, and held there with a strip of gummed paper right across from temple to temple, and over this a handkerchief was bound. Mr. Hodgson finds the pennies and a large dark handkerchief a great assistance in seeing, because he finds it important to prevent, as far as possible, all access of light to the eye except through the channel of vision which he uses. This channel was, when I saw him, a small chink in the neighbourhood of the corner made by brow and nose. The chink, if not left in the original bandaging, can generally be produced by working the eyelid and the plaster. It is best for seeing if not very large. In one experiment we perceived a slit about a quarter of an inch in length, which Mr. Hodgson found inconveniently large, but the seer cannot always regulate the size of his chink. We made ink marks across the edge of the plaster, as were made with "Dick," but owing to my having inadvertently stuck the strip that held the pennies to the plaster over the eyes, the latter was disturbed in removing the former, so that we could not be completely certain of its position. There is, however, no reason to think that the plaster moves relatively to the skin in any part where it is stuck to it except just at the chink.

I think that with such observation as it is generally possible to give it

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would be very difficult to feel certain that there was no chink on any given occasion. A chink which admits light in one position of the eyelid or brow may disappear in another, and could only be recognised by the non-adhesion of the plaster along a small part of its edge, and this would be difficult to feel sure about.

Mr. Hodgson could distinguish objects and read cards. Form was more easy to see than colour. He was generally right about the suit in the small number of trials we made, but the number of pips gave him more trouble, especially when this number was large;—I suppose because it was difficult to see the whole card at once. He saw dimly, easily mistaking one object for another somewhat similar in shape, and fitfully, owing to the difficulty of keeping his eye fixed in the necessarily strained position required. The direction of the line of vision was sometimes surprising. No doubt there are limits beyond which it cannot lie, but I should be sorry to state what they are. Mr. Hodgson could not himself tell which eye he was seeing with except by covering each eye alternately. A good deal of difference in clearness could be made by careful adjustment of light and shade, and background.

The direction of vision and degree of clearness differed with different bandagings. We bandaged him three times, and one time out of the three he was rather long about working the eyelids after the plaster was put on, so that the gum dried first, and he could not open his eyes.

Mr. Hodgson finds it essential to success that his eyebrows should be left completely uncovered, but I think this might differ with different individuals and probably depends on the shape of nose and brow, prominence of eye, and amount of hair in eyebrow.

I have myself been trying experiments this morning—plastering over my own eyes. My success is extremely poor compared to Mr. Hodgson's, but the most available and least conspicuous chink I got (it was in the corner of brow and nose) was with the plaster over my eyebrow.

My conclusion is:—

(1) That no bandaging of the eyes can be made satisfactory (as we also thought at Sunderland, though with less ground than we have now), and that consequently it would be extremely difficult to prove that any one read with his forehead. It could only be proved, I think, if he could do it under a number of different conditions selected by the investigators.

(2) That as the conditions required by "Dick" are exactly those which Mr. Hodgson finds most conducive to seeing through an inconspicuous chink above plaster over the eyes, and as the degree of vision, the way in which it comes and goes, &c., seem much the same with Mr. Hodgson as with "Dick," the natural inference is that "Dick" sees with his eyes, though we have no reason to think he does it consciously.

ELEANOR MILDRED SIDGWICK.

P.S.—I made no attempt to observe accurately in what directions Mr. Hodgson saw, and only came to the conclusion that it was not easy to decide offhand what his range of vision was. He had, of course, unlimited power of moving his head about, and the position of the head relatively to the body is not very easy to fix determinately. Further, the exact position of the chink is uncertain, and the direction of the line from the chink to the pupil of the

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eye also, and we cannot see the position of the pupil at the time. All these things make the directions in which he can see liable to be unexpected.

In my own case the range of vision in an ordinary light is limited by the bones of my face. I can see my face bounding the field of view in every direction. The distension of the pupil could not, therefore, in my case, extend the field of view, unless it causes greater projection of the eye. It would, I suppose, cause the objects near the limit to appear in better focus. I think the angle I can see through in a horizontal direction, without moving my head, is about 260 degrees, but I have not measured accurately.

The above seems to me an accurate account of my trial and experiences. I may add, however, that the aperture serves equally well for seeing at whatever side of the eye it may be, so far as my own attempts have gone. When the number of pips on the card increased beyond six, it was not so easy for me to tell the next number. [This was markedly the case in the experiments with "Dick."] Below six, I had no particular difficulty in telling the number of pips and succeeded every time.

RICHARD HODGSON.

CORRESPONDENCE.

THE ARUNDEL CASE.

TO THE EDITOR OF THE "JOURNAL FOR PSYCHICAL RESEARCH."

SIR,—While acknowledging, as every member of our Society must do, the careful manner in which the investigations of Major Taylor and Major King (reported in the Journal for this month) have been carried out, and recognising to the full the superior value of their observations over any which occur to those who had not their opportunities, I cannot help feeling that the conclusions at which these gentlemen arrive are hardly borne out by the facts themselves.

There is no doubt that the doctor's evidence, being that of an educated—though, perhaps, a prejudiced—witness, is of great value, but unless the evidence of the mother be discredited, it seems clear that at one time she heard the scratching noise while holding the hands of the girl. If the girl were able at will to make the noise without using her hands, why did she not do so when her hands were disabled by the doctor's experiment with the woollen cuff?

Again, I do not understand that the paternal grandmother was regarded by the investigators as unworthy of belief, and they remark that, on the assumption that her story was true, the fall of clock and ornaments could not be accounted for by any natural cause. Yet they go out of their way, as it seems to me, to suggest that the girl was not kept in sight by the old women, and that she was thus enabled to play a trick on them.

We have no evidence whatever that either or both the grandmothers "had turned round to speak to the mother at the bottom of the stairs," as

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Major Taylor suggests, and, indeed, I rather gather from the account that they deny having done so.

Even, however, had such been the case, the chances that one or other of them would have detected the girl before she returned to her original position are considerable.

As to the knocks I do not understand the girl's fright to have been simulated, and that being so, I confess that I am unable to comprehend an impostor playing upon the fears of her relatives and being herself alarmed at her own trickery.

On the whole, I venture to suggest that the case is very similar to the Wem incident reported by Mr. F. S. Hughes in the March number of the Journal.

In such cases there always appears to be an element, more or less strong, of fraud, and to some this may seem to vitiate the whole occurrence. I am inclined to think, however, that we should not allow it to do so, but should sift the whole of the evidence with the greatest care, bearing in mind that some motive must exist for a normal village girl to undertake such an organised system of deceit; while on the other hand, supposing that such a girl found that in some mysterious way such phenomena appeared to be produced in connection with herself, the temptation to increase her own reputation, and the astonishment of the bystanders, by similar tricks, would be great. In such a case, too, one would expect to find the girl herself partaking in the general alarm on the recurrence of the *involuntary* phenomena. This appears to have happened in both cases.

I trust that these remarks will not be considered presumptuous, and that I shall not be thought wanting in deference to the judgment of the gentlemen who have so ably conducted the investigations at Arundel.

It is a branch of our inquiry in which I feel very great interest, and I am most desirous that it should not be too lightly passed over by the Society. I must plead this as my excuse for troubling you at such length.—I am, Sir, yours, &c.

A. P. Perceval Keep.

122, Blackheath Hill, S.E. May, 1884.

[There is also the singular fact that wherever these "manifestations" occur, the phenomena present a marked resemblance. Knocking and scratching are not the only things mischievous children can do, (cf. "Helen's Babies"), and yet in a lonely cabin in the West of Ireland, in Shropshire, Sussex, Sheffield, in Vienna, and elsewhere, we find a repetition of the Epworth and of the Rochester knockings and scratchings, which it is wholly improbable had been heard of in all these different centres of disturbance. At the same time a suspicious element enters into most of the cases, and Mr. Keep's suggestion may afford an explanation of it.—Ed.]

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SUPPLEMENTARY LIBRARY CATALOGUE.

The following additions have been made since last month.

BEYOND THE SUNRISE. Observations by two Travellers ...*New York*, *N.D.*

BURTHOGGE (Richard, M.D.) An Essay upon Reason and the Nature of Spirits .....*London*, 1694

COUSIN (Victor) Elements of Psychology. From the French, by the Rev. C. S. Henry, D.D. .....*New York*, 1838

[R] ELLIOTSON (John, M.D., F.R.S.) Surgical Operations in the Mesmeric State .....*London*, 1843

HEAPHY (Thomas) A Wonderful Ghost Story .....*London*, 1882*

HIBBERT (Samuel, M.D., F.R.S.E.) Sketches of the Philosophy of Apparitions. *2nd edit*.....

[R] HISTORY OF WITCHES, GHOSTS, AND HIGHLAND SEERS (The) ...*Berwick*, *N.D.*

M.A. (Oxon.) Spirit Identity .....*London*, 1879

MADDEN (R. R., F.R.C.S., M.R.I.A.,) Phantasmata, or Illusions and Fanaticisms of Protean Forms Productive of Great Evils (2 vols.) *London*, 1857

MATHER (Increase, D.D.) The Wonders of the Invisible World *London*, 1862

PINKERTON (James N., M.D.) Sleep and its Phenomena .....*London*, 1839

[R] TRUE AND EXACT RELATION (A) of Witches arraigned and executed in Essex, who were condemned the 29th July, 1645 (Reprint from the original edition of 1645) ....*London*, 1837

[R] TRUE AND PERFECT ACCOUNT OF AN APPARITION (A) .....*London*, 1672†

BAILLARGER (M. J.) De l'Influence des Hallucinations .....*Paris*, 1846

COLLIN DE PLANCY (J.) Dictionnaire Infernal .....*Paris*, 1844

BURDACH (Karl F.) Blicke ins Leben, Vols. I., II., and III....*Leipzig*, 1842
Vol. IV. (Posthumous) *Leipzig*, 1848

PERTY (Maximilian) Blicke in das verborgene Leben des Menschengeistes .....*Leipzig*, 1869

RIEGER (Dr. Conrad) Der Hypnotismus .....*Jena*, 1884

SPLITTGERBER (Franz) Tod, Fortleben und Auferstehung .....*Halle*, 1879

* Presented by Mrs. Worsley. † Presented by Mr. C. C. Massey.

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JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

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MEETINGS OF COUNCIL.

A Council Meeting was held on June the 30th, Professor Balfour Stewart in the chair, when Professor Barrett, the Rev. W. Stainton Moses, Messrs. Alexander Calder, Edmund Gurney, C. C. Massey, F. W. H. Myers, Edward R. Pease, Frank Podmore, Henry A. Smith, and J. Herbert Stack were present.

After the minutes of the previous meeting had been read, fifteen new Members and Associates were elected, whose names and addresses are given on another page.

Before the close of the meeting, on the proposition of Mr. F. Podmore, Mr. Owen Morgan, of Pontypridd, South Wales, was elected an Honorary Associate in recognition of the services which he has rendered to the Literary Committee.

Several presentations to the library were announced, especially a valuable contribution of books and pamphlets from the Rev. W. Whitear. The particulars are given, with the names of the donors—to whom a vote of thanks was recorded—in the Supplementary Library Catalogue.

A donation of £25 to the Research Fund was announced from Mr. F. W. H. Myers, for which the Council passed a vote of thanks.

At the conclusion of other routine business, the meeting was made Special for the purpose of considering certain alterations in the "Constitution and Rules," of which notice had been given in the required form.

After discussion, the following two alterations were unanimously agreed to:—

I. That in Rule 4 two clauses be added thus:—

(1) In the second line of section (*a*), following the word "annually," "or a single payment of 20 guineas," and

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(2) In the second line of section (*b*), following the word "annually," "or a single payment of 10 guineas."

II. That Rule 8 stand thus:—

8.—The Council may invite any person who

(i) is either distinguished for knowledge or experience in Psychical Research or otherwise eminent, to become an Honorary Member of the Society; or any person who

(ii) has rendered services to the Society,

to become an Honorary Associate, such person to be eligible for re-election annually.

Honorary Members and Associates shall have the privileges without the obligations attaching to Associates.

An additional meeting of the Council was held on July the 15th, Professor Barrett in the chair. There were present Messrs. W. R. Brown, E. Gurney, F. W. H. Myers, E. R. Pease, and F. Podmore.

Lord Tennyson was elected an Honorary Member.

The Hon. Mrs. Montgomery Moore, of Dublin, was elected an Honorary Associate.

Seven new Members and Associates were also elected, whose names and addresses are given on another page.

A donation of £10 to the Research Fund from the Rev. W. Whitear was acknowledged with thanks.

LIFE MEMBERS AND ASSOCIATES.

It will be noticed that in accordance with an addition made to the Constitution and Rules at a Special Council Meeting held on the 30th ult., the Members and Associates of the Society, present and future, can pay a composition sum of 20 guineas and 10 guineas respectively, instead of an annual subscription, and can thus become Life Members and Life Associates. In the case of persons who avail themselves of this rule, a subscription paid for the current year will be considered as forming part of such composition payment. The money thus received will be invested, and will form a permanent fund.

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ELECTIONS, JUNE 30TH AND JULY 15TH, 1884.

HONORARY MEMBER.

TENNYSON, LORD, Farringford, Freshwater, Isle of Wight.

MEMBERS.

BERNARD, MISS A. F., Girton College, Cambridge.

FRY, LEWIS GEORGE, Goldney House, Clifton, Bristol.

HENNIKER-MAJOR, THE HON. MARY, 6, Grafton Street, London, W.

HOGG, H., M.A., New University Club, St. James's, London, S.W.

JEUNE, MRS., 37, Wimpole Street, London, W.

NEVILL, E. A., 13, Bryanston Street, Portman Square, London, W.

ROGERSON, GEORGE RUSSELL, F.R.A.S., F.R.G.S., Calderstone Road, Allerton, Liverpool.

SHARPE, FREDERICK WILLIAM, 12, Abbey Square, Chester.

TOPHAM, LIEUT.-COLONEL SIR WILLIAM, Weybridge Heath, Weybridge.

HONORARY ASSOCIATES.

MOORE, HON. MRS. MONTGOMERY, Royal Barracks, Dublin.

MORGAN, OWEN, Pontypridd, South Wales.

ASSOCIATES.

BERESFORD, EDWARD A., 21, Hereford Square, London, S.W.

CALDECOTT, REV. ALFRED, M.A., St. John's College, Cambridge.

COUES, PROFESSOR ELLIOTT, Smithsonian Institution, Washington, U.S.A.

COX, JOHN, M.A., Cavendish College, Cambridge.

DARLEY, MRS., Quambi, Woollohra, New South Wales.

JEBB, MISS C., Girton College, Cambridge.

MILNES, GEORGE HUTCHINSON, M.R.C.S., L.R.C.P., Addenbrooke's Hospital, Cambridge.

MORRIS, MISS E., 13, Park Street, Park Lane, London, W.

SCHOLEFIELD, REV. C. C., M.A., Eton College, Windsor.

SHOOBRIDGE, LEONARD, K. H., Albury House, Ware, Herts.

SIDEBOTHAM, E. J., Caius College, Cambridge.

SMITH, REV. CANON TRAVERS, B.D., St. Bartholomew's Vicarage, Dublin.

TUCKER, MISS MILDRED A. R., 4, Oxford and Cambridge Mansions, London, N.W.

N.B.—Members and Associates are requested to send information of any change of address to the Assistant Secretary, 14, Dean's Yard, Westminster, S.W.

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GENERAL MEETING.

The Ninth General Meeting of this Society was held at the Garden Mansion, Queen Anne's Mansions, S.W., on Monday, June 30th. Professor Balfour Stewart, F.R.S., one of the Vice-Presidents of the Society, took the chair at 8.30 p.m. In his opening address, after referring to the heavy loss which the Society had sustained in the death of Dr. Angus Smith, F.R.S., he proceeded as follows:—

Being myself engaged in physical science, I should like to make a single remark on that part of our programme which refers to the production of peculiar physical phenomena. I know that the investigations in this direction, upon which several members of this Society are engaged, have not yet been developed sufficiently to be brought before us for discussion, but my remark is of a general nature, and can in no way prejudice that which is now going on.

Those who have discussed the subject of what I will call free will, may be divided into two classes or schools.

First. The Materialistic, embracing those who believe that all acts of will, all desires and aspirations of the Ego are the results of certain material transformations in the brain, which transformations take place according to ordinarily-understood physical laws.

Secondly. The Spiritualistic school, or those who believe that something in the Ego is theoretically as well as practically above ordinary matter, and is the cause rather than the effect of certain changes in the brain. It is rather of the Spiritualistic school, as above defined, I would now speak. I cannot, of course, tell how this school will view evidence tending to prove a peculiar action of mind upon matter, but I think I can tell how they ought to view it. Believing, as they do, that something in the Ego is theoretically as well as practically above matter, they must believe that to a greater or less extent the usually received physical axioms are broken by it. That is to say, they have been driven, it may be by ethical and metaphysical views, into an assertion with reference to physics, which they nevertheless believe to be quite unsupported by physical evidence. Surely, then, they ought, above all others, to welcome observations tending to shew that there may possibly be an action of mind over matter in other regions than that of the brain.

For my own part, while I do not dispute the truth of the position held by the advocates of what I call free will, I yet acknowledge the difficulty of its being held permanently as a single isolated exception, incapable of verification. Exceptions are not dead units, but have a family life of their own, with their own peculiar traditions and places of resort, and just as the naturalist who has got hold of a unique beetle goes next day to the same hunting ground in the hope that he may obtain its fellow, so I am prepared to maintain should the investigator, who thinks he has discovered, no matter how, an undoubted exception, explore the most likely places for its fellow, which, if there be truth in his position, he is almost certain, sooner or later, to secure.

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Professor Oliver J. Lodge then gave a very interesting account of some recent experiments with Mr. Malcolm Guthrie's "subjects" at Liverpool, expressing himself as completely convinced of the thorough genuineness of the results. The most interesting experiment was one in which two different diagrams had been placed before two "agents," neither of whom knew what the other was looking at; and the impression made on the "percipient" was a combination of the two.

Professor Barrett made some remarks in which he reminded those present of the distinction between genuine Thought-transference, where the idea is impressed without contact or movement, and the "muscle-reading" of public exhibitions.

Mr. J. Herbert Stack followed with a further report on some of the remarkable phenomena which have been recently vouched for by members of the Theosophical Society.

He concluded by acknowledging the kindness and cordiality with which the evidence had been given, pointing out at the same time the various difficulties in the way of obtaining proofs which can be regarded as scientifically conclusive.

[The evidence has been taken down in shorthand, and will be shortly issued in a separate form.]

Mr. F. W. H. Myers then read the latter part of the Fourth Report of the Literary Committee, on "A Theory of Apparitions." The two reports which deal with this subject will appear in the course of a few days in Part VI. of the Proceedings.

In a few concluding words, the Chairman pointed out that if the Society's work is not "pure moonshine" it contains the germ of a generalisation which, when complete, will approve itself as the largest and most important ever made.

GROWTH OF THE SOCIETY.

It may be interesting to our readers to know that the Society now consists of:—

Members	192
Associates	185
Honorary Members	6
Corresponding Members...	5
Honorary Associates	16
Vice-Presidents, who are not otherwise Members ...	2
Total	406

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SPECIMENS OF THE CLASSIFICATION OF CASES FOR "PHANTASMS OF THE LIVING."

III.

Our last paper brought us to the limit of mere *vague impressions* of death, &c.,—to the threshold, that is to say, of *distinct sensory hallucination*, corresponding with some objective event.

It is not quite easy to arrange these cases of subtle approximation to distinctness of sensory impression in a continuous logical chain. We might, for instance, begin with the cases where the percipient feels a diffused physical *malaise* or sense of undefined illness, while the agent is dying at a distance from him. But it is perhaps better to take first a case where the quasi-percept is very definite as far as it goes, but goes a very short way; suggests, that is to say, an almost impalpable and indescribable thing, the mere sense of a certain person's presence in the room.

Most people are familiar with the feeling *that someone is in the room*, the person being sometimes identified and sometimes only felt as a living presence. Now, in most cases we must explain this feeling by unnoticed sensations of *hearing*; a sound of breathing, for instance, being sub-consciously noted. But it is, of course, conceivable that some subtler means of information may exist, especially between persons in close *rapport*. Lovers, for instance, frequently assert that they can detect the presence of the beloved one in a room, without ocular survey. And without pressing the analogy of the power of recognition possessed by dogs, &c. (in whom this may depend on guidance afforded by a sense which the lovers do not possess), we may at any rate appeal to the well-attested cases where a mesmeric subject is aware of the proximity of the unseen operator. Judging from this mesmeric analogy we should certainly expect that the sense of a recognised presence would be a form which telepathic impact might readily assume.

And in fact we have a few cases where this sense of the nearness of an absent person is all that the percipient has to note.

We begin with a case which strongly impressed the percipient, (the wife of a clergyman), as a unique experience, though its evidential value is much weakened by the facts that Mrs. Wilson did not mention the feeling before the news of the death came, and that she also knew that the percipient was ill.

From Mrs. Catherine Wilson.

Many years ago I awoke suddenly in the middle of the night, as it appeared to me, with a distinct impression of a certain person. Next morning, early, I was informed that she had died during the night. Though it did not occur to me to fix the time of awaking, yet I felt compelled to admit

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[*i.e.*, as afterwards explained, felt it strikingly probable] that the death coincided with my impression. The poor woman had been ill of cancer in the village where I was staying, and I had visited her at times, at the request of my aunts. I had thought little about her, the visit over, and certainly never dreamed of her. I am not a believer in dreams, or rather, do not encourage attention to them, and I am in no sense credulous of the supernatural. The vividness of the impression I refer to is as strong to-day as it was the moment it happened, and I do not think it will ever be effaced from my memory.

This must have occurred between the years 1851 and 1858. I was a sound sleeper at the time, rarely awaking through the night. I certainly never had such an impression of a person's presence as the one I wrote about, either before or since. But for the death following, I could have attached no meaning to it.

In this case the feeling is only that the dying person is *in the room*. In our next case the imagined presence comes somewhat closer, and seems to be close to the percipient's side. The lady who writes the following account is known to Professor Sidgwick.

The following narrative was told to me by my aunt, Mrs. B.; the son to whom it relates is F. G. B., who fell at Inkerman on Sunday, November 5th, 1854. The narrative was told to me on Sunday afternoon, September 2nd, 1883, and written down at the time. She had told me substantially the same narrative many years before, though she did not like talking of it. My son, who was also present when the story was told, read over my account, and pronounced it correct. I do not believe that my aunt ever experienced any similar impression. I have known her intimately all my life, and stayed with her for months together, and never heard her mention anything of the kind.

E. E. G.

"She had always prayed that she might know at the moment if he were killed or badly wounded. The 5th November was a Sunday; she was at R. Church, and early in the service (while kneeling in the Confession) she had a sudden sensation; she saw nothing, but felt sure something was by her, and that it was her son. Her husband asked her what was the matter, but she kept up, and did not leave the church. On returning home she said she was sure they would hear bad news. When the news did arrive, some days later, they found he was shot at the very hour when she felt his presence in R. Church."

Cases like these may be conceived as presenting a first approach to a tactile hallucination. Some other similarly transitional cases, where there is a somewhat vague sensation of *pressure*, will be met with under other classes.

The approaches to *auditory* hallucination are of quite as gradual a kind. And first comes a curious group of inward impressions, sometimes remaining as the mere conception of articulate sounds, sometimes irresistibly prompting the percipient to speech of his own. These cases of

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course, remind us of some forms of merely morbid hallucinations—in which inward voices and irrepressible utterances play a large part. Resemblances like these are, of course, precisely what we expect.

It would be strange indeed if all the effects of the telepathic impact on the percipient's organism were conspicuously different from all other effects produced on that organism by all other influences, from without or from within it. Our hitherto unrecognised cause has remained so long without recognition just because the effects which it produces have enough resemblance to the effects produced by other causes to admit of being confounded with them. Our business now is to supply canons for the detection of the differences of causation, not to assert that the differences are so obvious that no such canons are needed.

Speaking broadly, then, we should say that whatsoever mental or sensory phenomena are observed in the organism under normal circumstances, the same phenomena are liable to be produced *delusively* in *morbid* hallucinations, and *veridically*—with a message of objective truth in them—in *telepathic* hallucinations.

The state of the organism under telepathic excitement is neither normal nor morbid; its sensations, that is to say, deliver a message which they are meant or constructed to deliver; but that message is so unusual that its meaning is not readily interpreted by the central intelligence. The telepathic percipient is like the blind man who, in the first moment of sight, "sees men as trees walking"; and it is not often that the same percipient has a sufficient number of telepathic perceptions in the course of his life to be able to recognise and interpret them with anything like the same certainty with which he interprets the facts of ordinary experience. We shall see, however, at a later stage in our inquiries, that this difficulty arising from unfamiliarity is merely a matter of degree and sometimes to a great extent disappears; that is to say, while the repetition of *morbid* hallucinations confirms the percipient in error, the repetition of *telepathic* hallucinations renders the percipient more prompt at eliciting their objective and provable message of truth.

We must not, on the other hand, be taken as asserting that the truth or falsehood of the message conveyed is the *only* difference between the morbid and the veridical hallucination.

Amongst morbid hallucinations we find that there are special types which accompany each form of nervous disorder: special delusions belonging to alcoholism, opium-poisoning, general paralysis, &c. And the delusions of *dream-land* are still more markedly disparate from all these. Now the dreamer's state, like that of the telepathic percipient, is neither morbid nor precisely normal; his perceptions are hallucinatory as far as they go; but they hallucinate a fragment only of the dreamer's

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intelligence: he wakes and knows that it was a dream. Telepathy may be taken as a third point in the triangle,—as an impulse whose object is to impress on the mind some fact not obvious to the ordinary senses, and which for this purpose is obliged to use sometimes the machinery of dream and sometimes of hallucination.

Thus much as regards the general parallelism to be anticipated between telepathic and morbid hallucinations. In the present instance, however, the phenomenon observed hardly amounts to a *hallucination*; it is nothing more than a kind of "trick of memory" or unbidden recurrence of the same train of thought in a jaded brain, which would seem to have afforded the easiest channel for the telepathic current to traverse.

From "A Memoir of C. Mayne Young, with Extracts from his Son's Journal, by the Rev. Julian C. Young," rector of Ilmington (Macmillan and Co. 1871), pp. 337-340.

J. C. Young's Journal.

"1851, November 13th. Being exhausted in body and unhinged in mind by many nights' unremitting attendance on a relative who had been dangerously ill, my doctor insisted on my relinquishing my post to another and going elsewhere for change of scene and air. As my invalid was convalescent I went to Brighton to pass a few days with my father, who was then residing in the Old Steyne.

"I arrived at his door on Tuesday, 11th, in the evening, and retired early to bed, sanguine that after so many sleepless vigils, I should enjoy a night of unbroken rest. I have always been blessed with a remarkable talent for sleep. . . . . I was therefore the more surprised on this occasion to find myself, within a couple of hours after I had retired, wide awake. I fancy this must have been about half-past 11, because half-an-hour after I heard the clock on the stairs strike 12. I ought to mention that at night, in certain conditions of health, I have sometimes suffered from a morbid activity of memory utterly destructive of sleep or even tranquillity. At such times I have been governed by one prevailing idea, which I have been unable to shake off, or been haunted by snatches of old airs, or harassed by the reiteration of one text of Scripture, and one only. It was not long ago that after having drunk some very strong coffee, I lay awake for three hours repeating, in spite of myself, over and over again, the following words from St. Peter's First Epistle, 'Whom having not seen, ye love; in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory.' By no exercise of ingenuity could I get rid of these words. . . . Well, it was under some such mental impression that, on waking on Monday night last, I was possessed, as it were, by four mystic words, each of one syllable, conveying no more idea to my mind than if they were gibberish, and yet delivered with as much solemnity of tone, deliberation of manner, and pertinacity of sequence, as if they were meant to convey to me some momentous intimation. They were all the more exciting that they were unintelligible and apparently could not serve any ostensible purpose. They were accompanied by no vision. They were . . . an audition and nothing more. I could not exclude them by putting

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cotton wool in my ears, for they came from within and not from without. To try to supplant them by encouraging a fresh train of ideas was hopeless; my will and my reason were alike subservient to some irresistible occult force. The words which beset me were 'dowd,' 'swell,' 'pull,' 'court,' and they were separated as I have written them into monosyllables, and were repeated with an incisive distinctness and monotonous precision which was quite maddening. I sat up in my bed and struck a light to make sure that I was awake, and not dreaming. All the while were reiterated, as if in a circle, the same wild words.

"'Dowd,' 'swell,' 'pull,' 'court.' I lay down again and put out my candle: 'dowd,' 'swell,' 'pull,' 'court.' I turned on my left side, 'dowd,' 'swell,' 'pull,' 'court.' I turned on my right, 'dowd,' 'swell,' 'pull,' 'court.' I endeavoured as a means of dispersing these evil spirits—for they began to assume the importance of spirits in my heated brain — to count sheep over a stile, but still 'dowd,' 'swell,' 'pull,' 'court,' rang in my ears and reverberated through my mind. I counted my respirations; I had recourse to every imaginable conceit by which to woo sleep. I tried to call to mind all the people I cared for, then all the people I disliked. I tried to conjure up the recollection of all the murders or sensational incidents I had ever read or heard of in the hope of diverting my thoughts—but in vain. I then began to analyse the meaning of the words themselves. 'What,' said I to myself, 'can be the meaning of "dowd"? Ah, I begin to discern the truth; I am trying to make sense out of nonsense. The painful scenes I have lately witnessed have upset the balance of my brain, and I am going mad.' I had not pursued this melancholy train of reflections long, when I fell into a profound slumber, from which I was only aroused by my father's voice summoning me to breakfast. On his asking me how I had slept, I told him how curiously I had been disturbed in the night. My narrative inspired him with more of ridicule than of pity. About mid-day I paid a visit to the Misses Smith, daughters of the late Horace Smith. I found Frederick Robertson, then in the zenith of his well-deserved fame, sitting with them.

"After a while the conversation turned to Herr von Reichenbach's book, and his theory on the subject of Odic Force, and then to the philosophy of dreams. . . . I repeated to them with avidity my nocturnal experience; but instead of its producing the effect I had expected on my auditors it only provoked an interchange of significant looks between them, which convinced me that, in Oriental phrase, I had been eating dirt. I soon rose and took my leave. . . . Robertson . . . followed me, and when we reached the doorstep . . . perceiving that my vanity had been mortified . . . said, 'My dear Young, I hope you will forgive me if I say that I never before heard you tell anything so pointless as what you have just repeated to the Miss Smiths and myself.'

"'Ah,' said I, 'I perceived you thought so, but it does not alter my opinion. To me the whole thing is fraught with interest and mystery. I am sure that thereby hangs a tale indeed. I only wish I knew it.'

"It was on Wednesday, the 12th, that these words passed between my friend, Frederick Robertson, and myself On Thursday, the 13th, I walked

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into Folthorp's Library to read the papers; and, as usual, ran my eye down the births, marriages, and deaths in the *Times*. As I came to the obituary the following notice caught my sight:—

"'On Tuesday night, November 11th, John E. Dowdswell, of Pull Court, Tewkesbury." So that probably, on the self-same night, at the very time when this gentleman's name and residence were so unaccountably and painfully present to my mind, he was actually dying."*

Mr. Young's experience, then, (although to himself it appeared wholly *bizarre* and unintelligible), is precisely of a kind which we should *à priori* have expected to encounter. As regards the probability of its having been in reality a psychical incident the reader must judge for himself. We cannot in this case (as we can in so many others), claim that the coincidence is made absolutely cogent by the *uniqueness* of the experience in question, for Mr. Young had felt on other occasions other words similarly reverberated through his brain. And although he could attach no meaning to the syllables, "Dowd," "swell," &c., it is of course conceivable that he may have unconsciously heard the name already, and that its resurgence in his brain at the time of its owner's death may have been due to chance alone. On the other hand we have the deep impression made on himself at the time, as evidenced by the interview with the Misses Smith, who have personally confirmed to me the accuracy of his account of it.

A remaining difficulty in the narrative, the fact that Mr. Young was a stranger to Mr. Dowdeswell (though the Misses Smith were slightly acquainted with him) may be better discussed after we have cited another instance of somewhat the same kind.

From Mr. Gervase Marson, Birk Crag, Higher Broughton, Manchester.

December 6th, 1883.

On the morning of December 6th, 1879, I suddenly awoke, and sat up in the bed, as if startled. To my great surprise I found myself uttering the words, "Portland," "Portland." The next day I read in the papers of the death of the Duke of Portland, which I believe took place about the time when I was involuntarily uttering his name.

I cannot account for this experience at all. No conversation respecting the Duke of Portland had taken place the evening previously; I did not know he was ill; never saw him in my life; had never been at any of his residences; and, in fact, neither knew nor cared anything about him. I was not dreaming just before I awoke, but believe I was sleeping, as is my wont, quite soundly. G. MARSON.

Now in this case the *modus operandi* seems much the same as in the last. The automatic utterance of the words at the moment of sudden waking seems to imply an escape of current along a particular

* I have looked up the *Times*, and on November 13th, 1851, find in the obituary column:—"On Tuesday, 11th inst., at Pull Court, Worcestershire, John Edmund Dowdeswell, Esq., aged 79."—C.B.

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verbal track, very similar to that which prompted a mere inaudible repetition of the dominant syllables. On this occasion the *name* was, of course, already known, but, on the other hand, the experience seems to have been unique.

We note here, as in the last case, that the dying person was unknown to the percipient. We cannot, however, regard this as a decisive objection to the theory of a telepathic communication between the two minds. We know too little, at present, of the laws of such communication to take for granted that we can predict its detection in any given case. The *rapport* which we assume to be acquired is at present a mysterions link, not clearly referable either to kinship or to affection. If we are to trust the analogy of mesmeric cases, it would appear that a few minutes, or even a few seconds, may suffice to establish a *rapport* between a mesmeriser and a previously unknown subject, strong enough to override for the time all other ties, whether of blood or friendship. In some cases mesmeriser and subject have apparently quite as little in common as the dying Duke and Mr. Marson.

Nor, again, is it necessary to suppose that the impulse in all cases proceeds from the dying man himself. Sometimes we seem able to trace it to some other person. Sometimes there would seem to be a kind of diffused disturbance, or psychic storm, not necessarily due to the action of one mind alone. It is possible that some effect of this sort may sometimes accompany the death of persons on whom many thoughts are fixed. Of course this very direction of men's thoughts to the great man who is dying predisposes both to hallucination at the time and to legend afterwards. But in this case of "Portland, Portland," (and there are others like it), the percipient took no interest in the Duke and knew nothing about his illness. All that can be said is that there was probably more excitement amongst the bystanders at the Duke's death than is commonly the case at the death of persons of less wealth and lower rank, and that it is conceivable that this diffused emotion may have reached a sleeping mind which happened to be in a condition receptive of telepathic impressions.

In the next case which we shall cite the connection between agent and percipient is a close one; so close, indeed, as to suggest a difficulty of a just opposite kind from the last. For if on the one hand the Duke of Portland was so remote from Mr. Marson as to make it hard to understand their telepathic connection, so on the other hand the son in this next case was so often in his mother's thoughts that it may seem as though the utterance of his name needed no telepathic explanation, especially as the coincidence with death was not exact.

Against this must be set the deep impression which was made on

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the mother's mind, as proved by the noting of the hour and the immediate mention of the fact. And the incident is precisely such as we should expect to occur as a result of telepathic impact. The unconscious cerebration which finds vent in the utterance of the beloved name is just such as a disturbance propagated by the son's mind at death might, on our theory, originate in his mother's brain.

From Mrs. X.

Two years ago my son was ill in Durban, Natal. I was told by his medical attendant, who is also my son-in-law, that the illness was *serious*, but I had no reason to suppose it was expected to end fatally. Of course I, his mother, was anxious; but there came better accounts, and at last a letter from my son himself. He spoke of being really stronger, expressed regret at his enforced long silence, and added he hoped now to write regularly again. The load was lifted from my mind, and I remarked I felt happier than I had done for months. At this time I too was ill, and had a trained nurse with me. A few nights after the receipt of the letter, I *thought* I had been lying awake, and requiring to call my nurse who was in my room, I sat up in bed and called loudly "Edward, Edward." I was roused by nurse answering, "I fear, ma'am, your son will not be able to come to you." I tried to laugh it off, but a chill struck to my heart. I noted the hour, 3.40 on Sunday morning. Without mentioning my fears, I recounted the incident to my daughters, but I looked for the bad news to come, and on Monday received the cable message "Edward died last night." Subsequent letters named the hour as being identical with that in which I had involuntarily sent forth my cry for my loved one. His sister, Mrs. C., in writing to me, said, "Oh! mother, his one crave was for you, and to the last moment the yearning he had for you seemed to dwell in his eyes." I may add we were more than even mother and son usually are to one another. I believe in that one moment our souls were permitted to meet, and I thank God for the memory of that hour.

In answer to inquiries, Mrs. X. says that her son had had delicate health, and "for years I used to get up through the night and listen to his breathing, and lived in the constant apprehension of learning sudden bad news if he were out of my sight." She adds, "No doubt I was thinking of him, but not painfully, for I had had his letter, and I thought he was getting well. It certainly was not a dream—I sat up in bed to call my nurse, when to my surprise, and for an instant, amusement, I uttered the cry 'Edward, Edward.' The great point is, of course, whether the hour was *exactly* that of his death. I will try to refer to my letters of that date, and I will write to Durban and ask for the time to be again told me, but it will be rather more than two months before any reply could come to my question."

In answer to inquiries, Mrs. X. adds:—

It was the only time in my life that *anything of the kind* took place. I never talked in my sleep, nor had any experience the least like this before or since.

The following is from Mrs. X.'s daughter:—

I remember that on the morning of the 29th August my mother told me

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of the curious coincidence of which she has written to you. She told me when I went into the room the first thing, and the nurse was also in her room.

January 23rd, 1884.

We add another case, where the unconscious cry is twice repeated, and takes the fuller form, "John is dead," instead of the mere utterance of the name.

"On the morning of February 7th, 1855, at Mount Pleasant, Co. Dublin, where I lived, I awakened from a troubled sleep and dream, exclaiming, "John is dead." My husband said, "Go asleep, you are dreaming." I did sleep and again awoke, repeating the same words, and asking him to look at the watch and tell me what o'clock it was then; he did so and said it was 2 o'clock. I was much impressed by this dream, and next day went to the city to inquire at the house of business; Mr. John C. being at Danehum for the previous month. When I got to the house I saw the place closed up, and the man who answered the door told me the reason. "Oh! ma'am, Mr. John C. is dead." "When did he die?" I said. "At two this morning," he said. I was so much shocked he had to assist me to the waiting room and give me water. I had not heard of his illness and was speaking to him a fortnight previously, when he was complaining of a slight cold and expected the change to Danehum would benefit him so that he should return to town immediately. I never saw or heard of him after until I dreamt the foregoing.

EMILY LINCOLN.

I certify to the correctness of the facts of my wife's awakening me at the date stated, asking me the time, &c., and to the further fact of the unexpected death of Mr. C. at the time.

HENRY LINCOLN.

Here too, as in the "Portland!" and "Edward" cases, the borderland between sleep and waking seems to have furnished the needful conditions of receptivity in the percipient's mind.

In several of our cases of mere impression the impression rises into consciousness at the same moment of awakening. And this, again, is just what might have been expected. It is probably a common fact in most men's experience to wake with a sudden and startling clear perception, either of some forgotten fact in the past, or of some danger in the future, not consciously foreseen until that moment. Sometimes the impression is so vivid that we feel as if it had not only occurred to us on waking, but woke us up; and it is in fact likely that there may have been a sub-conscious activity of the brain going on in sleep which suddenly kindled a train of emotion already laid, and exploded with sufficient energy to dispel slumber from the whole brain.

There will thus be a close parallelism between the cases where the telepathic impact is received during waking hours, but waits to manifest itself in a dream, and the cases where it is received during sleep,

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but is first consciously perceived at the moment of waking. In the first case we may suppose that it continues to accumulate sub-consciously, until sleep, by deadening the trains of conscious thought—its successful rivals—allows its dimmer but persistent images to shape themselves before the inward eye. In the second case we may suppose that the telepathic influx, beginning, very likely, by giving rise to dreams or sub-conscious disturbance, at last reaches a "flashing-point" which wakes the sleeper and very likely causes him to forget, by reason of the shock itself, the vaguer dreams which have led up to it.

These last cases may be said to have carried the *diffused* form of telepathic influx to as high a pitch of *definiteness* as it can attain. We have seen it, as it were, *come to a head*, yet still without pouring itself especially through any one of the channels of sense.

We shall, in the next paper, approach the more specialised *sensory* hallucinations, where hearing, sight, touch, or smell are distinctly affected. We shall find that the groups of cases which we meet will continue, as before, to slide insensibly into each other.

F. W. H. M.

(To be continued.)

A NEW ALLY OF ART.

We have received the following from Rev. E. P. Thwing, 156, St. Mark's Avenue, Brooklyn, N.Y.:—

The relations of the artificial trance to medicine and surgery, to oratory and song, have been shown by different writers, but at the last meeting of the N.Y. Academy of Sciences, Professor Thwing suggested the new ally which painting and plastic art may find in hypnotism. He showed photographs of silent, slumbering statues, standing and sitting, fixed to the finger's end to suit the artist's thought or sculptor's fancy, erect or bending, but motionless, with no support. Fatigue, inattention and embarrassment are elements entirely eliminated in these *tableaux vivants*. The pose and gesture can be changed without waking the subject. A shapely arm, a dimpled cheek, a curving neck, a noble brow, by this unique process can be set off to the best advantage while the owner is insensible to everything but to the silent thought of the operator.

Even more of pathos and beauty may be secured by the lucid or waking state, where movement of the person and changing facial expressions are regulated by his word. As the photographer throws up,

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or enlarges a portrait by a magnifying lens, so a hypertrophied mental image is made on the *tabula rasa* of the hypnotised brain. The size of the picture, that is, the intensity of rapture, hope or fear, is graduated at will.

Dr. Thwing spoke of a man whose expression of countenance he changed step by step, from that of ordinary indifference to that of highest ecstasy, till he swooned, apparently. Art cannot create, artifice cannot feign, such emotions as those thus awakened by a series of graduated suggestions on the part of the operator.

Every neurologist and alienist is familiar with these facts, fixity of posture, insensibility to pain and increased susceptibility to suggestions from without, as concomitants of disease. Transitory effects can be artificially induced with those in health. They are dreams, in fact, and if wisely directed may be helpful aids to histrionic effect or to plastic art.

CORRESPONDENCE.

[The following letter, which I have received from Mr. Gorham Blake, of San Francisco, will be read with interest by those of our readers who have followed the valuable papers on "The Classification of Cases of Phantasms of the Living and Dying," which Mr. F. W. H. Myers has contributed to the Journal. It should be added that I do not know Mr. Blake, nor have I had any means as yet of confirming the accuracy of his interesting statements, but they are in accord with other facts known to us. It is to be earnestly hoped Mr. Blake, who has now joined the S.P.R., will continue his experiments, and contribute his results to the Society.—W. F. B.]

DEAR SIR,—Your favour of April 15th was received here on my return from Georgia, the 24th inst., and in reply I will state to you something of the cause of my investigations of the interesting and important phenomena before us. The year 1850 found me exploring the Island of Sumatra. And at one time, with a Malay Rajah and a small company of native guards, after a long tramp in the blazing sun, I was stricken down exhausted with symptoms of sunstroke and fever. The Rajah called his doctor, and a wild, savage, naked, native Malay appeared, directed my clothes to be removed, then commenced manipulating and making passes from my head to feet, during which I felt his great magnetic [mesmeric] power, was put to sleep and within an hour awoke free from pain and refreshed. It astonished me and set me to investigating "animal magnetism." From 1852 to the present my business as mining engineer has sent me all over the country, and much in the saddle, from which I acquired perfect health, and in a short time realised that I had strong magnetic power, which, to cure disease, must emanate from

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a pure source. To comply with the necessary conditions, I gave up the use of tobacco and all stimulating food and drink, and commenced a diet of plain nourishing food, with plenty of exercise on horseback, and sleep. I soon found my magnetism sought for by invalids for headache, rheumatism, neuralgia, and other diseases. And I performed most wonderful cures, and in many cases, after the patient had been given up by physicians to die, I have brought them up to health and they live to-day. I write of this to show you *my* condition, the experimenting instrument.

I soon had quite a list of sensitives as patients. I found some more susceptible than others; several were relieved of all pain at once, by my taking their hands or placing my hand on their heads or part afflicted, or breathing upon them. For 18 years I experimented in California, then moved to Nevada, 600 miles east, then to New York, 3,000 miles east. During these years I had visited the Atlantic States many times, and had patients (sensitives) in Massachusetts and New York, and as I have practised and relieved pain gratuitously, I secured the gratitude and intimate friendship of my patients, which I consider an important auxiliary to my experiments, or the phenomena. In 1869 I crossed the great Humboldt (40 mile) desert, in the State of Nevada, for the sixth time, alone, in the saddle; by an accident my horse, a wild mustang, escaped, leaving me at 10 a.m. on foot in that ankle deep alkali sand, under the blazing July sun, and twenty miles from a drop of water, except that in my saddle bags on the horse. Hours were spent in the chase for my horse. Then I tried to shoot him, but he escaped, leaving me exhausted, sunstruck, dizzy, and finally helplessly dying on the hot, shadeless alkali about noon. I passed the agony of death by thirst, heat, and exhaustion, and became insensible. It was rare a traveller passed that way at that season, the track marked only by the bones of dead animals. A chance traveller came, saw my horse, and found me insensible, laid me in the shade of his waggon, and bathed me with water and vinegar until I came back to life. He lassoed my horse, and at sundown I mounted and rode to the settlements. Between half-past two and three o'clock that afternoon one of my sensitive lady friends in Boston, Massachusetts (2,600 miles distant), while talking with her husband, suddenly threw up her hands and said, "Mr. Blake is dead," and could not be reconciled to the contrary. She persuaded her husband to visit my father in the same city and learn where I was, &c. Two years after (in 1871) I visited the friends, and was immediately asked, "Where were you two years ago, the last week in July?" On comparing notes, and allowing for the difference in time, we concluded that at the time I became insensible on the desert my lady friend received the intelligence. I know I thought of the lady and her husband while lying on the sand, as we were long dear friends. Afterwards, during my residence in New York, 200 miles distant from Boston, this sensitive had positive mental communication with me. She knew when I was unwell, or disturbed by vexatious business, and I found I could by concentrating my thoughts on her make her think of me. Generally, the experiments were most satis-

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factory about twilight or early morning. I will say I never attempted to *mesmerise* a patient. I imparted magnetism by simply holding the hands or head, and not consciously exercising my will over their mind.

In the year 1866, I resided in Tuolumne County, California, interested in gold mining. I also had large gold mining property in Placer County, California, over 100 miles distant. My partner was a dear friend who resided at the mine in Placer County, while my home was then in Tuolumne County. Our correspondence was frequent, and soon after the establishment of the conditions, we noticed that questions asked in letters by either, about business and other matters, were answered, often the *same day* that the letter in which the question was asked was written, the letters passing each other on the road. This occurred dozens of times. And often we wrote our letters the same day and hour without previous arrangement. In conversation we could often turn each other's thoughts to different subjects, and very often on meeting him at his house, after an absence, he would say "I've been thinking of you for an hour," or "I knew you were coming," while I had tried before arriving to impress upon his mind that I was approaching. And sometimes he would feel that I was coming when at a distance of 40 miles. This gentleman was so sceptical about magnetism and kindred subjects that I refrained from talking with him about it, and he was not aware that I was experimenting, which made the tests more satisfactory to me.

In 1882 and 1883 I came to San Francisco from New York, 3,000 miles, and visited some of my old friends and patients, and selected one lady for experiment. I magnetised her often, and when I returned to New York opened a tri-weekly correspondence with her; by this I proved that mental communication is possible at that distance. She, very sensitive, not only knew of my mental state but physical surroundings, and I became aware of any mental agitation with her, such as sickness or sorrow. If I visit her house I can mentally call her to the door at once.

I have views in explanation of some of these phenomena, but would be pleased to learn any explanation or views on the subject that you can give. Of course 34 years' investigation in this and kindred subjects has given me thousands of tests and incidents, some of which I may publish at some future time.—I remain, very respectfully yours,

GORHAM BLAKE.

San Francisco, California, May 30th, 1884.

DONATIONS TO SPECIAL FUND.

Received since last month.

Mr. F. W. H. Myers (Second donation)	£25
Rev. W. Whitear (Second donation)	£10

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SUPPLEMENTARY LIBRARY CATALOGUE.

The following additions have been made since last month.

[R] CAMPBELL (Duncan) The History of the Life and Adventures of D.C., a Gentleman, who though Deaf and Dumb, writes down any Stranger's Name at first sight (By D. Defoe).....*London*, 1720*

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[R] DEATH WATCH (The) Dialogues upon Spirits. By a Country Clergyman .....*London*, 1796*

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NOTE.—This appears to be an anonymously published and greatly abridged edition of Andrew Moreton's book.

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MAITLAND (Rev. S. R., D.D., F.R.S. and F.S.A.) Superstition and Science. An Essay.....*London*, 1855*

——— False Worship. An Essay.....*London*, 1856*

[R] MORETON (Andrew) The Secrets of the Invisible World disclosed, or an Universal History of Apparitions. *4th edit.* .....*London*, 1740*

[R] PAMPHLETS, English, Vol. III.

BARKAS (T. P.) Original Researches in Psychology ....*London*, 1876*
COX (Serjeant) Matter and Spirit.....*London*, 1876*
——— Has Man a Soul.....*London*, 1877*
CRAIG (James) History of a Case of Spectral Illusions, Containing also Account of Cases of Spectral Illusions by R. Paterson, M.D. *Edinburgh, N.D.**
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HOPPS (John Page) A Scientific Basis of Belief in a Future Life *London, N.D.**
LEIGHTON (Andrew) "Wonder" in Relation to Spiritualism.....*London, N.D.**

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* Presented by the Rev. W. Whitear.
† Presented by Mr. Alfred M. Box.
‡ Presented by Miss Rogers.
§ Presented by the Swedenborg Society.
¶ Presented by Mr. F. B. Money-Coutts.

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JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

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MEETINGS OF COUNCIL.

A Council Meeting was held on July the 23rd, Alexander Calder, Esq., in the Chair, when Messrs. Walter H. Coffin, Edmund Gurney, Edward R. Pease, and Frank Podmore were present.

The minutes of the previous meeting having been read, the Bishop of Carlisle was elected a Vice-President, and Mr. M. Miley, of Trinity College, Cambridge, an Associate.

Donations to the Research Fund were announced of £50 from the President, and £5 from Mr. J. Herbert Stack, for which votes of thanks were passed.

After other routine business, the Council agreed that the next meeting should be held at Cambridge.

A Council Meeting was held at Hillside, Cambridge, on August the 11th, the President in the chair, when Messrs. Edmund Gurney, F. W. H. Myers, Edward R. Pease, and Frank Podmore were present.

The minutes of the previous meeting having been read, seven new Members and six new Associates were elected, whose names and addresses are given on another page.

Donations of £20 to the Research Fund from Mrs. H. Sidgwick, and of £2 from Miss Balfour, were acknowledged with thanks.

The thanks of the Council were given to Professor Elliott Coues, for a copy of his book, "Biogen: A Speculation on the Origin and Nature of Life," presented to the Library.

The question of the furtherance of the work of the Society in America was brought before the Council by a letter from Professor Barrett. The Council were glad to hear that during his stay in America he would be able to devote some time to furthering the cause of Psychical Research, and left it to his discretion to decide in what mode, whether by lectures or otherwise, this end might be best attained.

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ELECTIONS, JULY 23RD and AUGUST 11TH, 1884.

VICE-PRESIDENT.

THE RIGHT REV. THE BISHOP OF CARLISLE, Rose Castle, Carlisle.

MEMBERS.

BRETT, GEORGE, The College, Weston-super-Mare.

GARY, BARON RAYMOND DE, 17, Rue d'Anjou St. Honoré, Paris.

LONSDALE, GLADYS, COUNTESS OF, 12, Bruton Street, London, W.

MACCOLL, REV. CANON MALCOLM, M.A., 1, New Burlington Street, London, W.

MILES, FRANK, Tite Street, Chelsea, London, S.W.

MONTEFIORE, F., 4, Great Stanhope Street, London, W.

WILD, CHARLES, Jesus College, Cambridge.

ASSOCIATES.

ABERCROMBIE, CAVENDISH, D., Scottish Club, 39, Dover Street, London, W.

CRAWFORD, W. C., 1, Lockharton Gardens, Slateford, Midlothian, N.B.

HILL, ARTHUR G., M.A., F.S.A., 47, Belsize Avenue, London, N.W.

LEIGH, W. AUSTEN, M.A., 2, Norfolk Crescent, Hyde Park, London, W.

MARINO, LA DUCHESSA DI, 46, Lowndes Street, London, S.W.

MILEY, M., B.A., Trinity College, Cambridge.

SHILTON, ALFRED JOHN, 40, Paradise Street, Birmingham.

N.B.—Members and Associates are requested to send information of any change of address to the Assistant-Secretary, 14, Dean's Yard, Westminster, S.W.

DONATIONS TO SPECIAL FUND.

Received since last month.

	£	s.	d.
Professor H. Sidgwick (Second Donation)	50	0	0
Mrs. H. Sidgwick	20	0	0
Mr. J. Herbert Stack	5	0	0
The Countess of Haddington	2	2	0
Miss Balfour...	2	0	0

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SOME NEW EXPERIMENTS IN THOUGHT-TRANSFERENCE.

By Rev. J. Page Hopps.

We are indebted to the Rev. Page Hopps, of Leicester, for the following account of some experiments with entirely different subjects from those hitherto examined:—

We were a company of about nine persons, serious, earnest-minded from the first in trying our experiments. There were two subjects, both grown-up daughters of our host, and both highly-cultivated, refined, truth-loving women. In the course of the evening a great number of experiments were tried—three, in particular, were very impressive at the time. In the absence of one of the ladies, we agreed to will that she should come in and play a few bars from Don Giovanni. These bars were named, not rehearsed in any way, and most of us could not have known them. On coming into the room, the subject stood close to the door for about a minute, with two persons' hands on her shoulders; then literally rushed to the piano and played the bars. I at once took her aside and asked her how she came to do that. Her reply was that, as soon as she came into the room, the notes seemed to come dancing into her brain.

The other subject being out of the room, we agreed that she should go to one of the company and say certain words. This was done, in effect; for though the words used varied from those agreed upon, the sense was the same; and the instant change from a very serious and almost painfully grave manner to the joyous manner that fitly accompanied the words was very striking. In her absence, again, we hid a tiny piece of paper and small pencil under a number of books and papers already on the table, agreeing that she was to find these, and then write a certain name. This was done, the rather prolonged fumbling about the spot, for each article separately being specially noticeable; but the name was soon written.

On another occasion the same subject, after a few interesting experiments in finding or specifying articles, was taken in hand by two decided sceptics, who both insisted that the persons who put their hands on the shoulders of the subject guided her. In her absence we agreed upon a certain flower, in one of several vases of flowers in the room, as an object to be pointed out. On coming into the room, the two sceptics put their hands on the shoulders of the subject, who then went to an entirely different part of the room and took from another vase a flower of the same kind.

On another occasion we agreed that she should come in and put out the light from a particular gas burner, and this was done. On the same evening we agreed that she should come in and write a certain sentence.

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This also was practically done, though the sentence varied considerably from the one we agreed upon, but the same idea was expressed.

[Some of these experiments appear to be inconclusive, as contact was used and action performed, but unconscious guidance seems fairly excluded from the others when an idea was transferred. We have made attempts to follow up this new avenue of inquiry, but regret to state that owing to the disinclination of the subject or her parents no further progress can be made at present.—ED.]

FURTHER EXPERIMENTS ON THE ALLEGED EFFECT OF MAGNETISM ON THE HUMAN BODY.

BY DAVID STEWART, Associate S.P.R.

Mr. D. Stewart, of Woodside, Wemyss Bay, writes to us as follows:—

July 9th, 1884.

The following is a rough note of some hurried magnetic experiments, tried on Tuesday evening last, with Miss McKenzie, aged 16.

1. *Sensation from magnet.*—I first handed her a piece of iron 9in. long (filed bright), leading her to believe it was magnetised. Said she felt nothing. Changed the end. Felt nothing. Substituted bar magnet same size. In a few seconds convulsive tremors in hand and arm, and magnet dropped. This was with N. pole; reversed, same effect, but said sensation was not so strong.

2. *Luminous effects.*—Darkened room, and laid two powerful bar magnets, 18in. long, on table. Nothing seen for long time. Mr. Fash removed the magnets and moved them as noiselessly as possible across the room. In doing so, the two magnets clinked together, when Miss McK. said, "I see sparks."

The magnets were then struck together several times, each concussion, according to the witness, producing a stream of sparks, apparently of great beauty. The same result, though not so marked, was obtained when one magnet was struck by an iron body. No *glow* was observable.

Not having any unmagnetised pieces of steel for a blank experiment, and no means of making the observer deaf, we cannot say to what extent the sharp metallic *sound* may have suggested *sparks* to an expectant imagination.

3. Miss McK. was told to shut her eyes and say when she felt anything. After the lapse of about half a minute, one of the large magnets was raised and approached noiselessly towards her forehead. When about 6in. distant, she suddenly shook her head violently and started back. This was repeated a second time with the same result, but not oftener, the effect being so disagreeable.

The N. pole of one of the large magnets was then placed below one

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foot, her boot being still on, when a strong tickling sensation was experienced. The S. pole was then applied to the other foot, when a "lifting" sensation was felt, as if there was a repulsive force between the foot and the magnet. The N. and S. ends were then guessed (from the feeling caused) correctly four times in succession, the fifth was wrong, and Miss McK. said her feet felt so queer, she did not think she could tell properly. So the experiments were stopped.

I forgot to mention that after the permanent magnets were tried in the dark, an electro-magnet was brought in, and a current sent through it. Nothing was seen till the magnet was struck or bumped on the table, when Miss McK. said she saw a light each time, but that her eyes were getting sore and wearied. I broke contact and again bumped the magnet when *the same light* was said to be seen. At this point she said she could stand it no longer, and immediately went into a mesmeric sleep, which lasted about five minutes. Whether this was due to fatigue, or to the magnetism of the electro-magnet, I cannot say.

But the fact of her seeing the light when no current was passing and even making one mistake as to polarity, shews the necessity for repeating the experiment with a number of sham magnets, to see how far imagination comes in; but that there is a magnetic effect seems undeniable.

I can feel the strong permanent magnet myself when held for a little about an inch from the forehead. The *creeping* sensation is most disagreeable.

Since then, Mr. Fash has tried a few experiments on his wife who is tolerably sensitive to all sorts of mesmeric influences.

One foot placed on the N. of one magnet, and the other on the S. end of a second, set both feet working up and down as if she had been on a treadmill. N. and S. tried separately produced the same "tickling," and "lifting" sensations as with Miss McK., but after a few trials they got mixed.

A young gentleman named Jamieson seems to be the most sensitive of all. He said he could detect a difference in the feel of the two ends of a hazel stick, a quartz crystal put him asleep, and the mere proximity to the electro-magnet made him feel unwell, so that we could not continue the experiments with him.

We seem, therefore, to have four subjects here (including myself) with a magnetic sense more or less developed, and I expect to be able to send you an account of further and more critical experiments before very long.

[We hope Mr. Stewart will continue his interesting experiments so as gradually to eliminate the misleading effects of "expectant attention"; we congratulate him on the present contribution, which we trust will stimulate other of our members and associates.—Ed.]

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SPECIMENS OF THE CLASSIFICATION OF CASES FOR "PHANTASMS OF THE LIVING."

IV.

SPECIALISED SENSORY HALLUCINATIONS.

In the present paper we must enter on the discussion of *specialised sensory hallucinations* of a veridical kind—intimations which no longer consist of mere vague feelings but appeal to one or more of the ordinary organs of sense.

And first as to *auditory* hallucinations. Between the soundless internal formation of words, which was described in the Dowdeswell case, and the cognition of some apparently quite external utterance, one or two intermediate shades may perhaps be interpolated. "I am sure I hear Mrs. F.'s alarm-bell ringing," said Mr. Eve (in a case quoted in Proceedings I., p. 32), just awaking from sleep, at a moment when Mrs. F., alarmed by thieves, was on the point of ringing the bell to summon Mr. Eve to her assistance. Here, again, the impression comes in the borderland between sleep and waking. It is no longer a merely diffused impression: it connects itself with one of the senses specially; but it is not as yet strong enough to repeat and enforce itself on the fully awakened brain.

At this point, too, we may place the narrative of Mrs. C——w, already given in Proceedings VI., where the phrase "I feel as if someone were calling me" well illustrates the difficulty of referring these quasi-auditory sensations to *mind* or *ear* alone. In this case the agent's distressed excitement was of long duration, but Mrs. C——w became aware of the distant trouble while she sat in *church*, a situation favourable by its tranquillity and *recueillement* to the perception of these delicate influences.

In the next case which we shall cite, the misfortune was a sudden one, and the voice announcing it corresponded pretty *closely*, perhaps *precisely*, to the event.

From the Rev. R. H. Killick, Great Smeaton Rectory, Northallerton.

January 23rd, 1884.

A good many years ago I was in Paris, and one Sunday afternoon I was taking coffee in the courtyard of the hotel, when all at once I seemed to hear a voice say, "Etta has fallen into the pond." The pond was an ornamental piece of water in our grounds, large enough for a boat, and deep, and surrounded by a grass path and shrubbery, and was my horror for the children. They were never allowed to go near it, unless with one of the family. At once I seemed to *see* the whole thing, and I got so agitated that I could not rest, and walked about till nearly midnight in Paris, to get fatigued and sleepy. The next day I felt just the same, and left for Brussels to get my letters, and as all seemed well I dismissed the subject. It was kept a

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profound secret, but it came out while I was at a dinner party. On my return home I asked for the particulars, and was told that this little girl fell into the pond one Sunday afternoon while I was abroad, and was rescued by the hair of her head, by the governess, and was carried into the house in a very exhausted state; but received no injury.

I found that it happened on the very afternoon, and at the same hour, 4.30, that I had that impression in Paris. It was a remarkable circumstance, and beyond my comprehension. R. H. KILLICK.

In this case, it will be observed, the announcement takes the form of a *monition*, as if from some third person, anxious to inform the father of his child's accident. From our point of view, however, this apparent introduction of a third personality need not have any special significance. It seems merely to be one way in which the impression realises itself in consciousness, as one says to oneself when trying to understand a perplexed message,—"This, then, is what must have happened." To hear an *unrecognised* voice saying, "Etta has fallen into the pond," comes practically to the same thing as if one heard *Etta's* voice saying, "I have fallen into the pond."

These internal voices are, of course, liable to be described by different persons in somewhat different ways. They form a sudden and generally a unique experience; nor is it always easy for the percipient himself to describe the degree of externality which they seem to assume. When we come to deal with phantasms of voices, apparently fully objectified, but perceived by one person only of a company, we shall meet with several cases which might perhaps have been placed *here* as mere *approximations* to auditory hallucination.

In the case of *visual* hallucinations, the transitions from the purely subjective mental vision to the apparently objective phantom are more definite and easier to follow. We have elsewhere cited the experience of Mr. Rawlinson, who saw, in his mind's eye, the face of a dying friend. And there are one or two cases which seem to be most fitly placed among mere *approximations* to visual hallucination,—cases, namely, where the phantasm is so *momentary and so slightly defined* that it can hardly be said to be seen in any *relation* to the solid objects around it. Persons who have never had experience of these evanescent quasi-percepts may naturally find them difficult to describe, or even to imagine; but the best illustration of our meaning will be found in some of the accounts given in Mr. Galton's "Inquiries into Human Faculty," by persons endowed with unusual powers of vivid visualisation.

We should expect that persons thus gifted (artists, for instance,) would be rather more likely than other people to be the subjects of these *incipient* and still almost wholly *subjective* forms of visual hallucination. It is interesting, therefore, to note that the following case comes from a lady whose artistic powers are well-known, and in whose expe-

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rience, as we understand, mere visualisation is often so vivid as to become itself almost *hallucinatory.*

Miss Theresa Thornycroft sends us the following narrative :—

Miss Theresa Thornycroft, on October the 9th 1874, at two or three minutes to 5 in the morning, woke with the strange feeling that her cousin was dead and that he was in the room. She then saw a vision of him ; it was quite momentary.

The boy died at that time, calling for Miss Thornycroft, and saying that he must see her. She knew that her cousin would not recover from the illness he was suffering from, but his death was not expected so soon.

Moreton House, Melbury Road, Kensington, W.

Very few indeed (we may here remark), among our informants, have ever experienced any other hallucination besides the one or more *veridical* hallucinations which form the substance of their communication to us. The truth-telling phantasm is often a unique experience in their lives ; or if they have experienced more phantasms than one, all have been equally veridical. From the *evidential* point of view this fact is, of course, of immense importance. The veridical hallucinations would be far less impressive if their percipients were habitually subject to delusive hallucinations as well. But, nevertheless, we may once more remark, in passing, that the delusive and veridical hallucinations, though different in their source, are similar in their operation, and we should be disposed *à priori* to expect that a mind already prone to the *one* would, if the occasion arose, be readily susceptible of the *other.*

The *next* case of visual objectification, where a scene seems to flash before the percipient's eye, has already been briefly described elsewhere. We have given examples of its two varieties ; the *first,* where the scene is a *past* one, and is transferred (as it would seem) from the agent's *memory* to the percipient's sensation ; the *second,* where the scene is actually passing at the time, and seems thus to be reflected directly from the one mind to the other.

Curiously enough, since the report which appears in Part VI. of Proceedings was written, we have received another narrative, much resembling Mr. Rawlinson's, but supplying a delicate link between his mind's-eye vision of a face and the *flashing of a scene* which we are about to discuss.

From Mr. John Hopkins, 23, King Street, Carmarthen.

May 2nd, 1884.

One evening in the early spring of last year (1883) as I was retiring to bed—but whilst I was in full enjoyment of good health and active senses—I distinctly saw my mother and my younger sister crying. I was here in Carmarthen, and they were away in Monmouthshire, 80 miles distant. They distinctly appeared to me to be giving away to grief, and I was at once positive that some domestic bereavement had taken place. I said to myself

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"I shall hear something of this in the morning." When the morning came the first thing which was handed to me was a letter from my father in Monmouthshire, stating that they had, on the day of writing, had intelligence that my nephew had just died. The little boy was the son of my elder sister, living in North Devon. There was no doubt but that my mother and younger sister had both given way to grief on the day of my strange illusion, and it was in some mysterious manner communicated to my mind—together with a certain presentiment that I was on the eve of intelligence of a death in the family. I thought it most probable, though, that the imaginative faculty added—in a purely local manner—the idea of speedy intelligence to the communication which the mind received in some strange way from Monmouthshire.

It was the only occurrence of the sort I have ever experienced.

JOHN HOPKINS.

In answer to inquiries, Mr. Hopkins says:—

I, at Carmarthen, had news on the following morning, as I thoroughly expected to, of a death—that of a nephew.

Your first question is as to the reality of the scene in my mind. Speaking as correctly as I can at this distance of time from the occurrence (about a year ago), I don't think the affair did produce a picture on my mind *more* vivid than might have been summoned there by closing the eyes and putting some strain upon the imagination. It certainly did not make the outward eye fancy it saw something, as the Bishop of Carlisle has suggested may be the case in some instances. But there was this peculiarity. The scene was impressed upon my mind without closing of the eyes or any other inducement to absent-mindedness and without the *imagination* from myself, so far as I can say, going out in that direction. It was also more firmly rivetted upon my mind than any passing, or what one may term accidental impression would be. It was *fixed* there. I could not get rid of it, and I felt certain it meant something, which it certainly did.

Although the *locale* was familiar to me, I don't think there had been more wanderings of memory to it than to other places I knew, and the state of grief which my relatives were in may be said to have been the only exceptional feature.

JOHN HOPKINS.

May 15th, 1884.

Now, in this case we seem to catch the *scene* in the very act of shaping itself. It is more of a *scene* than of a message, for it does not carry definite intelligence, and, as Mr. Hopkins himself says, the anticipation of bad news is deduced from the picture rather than conveyed along with it. Yet it has certainly nothing of *clairvoyance* about it; there is no idea of displacement of the centre of consciousness, it is simply that certain figures persist in appearing before the "inward eye," much as "Dowdeswell, Pull Court," reiterated itself on the inward ear.

The fact that this scene is so manifestly (if one may so say) telepathic in its origin, suggests the question as to the share in agency of

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the two women concerned. Are we to suppose that one only, say the mother, was operative, and that the daughter's figure was a part of the picture which the mother's mind transmitted? There would be nothing incredible in this; since in other cases it seems clear that an agent's mind can transmit a much more complex scene, containing many living figures. But, on the other hand, experimental analogy seems to show that it is quite possible for two agents to transmit impressions at the same moment to the same mind. In an experiment (for instance) of Professor Lodge's, recorded in Proceedings VI., it will be remembered that two geometrical forms, on which two agents concentrated their attention separately, were impressed simultaneously on the percipient's mind. It is therefore conceivable that Mr. Hopkins' mind being in a condition to receive a telepathic impact from his mother, may have received a similar impact from his sister also.

However this may be, it is plain that the impression received was not from the dying child, but from one or both of the mourners.

We shall meet with some other narratives where it will be important to remember this possibility. The shock of hearing of the death of a beloved person constitutes in itself a crisis, and may often determine the disengagement of the telepathic message from the over-stimulated mind.

Passing on to cases where the scene does actually appear to be more vivid than any voluntary visualisation could summon up, we may remind the reader of Canon Warburton's case in Proceedings VI., where the percipient woke from a doze with the shock of what seemed a vivid momentary glimpse of his brother falling downstairs. In that instance, what seemed to be transferred was just such a flashing picture as surges through the mind of a man in imminent peril. But there are other cases where we shall find it less easy to maintain the distinction between the mere impression of a scene on the percipient's mind, and the actual transference of the percipient's centre of consciousness to some distant place.

The following case will illustrate the way in which these two hypotheses seem to shade into each other. It was communicated to us through Mrs. Swithinbank, of Anerley, who is well acquainted with the writer.

Three years ago, when staying at Ems for my health, one morning after having my bath I was resting on the sofa reading. A slight drowsiness came over me and I distinctly saw the following:—

My husband, who was then in England, appeared to me riding down the lane leading from my father's house. Suddenly the horse grew restive, then plunged and kicked, and finally unseated his rider, throwing him violently to the ground. I jumped up hastily, thinking I had been asleep, and on my going down to luncheon, I related to a lady who was seated next me what I had

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seen and made the remark, "I hope all is well at home." My friend, seeing I was anxious, laughed and told me not to be superstitious, and so I forgot the incident, until two days afterwards I received a letter from home saying my husband had been thrown from his horse and had dislocated his shoulder.

The time and place of the accident exactly agreed with my vision.

LAURA FLEMING.

October 17th, 1882.

Here there is more than a *momentary scene*. There is a sequence of incidents, leading up to a startling catastrophe. This looks (it may be said) as though the percipient were *watching* the scene as it evolved itself, not merely receiving an impact from its concluding moment. We should, however, prefer to explain the experience in a different way; as a transmitted impression, containing elements both of the agent's *memory* and of his *sensation*.

Let us illustrate our meaning by the phenomena of ordinary dream.

A man is awakened by a pistol shot. He dreams a long series of events, a quarrel, a duel, &c., culminating in the report which actually awakes him. Now here his dream is a compound of memory and sensation; the sensation of noise evoking memories more or less congruous to that particular noise, but, of course, confused and merely delusive. Now suppose a telepathic shock to be propagated from a man's mind as he falls from a horse. It seems to us easily conceivable that this shock may carry with it a perception of the immediate train of events which led up to the catastrophe. These events may or may not be *consciously* present to the agent's mind at the moment. They may or may not be *accurately* represented in the percipient's mind, or, as in the present case, it may be hardly possible to prove whether the representation of them is absolutely accurate or no. But they may well be imagined as forming a *part* of the main telepathic impression, and the slight *regression in time* which they involve, is precisely the kind of phenomenon for which we must be on the watch as soon as we begin to deal with the manifestations of *mind*, freed ever so little more than usual from corporeal restraint.

And in the next case which we shall cite, we shall find what looks like a slight touch of *prevision*, just as in the last case there was a slight touch of *retrovision*.

From the *Spectator*, *March 6th*, 1869, p. 299.

Some years since my brother paid a visit, one Saturday evening, to a family residing in one of the London suburbs. He was on the point of returning to town, when the lady of the house (who had been unusually vivacious during the evening) suddenly broke a blood-vessel in her head A rupture had taken place once before in the same part, so a fatal termination was momentarily expected. This impression was shared by my brother; but he does not seem to have felt it acutely until the following Sunday evening, when, under the gentle stimulus of an apparently tedious discourse, his

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thoughts reverted, for a short time, to the lady. Conversation, and a short walk with a friend, however, directed his attention elsewhere; but after reading at his lodgings and partaking of a meal, he was attacked, precisely at 10 o'clock, by an extreme feeling of uneasiness. Again he thought of the sick lady, and discussed the subject of her illness with a younger brother, his anxiety now increasing. He retired to rest at 11 o'clock, and had scarcely laid down, when, being still wide awake, he thought he saw the lady in bed, with her servants and two men by her side. One of the men said: "She is dead"; but the other, whom he took for a physician, gave her some medicine. Hereupon the lady struggled, the vision vanished, and my brother felt impressed with the notion that she was perfectly well again. A letter of inquiry having been sent the following Monday to his friends, my brother was informed that, as the local doctor feared the worst, a City physician was telegraphed for at 11 p.m., and that until midnight, when recovery took place, hope had been resigned. My brother had, therefore, been affected at first by only a simultaneous impulse; but he had anticipated the result of the crisis by three-quarters of an hour.

EDMUND J. MILLS, D.Sc. (London).

Now here, in the first place, we have a feature which we have not yet met with in this class of cases; namely, that the *percipient's* attention is strongly directed towards the *agent*, while there is nothing to make us think that the *agent's* mind is turned towards the *percipient* at all. Now it is true that in many of our cases we feel that we can dispense with any such conscious direction of the agent's mind—that we can appeal to the pre-existing *rapport* as a sufficient starting-point or *nidus* for the telepathic communication. But there is a little more difficulty in taking this view when an elaborate scene is transmitted. One is tempted, at least, to suppose that Mr. Mill's energetic desire to know how the lady was faring, had something to do with the momentary vivification of *rapport*, and that this case, therefore, takes us to a certain extent nearer to the cases of transference of the centre of the percipient's consciousness, which we shall hereafter have to discuss.

Next, as regards the prevision of the lady's recovery, which Mr. Mills felt, we may again seek our explanation (as we sought it in the *retrospective* case) in something in the actual scene as realised by the percipient. It would be plainly unphilosophical to assume that in these cases of transference the scene thus psychically realised is necessarily identical in all its details with the scene which a photographic camera would catch and reproduce. The psychical scene has *ex-hypothesi* passed through the mind of *somebody*, and must have been modified in that transition. In some ways, no doubt, it must have *lost:* it must have become vaguer and less accurate in detail, selective rather than complete. But, on the other hand, the psychic scene may have *more* in it than the material scene, as well as *less*. Being in some way or other a reflec-

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tion of mind rather than of matter, it may contain elements which the photographer's lens would not have detected. The percipient may perceive not only what the agent perceives, but what the agent thinks about those percepts. Here again, we shall perhaps get a glimpse into the mechanism of the rare veridical scene-impression, by reflecting on the prevalent character of the common illusory scene-impressions of ordinary dreams. Now in dreams it is common to discern a scene which in some unknown way *explains itself:* which involves a quasi-intuitive knowledge of the events which have conducted the dream-pieces to the places on the mental chessboard.

I am confronted (say) in a dream with a burglar, but I do not only observe him as he stands before me; I somehow know how he got into the house, and what he means to do next. Now the mind which I am reading in my dream is simply a corner of *my own* mind; I am evoking the scenes which my brain is prepared to picture, and explaining them to myself by a confused selection from old memories, present sensations, or forebodings of things to come. Now if I perceive a scene through another person's mind, I am, in a sense, dreaming his dream: the scene as it comes to me will bring with it his memories and anticipations. Perhaps I shall not discern the way in which he has arrived at them; the memories may come to me like an instinctive knowledge that something *has* happened, the anticipations like an instinctive knowledge that something is *about* to happen.

In this way, perhaps, we may explain Mr. Mills' feeling of assurance that his friend had recovered. There may have been something in her state or sensations at the moment—sub-conscious or conscious—which implied the promise of recovery; and this *incipient* change of state may have communicated itself to Mr. Mills as virtually already *completed.*

In the present narrative, indeed, the element of apparent fore-knowledge is not very marked; and we should hardly have dwelt on it but that it is important to note, when occasion offers, any hint which bridges over the distinction between things present and things soon to come to pass. There are so many cases of apparent *coalescence* of past, present, and future in supersensuous vision that we shall do well to give all the elasticity possible to our conception of *time-relation* in the psychic world.

Nor have we even yet by any means exhausted the questions connected with the apparent flashing of a scene from one mind upon another. It is in fact, among these cases, that we, for the first time, meet with a difficulty to which, on the Thought transference theory, it is very hard to find a plausible answer. That difficulty is that sometimes a transference of impression seems to exist between persons who not only are not thinking of each other at the time, but who are absolute

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strangers to each other. In some of these cases it is hard to trace any pre-existing channel of connection between the two minds. And in other cases where there is some slight acquaintance, the *rapport* nevertheless seems to dwindle down to a very vague and impersonal community of general thought or interest. We will illustrate our meaning by two cases, in one of which a slight *rapport* seems to have pre-existed, in the other, none at all.

From Mr. Rowland Rowlands.

On another occasion, about 1868, when at the Pen-y-graig Collieries, I had come from the works to my house, about dinner-time, 1 p.m., and having been up all night had got into bed, when, just as I was dropping off to sleep, and still between sleeping and waking, I saw the roof of the stall belonging to a man named William Thomas moving, and the timbers which supported it bending and breaking. I got up at once and ran off to the colliery, just in time to meet William Thomas coming out of the works, the roof of his stall having fallen in, just as I had seen it. My vision must have taken place at the very moment of the accident.

William Thomas is now dead.

Now here the man Thomas may no doubt have thought of the manager of the works, when he found himself in danger of death from the colliery accident. But other experiences of Mr. Rowlands' look rather as if it was the fact of a colliery accident which affected him in some unexplained way, than as if Thomas' mind was brought into any personal contact with *his* mind. Or, at any rate, before we take for granted that the impulse must have come from Thomas' mind, we are bound to consider such cases as the following, where no pre-existing *rapport* can even be suggested.

At a period during the formation of the Thames Tunnel, the date of which I cannot recall without reference to the daily papers, my brother, Cyrus Read Edmonds, was head-master of the Leicestershire Proprietary Grammar School, at Leicester, and lived almost close to the school buildings.

On one occasion, when he was in bed, his wife was awoke (I think, at somewhere about 5 or 6 * in the morning) by a loud exclamation of terror from my brother. She inquired the cause, and he in a state of horror, said that he had seen the Thames Tunnel break through. That the workmen rushed to the staircases or ladders, the means of exit, but one poor fellow (less active than the others, who escaped) was overtaken by the rush of water and perished. My brother was in a state of tremor and distress, such as a humane man might be supposed to suffer as a witness of such a scene. He begged his wife not to sleep, but to converse until it should be time to rise. She urged that it was but a dream, and that the effect would pass off if he could get a little sleep. "A dream," he said, "it is no dream. I distinctly saw all that I have described." My brother was a man of intensely sensitive temperament, with an unusual shrinking from witnessing pain, whether

* I don't assert this.

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inflicted for good or evil results. He was a most accomplished scholar, a great wit, and the finest conversationalist it has ever been my lot to meet, and this statement is not a piece of brotherly partiality, but many well-known men would endorse the statement, and others would—but some are fallen asleep. At the same time I never considered him a superstitious man, but he was a great thinker, and was not deterred from investigating subjects because they were unpopular.

On the day in the early morning of which this vision occurred, my brother and his wife were engaged to a dinner party at the house of a gentleman, whose name, I believe, was Whetstone. I was not acquainted with him myself.

Before they left the drawing-room for the dining-room, his host said to my brother, "Have you heard the sad news from London?" He said, "No, what is it?" He replied, "The Thames Tunnel has broken in. All the people in the works escaped, except one poor fellow who was overwhelmed." My brother thought that his wife might have told their host, and that they would rally him out of his depression. But on looking at her the look of astonishment quite precluded this notion. He asked his host if he were joking, at which he was much surprised, and asked how a joke could possibly be elicited from such an occurrence.

My brother then said, "I saw it happen, just as you have related it, so my wife will assure you, and I am yet suffering from the exhaustion and depression produced." He then told the company what I have related above.

I heard the whole relation both from him and his wife, and many of our friends were acquainted with the history.

My brother has been dead some years, and his wife also some years later. I don't know that I can get any further confirmation in the case. My brother's eldest daughter and her husband are living in Norfolk, but I doubt if they could add anything of importance to the above relation.

Certainly, if it were a dream, it must be considered a most remarkable one. I attempt no sort of solution of the occurrence, but submit the bare facts for your consideration.

J. Augustus Edmonds.

16, Waterloo Road South, Wolverhampton.

Now, in this case, which comes from a correspondent of scrupulous exactitude, the impression produced by the visionary scene reaches its maximum. It could hardly have been stronger had it been a *brother* who was seen to perish. Yet the dying man was apparently an absolute stranger to Mr. Edmonds. He was not recognised, nor does it appear that his name was ever heard. It is, of course, *conceivable* that he may have at some time worked for Mr. Edmonds; but this supposition is too improbable to be pressed. On a fairer view, the case of which this reminds us is the cry of "Portland! Portland?" uttered by a stranger at about the time of the Duke's death. We there suggested that the diffused excitement evoked by the death might in some way have communicated a stimulus—not consciously thither directed by anyone—to Mr. Marson's mind. If that were so, the case here is

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greatly stronger. The Thames Tunnel, at the moment of the accident, was probably the most vivid centre of excitement in England. A mind conceived as lying blankly open to the invasion of minds at high tension would be likely enough to receive an impression from this quarter. Only, if we take this view, we must bear in mind that our original standpoint is somewhat altered. The kind of communication which we are now picturing to ourselves no longer resembles a whisper along a tube, but a shout diffused in space and caught by a casual listener. It no longer recalls a thrill propagated along a wire, but rather the circles of disturbance which widen from a stone's splash, and which will agitate a straw which happens to be anywhere within their radius. On the psychical side, the degrees of *distance* must of course be represented by whatsoever in the psychical world corresponds to nearness and distance in the physical—say *potential rapport* or *telepathic consentaneity*. Here, again, as in the case of the fusion of *time-relationships* already hinted at, any descriptive phrases which we can use must of necessity sound vague and unmeaning. It is, nevertheless, important to miss no opportunity of adjusting our conceptions to a state of things where space and time are no longer necessary forms of thought. We may be obliged, in fact, to transcend the categories, but let us do so in a way as little transcendental as may be. The metaphysician transcends the categories, so to speak, *aeronautically*; he soars above the apparently impassable barrier, and takes a bird's-eye view of states of being unconditioned by space and time. We must use the metaphysician's survey to inspire us with confidence, and give us a notion as to our bearings, but our own attack on the mountain-barrier must be made in a different way. We must assail it as mountaineers; step by step and in as many different places as possible; armed with the ladders and clamps of evidence and argument, and bringing our baggage of *terre-à-terre* conceptions and ordinary modes of thought as far as possible along with us.

It is often useful, as we thread our way through these complicated phenomena, with their manifold inter-relations and their obscure analogies, to stop and ask ourselves what we can imagine that the next step will be? what new aspect would the group of phenomena under observation be likely to assume if one or other of the elements which we have noted in it should develop itself beyond the rest?

In the present case—the flashing of a scene on the mind—we have felt ourselves nicely balanced between two alternatives. In common life, if I am asked, "What do you see?" and reply "I see an accident in a tunnel," I mean either that I see a picture of the accident painted on some definite surface, or that I am in the midst of the accident, and see it actually going on round me. But in Mr. Edmonds' case (for instance) the point precisely was that

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neither of these descriptions would have been accurate. The Thames Tunnel scene was not perceived as depicted on any surface; nor did the percipient imagine that he himself was in the midst of it. Let us now consider each of these alternatives in turn. Let us see if there are cases which take us onward in either of these two directions, either in the direction of depiction of the scene on some definite surface, or in the direction of apparent transference of the percipient's own centre of consciousness into the midst of the scene which he descries.

We shall find, in fact, abundance of cases to illustrate each branch of this anticipation. And first, as to depiction of the scene on some definite surface. Let us look first, as our custom is, for *transitional* cases. Perhaps the most accurately intermediate case between seeing a scene flashed *in vacuo* and seeing it depicted on some veritable surface would be to see it *through a window*, localised to a certain extent by the window-frame, but yet not distinctly *imprinted* on any superficies, but rather *replacing* the perspective view which would otherwise have been visible. The kindness of M. Guizot (son of the philosopher-statesman) has supplied us with a case where precisely this condition seems to have been fulfilled. It will be interesting to cite the passage, but the date of the occurrence—about A.D. 1700—excludes it from a place among the narratives on which we shall rely for *evidence*, and which we shall draw entirely from the present century.

Correspondance de Mme. la Duchesse d'Orléans.
(éd. G. Brunet, Paris, 1857, t. I., pp. 112, 113.)

Versailles, 2 mars, 1709.

On dit aussi que, parmi les sauvages du Canada, il y en a qui connaissent l'avenir. Il y a dix ans qu'un gentilhomme français, qui a été page du maréchal d'Humières, et qui a épousé une de mes dames d'atour, amena avec lui un sauvage en France. Un joir qu'on était à table, le sauvage se mit à pleurer et à faire des grimaces. Longueil (ainsi s'appelait le gentilhomme) lui demanda ce quil avait, et s'il soutfrait. Le sauvage ne fit que pleurer plus amèrement. Longueil insistant vivement, le sauvage lui dit : "Ne me force pas à le dire, car c'est toi que cela concerne, et non pas moi." Pressé plus que jamais, il finit par dire : "J'ai vu par la fenêtre que ton frère était assassiné en tel endroit du Canada" par telle personne qu'il lui nomma. Longueil se mit à rire, et lui dit : "Tu es devenu fou." Le sauvage répondit : "Je ne suis point du tout fou ; mets par écrit ce que je t'annonce, et tu verras si je me trompe." Longueil écrivit, et six mois après, quand les navires du Canada arrivèrent, il apprit que la mort de son frère était arrivée au moment exact et à l'endroit où le sauvage l'avait vu en l'air par la fenêtre. C'est une histoire très vraie.

This case which comes, after all, from what was certainly not an "Age of Faith," is, in another way, remarkable. It is well-known how large a part is played by clairvoyance, &c., in the shamanistic religions of the Red Indian. The powers of the clairvoyant can rarely be

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tested with accuracy, since, for the most part, there are none but his fellow-savages to record them. But the vision, even of a savage, may be proved veridical if civilised men are present to note the hour and compare it with actual facts subsequently known; and the importation of Indians into Europe—commoner in the early days of American discovery than now—afforded opportunities of testing the red man's clairvoyant power—opportunities of which this story, so far as we know, is the only outcome.

Our next case shall be a modern and first-hand instance of a similar framing in a window of the psychical picture; consisting this time not of a scene but of a single face.

February 9th, 1884.

I may remark first of all I am considered by my friends as possessing iron nerves, am passionately fond of athletics, and certainly not given to letting imagination or fear run off with my senses. But although I can without boasting say I hardly know what fear is, I am peculiarly susceptible to mental impressions, that is, I can often tell what is passing in the minds of others (especially of my wife) when out walking with them, so much so that I have almost frightened one or two people by offering to tell them the subject on which they were thinking, and in some cases exactly what they were thinking about that subject. However, I dare say that is common enough, but what I am particularly writing you on is to tell you two facts, one of which occurred 10¼ years ago, and the other seven years ago nearly. It seems a long time ago to be produced, but to me the scenes are fresh as if they only happened yesterday.

The first was this. I was going from the house I lived at to a shop kept by my brother, and when about half-way it came on to rain very fast. I called in at the house of a lady friend and waited some time, but it did not clear, and as I was afraid my brother would be leaving, I said I must go. I rose to do so, and went into the hall and my friend rushed away upstairs to get an umbrella, leaving me in the dark. In the higher part of the door was a glass window, and I all at once, in the darkness, saw a face looking through that window. The face was very well known to me, though for the instant I did not associate it with the original, as she was 300 miles away. I instantly opened the door, found nobody there, and then searched the ivy with which the porch and house are covered. Finding nothing, and knowing it was impossible anyone could have got away, I then for the first time inquired of myself whose was the face I had seen. I at once knew the face was that of a married sister-in-law of my wife's. I told all our family of the circumstance directly I got home, and judge of our dismay when the next day we had a telegram to say she died at the very hour I saw her.

T. W. Goodyear.

It is to be observed here that the face was seen in the *darkness*, yet it was plainly not in any way *luminous*. This point seems to distinguish it from a thoroughly objectified phantom, which, if seen in the dark, and not self-luminous, seems generally to be seen as carrying a light. But here, as we conceive, the face seen partook somewhat of the

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nature of the mere intra-cranial visualisations which the mind can summon up as easily in darkness as in light. Nay, we can picture faces to ourselves *more* easily in darkness; and the dim light in this case may have actually facilitated the vision. With this perception of a face by *inadequate light*, we may compare the location of the vision in an *impossible place*, *i.e.*, in a locality not normally seen by the percipient at the moment. Here again, we take this *confused location* of the apparition as an indication that it was seen as a phantasmagoric image rather than as a three-dimensional form.

From Mr. H. Atkins, Royal Marine Office, 40, Spring Gardens, S.W.,
(First printed in *Daily Telegraph*, and signed "Old Tar.")

In the year 1849 I was serving in H.M.S. Geyser, on the east coast of Africa, and in company with H.M.S. Brilliant, anchored in Tamatave Roads, Madagascar. The following facts I can vouch for. Some of our officers were dining on board the Brilliant. A boat's crew were ordered to be ready at six bells (11 p.m.) to fetch them on board. The lights were out on the lower deck and everything quiet. A messmate (T. Parker) and I, belonging to the boat, were sitting in the mess, abreast of the cook's galley, and opposite each other, he with his arms on the table, and face resting on them, and, as I thought, fast asleep, when all at once he jumped to his feet, declaring that he saw his mother cross the deck in front of the galley, and was very much excited. I pointed out to him that it was quite impossible, as his face was towards the table, at the same time laughing heartily at him for being so foolish. Our schoolmaster, Mr. T. Salsbury, was lying awake in his hammock, close by, and in the morning he made a note of the circumstances, putting down time and date. On our arrival at the Isle of France, some time after, Parker received a letter from home stating that his mother died that very night. I am no believer in ghosts, but think this a very remarkable coincidence.

From an interview with Mr. Atkins we gather that if Parker had looked up he might have seen the place where he located the figure. But he seemed suddenly to discern the figure, while his own head was bent down towards the table. This was probably a kind of *illusion hypnagogique*, in a state between sleep and waking. Curious confirmation is given to this view by the following case, where perplexity as to the degree of objectification of the phantom pushes the percipient almost into a contradiction in terms. The figure is seen as solid, yet it does not obscure the objects behind.

After my marriage, I was sitting one evening in the Birmingham Town Hall with my husband at a concert, when there came over me the icy chill which usually accompanies these occurrences. Almost immediately I saw with perfect distinctness, between myself and the orchestra, my uncle, Mr. Ward, lying in bed with an appealing look on his face, like one dying. I had not heard anything of him for several months, and had no reason to think he was ill. The appearance was not transparent or filmy,

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but perfectly solid looking; *and yet I could somehow see the orchestra, not through but behind it.* I did not try turning my eyes to see whether the figure moved with them, but looked at it with a fascinated expression that made my husband ask if I was ill. I asked him not to speak to me for a minute or two; the vision gradually disappeared, and I told my husband, after the concert was over, what I had seen. A letter came shortly after, telling of my uncle's death. He died at exactly the time when I saw the vision.

This is, evidentially, one of the best of our cases, coming from a lady personally known to us, and of accurate habits of thought. And we have here another illustration of the fact which we have often observed, namely, that these cases grow more instead of less, noteworthy in proportion as they are more accurately recorded. A less careful or a less intelligent informant would probably have missed this point from want of appreciation of its value, or from reluctance to write down what might be ridiculed as self-contradictory. Yet it is precisely these incidental touches of description—often self-contradictory or unintelligible if treated simply as descriptive of *normal* phenomena of sensation—which bring us nearest to a real understanding of the *abnormal* conditions under which such vision occurs. Here the figure (as we learn from conversation with Mrs. T. the percipient herself), did not seem to move with the eyeball: the want of adjustment between the phantom and the surrounding world was of a more obscure and deeply-seated kind.

This case may be said to carry our phantoms to the very verge of complete objectification. The distinction between the manner in which the phantom is seen, and the manner in which ordinary objects are seen, though still felt to *exist*, has become almost incapable of being *described*.

But, nevertheless, this case of Mrs. T.'s is not precisely the kind of case which we are avowedly seeking; namely, the depiction of a phantasmal scene or figure on some definite surface. Mrs. T.'s case is analogous, in so far as the figure seen was not correlated by her with the solid objects around it, but seemed to be represented to her in some abnormal manner. But that abnormal mode of vision had, as we shall hereafter see, as much analogy to *clairvoyance* as it had to *depiction*.

Let us go back on our steps a little, and lead up to *depiction* by a somewhat different road. Instead of starting from a case (like Mr. Goodyear's), where a face is seen in relief, but through a window—and thus, as it were, has the picture's *frame*, but not its *surface*—let us start from a case where a phantasmal representation moves along a definite piece of wall, and thus (like a panorama) has a picture's *surface*, but not its *stability*.

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From Mrs. Black, 5, Hazlitt Road, West Kensingston Park, W.
(Who gave the name of her informant, but thinks it would not be right to allow it to be published.)

March 14th.

Mrs. V., whose husband was in the Artillery in India, told me the following occurred to herself. The story is well known in her family. She has been dead some years, and it occurred when she was comparatively a young woman. I heard it from her 23 years ago last Christmas, at Southampton. One evening, sitting in her drawing-room, she saw distinctly a military funeral procession pass at the further end of the room. The coffin borne on a gun-carriage. The men with arms reversed. Directly it passed away, she noted the circumstance, writing it down, and passed some months in greatest anxiety. It was before the days of overland route. She heard of her husband's death, which had occurred that day, and allowing for the difference of time, the funeral had taken place at the moment she had seen the vision, death and burial following each other within a few hours in India.

H. G. Black.

We interpret the somewhat vague phrase, "saw the procession pass at the further end of the room," by the light afforded by the closest parallel which we have, where almost the same words are used to describe a phantasm plainly *panoramic.*

Miss Campbell was at church in London with her mother. They remained to the Sacrament, and while standing in the chancel with her back to the church door, which was shut, Mrs. Campbell caught hold suddenly of her daughter's arm, and in a terrified manner pointed to the wall opposite, directly over the altar.

Miss Campbell looked, but could see nothing, and could not get her mother to speak, and was much alarmed by the strange unearthly fear expressed on her countenance, and with her eyes, wide open, fixed on the wall.

She got her quietly back to her seat, and her mother then told her that she had seen distinctly a funeral procession moving along the wall, but she could not tell who the people were.

Next day they heard that Miss Campbell's first cousin, a great friend of theirs, brother to Lady A., had dropped dead suddenly in his room at the exact hour when Mrs. Campbell saw the funeral pass before her eyes.

He had no previous illness, but was a very strong man.

A. Boldero.

We have placed these two cases close together for another reason also. They both of them suggest the question,—Why was a *funeral* seen? Was it merely symbolical of death? or was it a premonitory representation of a scene about to take place? or was it a transcript of a scene passing at the moment? In the last two cases it would seem to fall outside the scope of the present work.

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Now, in Mrs. V.'s case, it is alleged that the funeral phantasm coincided with the funeral. If we felt sure that this was so, we should defer the case till phantasms caused by the *dead* are discussed in a later book. But death and burial confessedly came close together; and the story being somewhat renote is likely enough to have been simplified in the direction of making the phantasmal scene precisely correspond in time with its actual prototype. The case could not, of course, be pressed as evidence on either side, and it is only admitted here from its analogy with the well-attested case of Miss C.

Now, in Miss C.'s narrative the phantasmal funeral undoubtedly corresponds, not with the real funeral, but with the *death*. It is therefore either premonitory—if all the incidents of the procession were afterwards precisely reproduced—or it is merely symbolical. Now there is no evidence as to the correctness of the details of the scene; and it therefore seems safer to consider it as merely symbolical, in just the same way as the coffin in Colonel Jones' case (Proceedings VI.) was symbolical of the agent's death, not a transcriptive representation of the agent's actual state at the moment.

From these *panoramic* cases we pass by a very short step to the *pictorial*, of which we have already (Proceedings VI.) printed our two best examples: Mr. Searle's case, where the appearance of his wife's head was momentary, and Lady Chatterton's, where the phantasmal picture was of longer duration, and even resisted a movement of the curtain on which it appeared. This class of cases,—whose existence we did not ourselves suspect until we received the evidence which established it,—is one which we specially desire to see reinforced. If such a picture were to last for several seconds, and to be carefully noted in all its detail, it is impossible to say what instruction might not be gained. And here, too, we have the additional interest of not feeling quite certain whether such a phantasmal picture could or could not be perceptible to several persons at once. We have placed these pictures among the phantasms which are by their very nature *individual*, but this is rather because all our cases so far have been seen by one person only, than because there is a clear logical necessity (as there is in the case of the *mind's-eye* vision) for their limitation to one percipient. There is indeed some little evidence (but not of a kind to come within the scope of the present work) that panoramic scenes, at any rate, may sometimes be seen by many witnesses at once. We would earnestly request our readers to be on the watch for any fresh cases which may throw light on this problem.

In our next paper we shall return to the point where our inquiry into the flashing of scenes underwent a kind of bifurcation. We have followed up the instances where the phantasmal scenes become more and more *pictorial;* we will next pursue the instances where the scenes become more and more *real;* where the percipient is increasingly under the impression that he himself is, in some sense, *in the midst* of the events or objects which he descries.

F. W. H. M.

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SUPPLEMENTARY LIBRARY CATALOGUE.

The following additions have been made since last month.

[R] indicates that the book is for reference only.

ABBOT (Ezra) A Catalogue of Works relating to the Nature, Origin, and Destiny of the Soul.....*New York*, 1871

BEARD (George M., A.M., M.D.) The Psychology of the Salem Witchcraft Excitement of 1692 .....*New York*, 1882

COLLYER (Robert H., M.D.) Exalted States of the Nervous System, *London*, 1873

——— „ „ (*a second copy*)

COUES (Professor Elliott) Biogen: A Speculation on the Origin and Nature of Life .....*Boston, U.S.A.* 1884*

EVANS (Rev. W. F.) The Mental Cure .....*London, N.D.*

PAMPHLETS, English, for Vol. VI.

"BRINGING IT TO BOOK": Facts of Slate-Writing through Mr. W. Eglinton. Edited by H. Cholmondeley-Pennell.....*London*, 1884

CLENTINE RAMBLES (containing "The Lyttelton Ghost Story") *Stourbridge*, 1882†

THEOBALD (Morell, F.C.A.) Spiritualism at Home.....*London*, 1884‡

PLOTINUS (The Five Books of) From the Greek. By Thomas Taylor, *London*, 1794

PSYCHIC NOTES (Nos. 1 to 10) .....*Calcutta*, 1882

THEOSOPHY (Hints on Esoteric) (Nos. 1 and 2) Issued under the Authority of the Theosophical Society .....*Calcutta*, 1882-3

AGRIPPA (Heinrich Cornelius) Magische Werke, ins Deutsche übersetzt. 5 vol. .....*Stuttgart*, 1855-6

BISCHOF (Jacob) Der Geisterseher. Eine Arabeske dramatisch gedichtet .....*2nd edit. Fürth in Franken*, 1806

[R] ECKHARTSHAUSEN (Hofrath von) Sammlung Visionen, Erscheinungen, &c. .....*Munich*, 1792

HENNINGS (Justus Christian) Von den Träumen und Nachtwandlern .....*Weimar*, 1784

HORST (Georg Conrad) Zauber-Bibliothek. 6 parts .....*Mainz*, 1821-6

JUNG (Johann Heinrich) genannt Stilling. Scenen aus dem Geisterreiche .....*7th edit. Stuttgart*, 1881

KERNER (Justinus) Blätter aus Prevorst. 12 vol.....*Karlsruhe and Stuttgart*, 1831-9

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* Presented by the Author. † Presented by Mr. H. A. Wassell.
‡ Presented by the Author.

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TO OUR READERS.

The numerous additional and, in many cases weighty adhesions to the S.P.R. are matters of interest and congratulation to all who desire the welfare of the Society. At the same time we would urge upon all our Members and Associates the importance of still further strengthening the Society by enlisting the sympathy and the adhesion of their friends. It will be borne in mind that in the case of Members and Associates elected during the last three months of any year, a single subscription covers the whole time up to the end of the following year. Offers of assistance in any one or more of the special lines of work in which the Society is engaged will be gladly considered, if addressed to the Hon. Sec. or to the Secretaries of the respective Committees. Suggestions and friendly criticism will at all times be welcome. If they are addressed to the Editor of the Journal, please notify whether the communication is intended for publication in the Journal.

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JOURNAL
OF THE
SOCIETY FOR PSYCHICAL RESEARCH.

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A CASE OF MESMERIC *RAPPORT.*

We have received the following very interesting account of some experiences in mesmeric *rapport*, from Mrs. Pinhey, 18, Bassett Road, Ladbroke Grove Road, London, W.:—

I have been asked to write down what I can remember of a very curious experience in mesmerism or animal magnetism, which I undertook and carried on for many months, more than 30 years ago.

The difficulty of doing this accurately after so great a lapse of time is, I am aware, very great; and, unfortunately, the diary which I kept for the greater part of the time is of the most meagre description, and can scarcely be said to do more than record the fact of the séances having been carried on daily with little intermission from the beginning of March, 1850, all through the summer of that year, until the end of October, when I left home for several weeks.

On my return they were recommenced, and it was during that winter that the most remarkable thought-reading phenomena occurred; but I seem, meanwhile, to have discontinued my diary altogether, so that, though the main facts are so impressed on my memory that I cannot forget them, I feel the necessity for extreme caution in relating them, having nothing but my memory on which to depend—not even the occasional hints which, in the diary of the previous summer, have helped to bring back some circumstances to my mind, to fix the dates of others, and to show the general rate of progress in the experiments, which I had imagined to be much less gradual than it really was.

The history of my attempt may be told in a few words. Early in the summer of 1849, I happened, with my family, to attend a lecture on mesmerism, as applied to the art of healing, given in the Town Hall by a Mr. Beattie. There was, as usual on such occasions, very curious and wonderful phenomena exhibited, and there was also a good deal of incredulity expressed by some of the audience; for we are speaking now of 34 years ago, and people's minds were as yet unaccustomed to such wonders. What struck me most, however, was the lecturer's repeated assurance that he did not ask us to believe him. "Go," he

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said, "and make the experiment for yourselves. Most of you, if you tried fairly and without prejudice, could produce effects that would astonish yourselves."

I was a girl fresh from school, where we had been encouraged to take an interest in experimental science. I did not know much, but I had learned enough to feel sure there was much still to be discovered and learned in the world, and what could be fairer than the lecturer's challenge? Moreover, I had a near relation suffering from epilepsy, and though this, we were warned, was a form of disease most difficult to treat, the subjects of it being frequently unaffected by mesmerism, yet, as cures were sometimes effected, there could be no harm in the attempt, and if successful, the result would be worth any sacrifice of time and patience.

Accordingly, with the consent of my parents, I determined to try; and on the 11th June, 1849, the following entry appeared in my diary:—"Mr. Beattie called, and shewed me about mesmerism. He also lent me a book." This book was a little volume called "Mesmerism, and its Opponents," by the Rev. George Sandby, and two days later I procured it for myself, and studied it diligently during a short absence from home, which occurred at this time.

Meanwhile, on the 11th, and two following days, I made unsuccessful attempts on my patient E. Then followed the absence already mentioned, but on July 3rd I resumed my efforts and persevered in them daily for nearly six weeks without success. On August 10th I discontinued them, and wrote for advice to Mr. Sandby. I presume that his answer received on the 14th was discouraging, for I made no further attempt at that time.

I was absent from home a good deal during that winter, 1849-50, and it is not till March of the latter year that the subject reappears in my diary. On the 5th of that month there is an entry, the first of a long series of similar ones, "Mesmerised M. N. *again*." I conclude that the attempt having produced no very decided result, was not noted, as I cannot find any allusion to it.

My experiment of the previous year on E. having failed so completely was a great discouragement to me, and I pondered the matter a good deal, and debated during my absence whether it would ever be worth while to renew the attempt.

I considered, however, that one failure on my part should not be allowed to discredit entirely all the wonderful cures and phenomena of various kinds observed by others, and the words of the lecturer still sounded in my ears and urged me not to give up until I had made one more attempt, under less unfavourable circumstances. I had not long returned home when I became acquainted with Miss M. N., who was a parishioner of my father's.

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She and her sister lived together on very small means, their circumstances having been much reduced at the time of the death of their parents, and M. was dreadfully afflicted with a chronic kind of St. Vitus' dance, besides other ailments.

I visited her frequently, and as I looked on at her never-ceasing movement, her mouth and eyes twitching and her whole body jerking up and down from morning till night, to such an extent that she could not even feed herself, it occurred to me that hers was a fitting subject for mesmerism. What a boon would an hour or two of perfect rest be to such a person! At any rate, I would talk to her about it, and make my next attempt on her, if she would consent to my doing so.

She had become very fond of me during our intercourse, and I had no difficulty in persuading her to allow me to do anything I liked to her; but some of her friends objected at first, having a sort of idea that mesmerism was a "black art," and not to be meddled with. My father's opinion, however, as clergyman of the parish, and my own reputation as the clergyman's daughter, prevailed so far that I was allowed to proceed without active opposition.

At this time I had no expectation of any marvellous results. I did hope that I might succeed in quieting her nerves and muscles, and giving rest, if not sleep, for a few hours every day, and that this rest might have a beneficial effect upon my patient's health. But though I expected nothing, I was prepared for anything, *i.e.*, I was fully impressed with the necessity of keeping my own nerves quiet and unmoved under any circumstances. I rather dreaded than hoped that things might happen to "astonish me"; but, if they did, I was prepared to look at them with as much calmness and philosophy as I could command.

I think it was on the second occasion, that, viz., of March 5th, noted in my journal, that I succeeded in inducing the mesmeric sleep, a state at that time of perfect repose, not unlike natural sleep—except that the muscles remained rigid enough to keep my patient sitting upright leaning back in the chair. She showed no disposition to lie down.

In this condition I left her, at first with directions to her sister not to touch or disturb her until she awoke of herself, which she did in about an hour.

As time went on, however, and the mesmeric influence gained greater power over her, I found it better to stay with her for an hour or two and wake her before I left. Otherwise she seemed never to awake quite perfectly, but remained for some hours in a dreamy state after the actual sleep had left her.

I cannot recollect, however, exactly the time when this change was made, but it must have been very early in the course of séances, be-

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cause on the 13th, after a week in which I had visited her every day, I find, in addition to the usual entry, "Mesmerised M. N.," the word "Discoveries," and that my mother was present, so that I must then have remained with her during the sleep.

The "Discoveries" and "New Discoveries" entered on the 14th, referred to phenomena which, happening to myself in this way, with every possible guarantee for their perfect truth and reality, necessarily made a great impression on all our minds. They were, it is true, only the introduction to a series of much greater wonders, but, being the first, they surprised and startled us almost more than those which came after.

The first unusual appearance that presented itself was a sort of magnetic attraction towards myself. I noticed that whenever I moved about the room to fetch a book or my knitting, or perhaps to eat some biscuits or sandwiches (for I often took my luncheon with me to save time), her face turned towards me. I tried, by way of experiment, to get quite behind the chair on which she sat, with her eyes closed and quite still up to this time; but she shuffled about in her seat and made every effort to turn round so as to face me. Presently her arm stretched itself out with a mechanical kind of motion and pointed at me wherever I moved. About this time, too, she began to talk.

Her voice and manner of speaking when asleep were much more animated and decided than when awake. Instead of a poor, weak, invalid kind of creature, she became quite a clever, animated talker. Instead of the humility and self-depreciation of her waking hours, she appeared quite pleased with herself and confident in her own opinions. It was very curious to watch her, with her eyes always shut, and her forehead rather pressed forward, as if that were the seat and medium of both sight and understanding. Sometimes she nipped her brows and a puzzled look came over her face, and then a bright smile seemed to show that all was clear again. But this is rather anticipating, for at first she spoke little and rather hesitatingly, except in answer to questions which I soon began to put to her.

"Why do you point at me, Mary?"

"Mary: O, I don't know, but I feel as if I wanted—wanted to get near you. It is very funny, such a funny feeling. I can't help it. Now, you are not angry, are you?"

The last sentence she very often used with a deprecating air and voice.

Meanwhile the attraction became stronger every day till it caused her to stand upright and walk after me; a thing she could not do when awake, and had not done for many months or even years.

All this, of course, interested me extremely, and my mother and

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father occasionally went with me to see the marvels I reported, and satisfy themselves of their reality. I thought, however, that all this walking about and general excitement might not be so good for my patient as a quieter rest would be. Besides, the clinging to me was rather troublesome and difficult to arrange for, so when her attentions in this way became too pressing, I told her rather peremptorily to go back to her chair and sit down, which, with some difficulty and exertion, she at last managed to do—sighing a little and begging me not to be angry with her, as she would do always what I wished if she possibly could, but it was very hard, &c.

After that I found that she would always obey any command I gave her; and though I never tried her to that extent, I believe she would have hopped on one leg if I had ordered her to do so.

By degrees, as time went on, I noticed that the attraction became fainter. I cannot now remember how much time elapsed before a new phase of the mesmeric state began to show itself. I noticed that on the 30th March my father went with me "to see the wonders I reported," and on the 7th April the séance is marked as "very successful," but I think that both these entries must refer to the first phase, viz., the attraction already described.

It was, however, about this time or a little later that after a few quiet uneventful days, as I was sitting at work or reading in the same room with her, I observed that any little movement of my hands or feet was being repeated in a mechanical kind of way by my patient. As I worked, her right hand went up and down as if using her needle. If I moved my finger or thumb, hers moved too. If I lifted my hand to my face hers attempted immediately to follow the motion; and she then began also to associate herself with me in her speech—"This work tires us very much, doesn't it, dear?"—or if I wagged my finger experimentally and *well out of her sight* (supposing she could see), she would say, "Well! I don't know why we should make this poor finger work so hard, wag, wag, it is quite laughable."

This sort of thing, which I shall call "sympathy," went on for some time, increasing in intensity as the "attraction" had done, and then slowly dying out as before, till it gave place to new and still more wonderful phenomena.

That is to say the mere outward mechanical expression of sympathy wore out; but all the succeeding phenomena may be classed under the same head. The influence only went deeper and affected by degrees more important organs, the senses, and finally the brain itself.

It was some time in that summer that I was sitting or standing near the window of her room, eating the cake or sandwich or whatever my lunch consisted of that day. "M." was in the mesmeric sleep, but had

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been less interesting than usual for some days. I was not watching her particularly, when rather a curious sound attracted my attention. I looked at her, and saw that she was apparently eating something very nice, munching away and enjoying the taste extremely.

"What have you got there, Mary?" I said.

"Oh! Why of course you know. We—we are eating our lunch, and it is very nice. We have got some cake to-day, and it is very good."

"That is right; then we will have some more." So saying I went to the little corner cupboard where I always deposited my luncheon and took, not cake this time, but a piece of dry bread.

"Well, yes, bread is very good, but it is not so nice as the cake. We must not be discontented; but there is plenty more cake—why don't we eat it? Ah, I know," with a laugh of triumph, "you think I can't taste it; but that *is* nonsense. Of course we eat together," and so on. I tried her in all kinds of ways, tasted salt, and then sugar, then pepper, and did my best to puzzle her, but she never hesitated or made a mistake.

I find in my journal various entries during this summer, showing the names of several persons who witnessed the facts I am relating. Amongst them, on May 21st, is that of Dr. H., a local celebrity, who lived next door to us, and was an intimate friend of my father's. He had formerly, at the request of the latter, seen "M. N." more than once, and now, on the 20th, he had been brought by my father to visit her again, and had confessed, though much prejudiced against mesmerism, that her health was certainly improved.

The next day, however, when he came on purpose to see the wonders my father had described to him, the séance was a failure. The sleep took place as usual, but the patient remained apparently dumb. Whether the fact of his incredulity had, or could have any direct effect upon the patient, I cannot, with my limited experience, decide; but I am inclined to suspect that the failure was due to my nerves being upset by the knowledge that the doctor had come on purpose to criticise. I know that I was extremely anxious that he should see the things which I saw day after day, and be convinced that at any rate I and my whole family were not the credulous fools he secretly suspected us of being, but that appearances, at any rate, justified our belief. This anxiety, and the nervousness produced by it, were, I believe, the sole cause of failure.

No one (except perhaps my mother, who went very often) ever saw my patient at her best, the same cause operating, only in a less degree, whenever the séance was in any way made a medium of sight-seeing.

And this leads me to remark that whenever I hear of a lecturer on

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this and kindred subjects failing occasionally to produce the promised results, hooted off the stage, probably, by a crowd of indignant sight-seers, it is to me an additional testimony to the genuineness of his experiments.

When these results are produced by trickery, or mechanism, they can be repeated any number of times with perfect precision and regularity; but when they come to us as the effect of experiments having to do with unknown or unexplained forces, we must expect to be often baffled, not knowing fully the conditions under which those forces act.

With occasional interruptions, varying from a day or two to a week or two, the séances were continued daily all through the summer, and were witnessed by several persons at different times, besides the members of my own family. I find the names of seven people, many of whom are still living, who were present—some of them more than once—either in that summer or the winter following.

I cannot now remember whether any real "thought-reading" had begun before I left home for several weeks on October 24th. That it did so very shortly after my return is certain, from the following circumstances, which, though of a private nature, must be mentioned in order to make the rest of my story intelligible.

It was during this absence that I became engaged to be married to a gentleman belonging to the Indian Civil Service. Circumstances made it expedient at the time to keep the matter quiet, and it was known only to my parents and immediate relations. The gentleman had gone to India immediately after our engagement, and I returned home to my usual occupations as if nothing had happened. No one in the town knew anything about it then, or till some weeks afterwards, yet I had no sooner magnetised my patient than she began talking as if all the facts were perfectly familiar to her. "India is a long way off, isn't it, dear? I wish we could be nearer home, but, of course if he is there we must go too." In fact for months she could talk of little else when mesmerised, and knew my husband's name, age, and appearance, but was as ignorant as the rest of the world when in her natural state.

Gradually this knowledge of all that I knew became more and more complete, and, accustomed as I was by this time to such marvels, she sometimes fairly astonished me. One day she suddenly burst out laughing. "Oh, what a hurry we were in, how we did fly down the stairs!" I looked up, "What are you talking about? When do you mean?" "Why, you know, this morning, and dear papa was waiting; he doesn't like us to be late for prayers. But we only just wanted to finish that sentence." My curiosity was thoroughly aroused now, and I inquired, "What sentence?" "Why, the German book—Schiller, wasn't it?" It was perfectly true, though the fact had made but a slight

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impression upon me, and I had certainly not thought of it again until thus reminded of it, that I had been reading German upstairs that morning until the prayer bell rang, and then, lingering for a moment to finish a sentence, I had rushed hastily downstairs to avoid being late.

This and other phenomena of the same kind puzzled me a great deal; not the fact of her knowing what I knew, for with that idea I was by this time familiar; but the thing which I could not understand was her brain being acted upon by such apparently trifling occurrences. I could perceive that things which had deeply impressed my brain might be repeated in hers as the deflections of one needle are repeated by another at the opposite pole of the electric current. When I asked her a question, my brain probably gave the answer which hers repeated, but why did she spontaneously drag up little things which I had forgotten? Sometimes she even introduced little conversations between my father and mother which had taken place in my presence. "Dear mamma was vexed," she began one day, and then came particulars of some little argument between my father and mother, which I had heard at the time but had never thought of again, and certainly never repeated. I have often thought over this difficulty since, but cannot in the least explain it except upon the supposition that certain things do impress our brains more strongly than others, although we may be unconscious of the fact. It is a line of inquiry which I should think might be worth pursuing in the interests of physical science, if any physician of note could so far shake off all prejudice as to make experiments for himself.

I have only a few more wonders to relate, and they are all of the same kind. One day, during the winter, I was sitting by the fire opposite to my patient, and, to pass the time, instead of working on this occasion, I had a book. I have forgotten what it was, except that it was a novel, one of Dickens', I think. Suddenly she began to laugh. I looked up and saw her with her eyes shut as usual, but her head moving as if reading with her forehead, and her mouth smiling. "What are you laughing at?" "Why at the story, of course." "What story?" And she told me what I was reading about, making her comments on the characters and expressing her amusement at some passages, and her sorrow at anything pathetic which I came to in the course of my reading. I asked her the page, and she told me. I asked her whereabouts on the page certain passages were, and she told me that also. I tried her with written letters, and figures, and put her power to all kinds of tests, and the result always was that she knew what I knew but nothing beyond. She was never what is popularly known as clairvoyante.

I mention this particularly, because it was a point which I took great pains to ascertain, and several times when I asked her questions

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about people and things at a distance her answers were so decided, and her knowledge apparently so minute and circumstantial, that I was very nearly deceived into believing it to be true. But on every occasion of the sort I found, on inquiry, that truth and fiction were mixed up together. Everything which I knew myself was true. But the particular facts which were happening at the moment, and which she described as if she saw them, were purely imaginary.

One remarkable instance in illustration of this I will relate. It happened during the summer, or early spring, of 1851. My married sister, with her husband and children, were expected at a vicarage nine or ten miles off, to pay a visit to his father. I knew this, and was, therefore, not surprised when we began to talk about it. Here, I thought, is a good opportunity to test her clairvoyance, so I said, "Oh, yes, we knew they were to come to-day, but have they arrived? Look and tell me?" After a short pause she began in rather an excited way, "Yes, yes, I see them all just getting out of the carriage." "Whom do you see?" I asked. "I see Mr. —— and Mrs. —— and the nurse, and so many children. They are going into the house, into the drawing-room on the left of the hall." She then described the vicarage, the drive up to it, and many other particulars with what I knew to be perfect accuracy, and her whole story was so likely, so much what I expected to happen, that I was quite prepared to have the whole confirmed on inquiry. But it was not so. In the first place, the train had been late, and the party did not arrive until an hour or two later; and, in the second place, my brother-in-law was detained at his own vicarage, many miles away, and never arrived at all at that time.

On another occasion, some information she gave me about Mr. ——, in India, though very likely and plausible, turned out to be incorrect.

Her thought-reading was always perfect, but the clairvoyance always failed when accurately tested; and though I know how fallacious an opinion based on one experiment must often be, and also that there is plenty of good evidence for the truth of clairvoyance, I have sometimes speculated whether, if any apparent case of clairvoyance were accurately inquired into, it would not often be found to have its origin in "thought-reading."

Towards the end of the summer of 1851, I gave up magnetising "M." as a regular thing. Her health was much improved, and she lived for many years afterwards, only occasionally troubled with the St. Vitus' dance, at which times my mother or one of my sisters took my place, and generally succeeded in quieting her.

It was rather a trouble to me that after the first few weeks I scarcely saw "M." in her natural state. She was so sensitive to my

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presence that before I entered her room she was already half gone, and it was only at the end of each séance when, with much difficulty, by means of upward passes, fanning, and other expedients, I had succeeded in waking her, that I could communicate with her real self. I hoped that my long absence in India, eight years, would have worn out this influence; but when at last I returned home and went to see her, I found her already lapsing into the trance, and had great difficulty in keeping her out of it during my visit. I believe that a more experienced and skilful operator could have prevented this in the beginning, and throughout the course it was always a subject of regret to me.

M. A. P.

SPECIMENS OF THE CLASSIFICATION OF CASES FOR "PHANTASMS OF THE LIVING."

V.

Those who have given any serious attention to psychical research will certainly not need to be told that its various branches of inquiry are by no means isolated, but touch each other and mingle with each other in a variety of ways. The phenomena inosculate, and the causes are interfused. And consequently the lines of division between one of our books and another are necessarily somewhat arbitrary. Were we possessed of complete knowledge of the subject we could not survey it in separate provinces without signalising between each province large belts of debateable ground.

And since, in fact, our knowledge of the whole matter is as yet of a quite rudimentary and superficial kind, it behoves us, therefore, to remember that, at the very most, all that we can hope to do is to construct a Linnæan rather than a natural system. We cannot expect to trace the true filiation of our complex phenomena from their supersensory origins, but at most to get hold (as Linnæus did) of certain deeply-seated and constant characters which may, in many cases, be found ultimately more or less closely coincident with the groups in which a complete knowledge may ultimately dispose the multiform narratives with which we deal.

The cases of scenes flashed on the mind, with which we have been dealing in these papers, afford a conspicuous illustration of this intermixture of psychical agencies. The idea of *clairvoyance* as possibly operative in the presentation of some of these phantasmal scenes, has probably presented itself to most of our readers.

Clairvoyance, however, as commonly understood, can scarcely be claimed as a form of telepathy. It seems, at first sight, to be rather an

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extension of the powers of some one individual mind than the result of any communication from another mind; rather a sublimated *hyperæsthesia* than a part of what we have been postulating as *telæsthesia*, induced by impact from without. Yet the history of clairvoyance, if rightly considered, is one of the most striking illustrations of the far-reaching importance of telepathic agencies. Clairvoyance was for a long time known as a phenomenon of spontaneous, morbid origin. It was connected mainly with *somnambulism*, or with different forms of sleep-waking and double consciousness, and it might certainly have been taken as the very type of a physiological state incommunicable by infection or contact.

Incommunicable by infection of the ordinary physical kind it assuredly is. There are no *bacilli luciferi*, no germs of lucidity, which convey the capacity of distant vision from man to man. But inexcitable by *contact*, surprising to say, it is *not*. It was one of the most startling discoveries of the early days of mesmerism that the *passes* which were thought of as conveying "vital fluid," and as effective in stilling pain, or producing salutary crises in disease, did also sometimes produce a state of "cerebral lucidity," in which the ordinary range of the senses seemed to be altogether transcended. This was a discovery made not only without the discoverers' intention, but almost against their will; for they foresaw (what was, in fact, the case) that the additional incredulity provoked by these new pretensions would prejudice the cause of *curative* mesmerism in which they were mainly interested. Their great difficulty was that this new power could hardly be represented as an *extension* of the power already claimed for mesmeric passes, *i.e.* of communicating to one organism either the *general vital condition* or the *actual sensations* of another. If I mesmerise a patient and cure his headache, it may be said that I have but transferred to his nerves something that was already in my own. And if he develops community of thought or sensation, if he knows what I have in my pocket, or tastes what I place on my tongue, this may still be called a mere extension of the sympathy established between the two nervous systems. But if I mesmerise my patient and he proceeds to tell me what is going on in the next house, or in a house fifty miles off,—things which neither he nor I can know by ordinary means,—we seem to have made a leap into magical wonders quite unconnected with our previous theory of nervous communication.

Now just the same difficulty which met the mesmerist meets the psychologist who is attempting to explain by telepathy the phantasmal perception of distant scenes. It gradually becomes hard to maintain that the distant scene is a mere picture transferred from some other mind. In certain cases the analogy with mesmeric clairvoyance becomes

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so close that it seems plain that whatever explanation is invoked for the one must be invoked also for the other.

Well then, with our minds open to the possible need for fresh hypotheses, we return to the point of bifurcation already noted in our discussion of scenes flashed on the mind. We have traced those scenes in one direction already;—as they became more panoramic, more pictorial, more limited in extent, and in this way more analogous to ordinary three-dimensional percepts. We have now to trace them along another line, and to watch them becoming more real, more prolonged, more complex, till they suggest, not the mere presence of some new object in the percipient's field of view, but rather the transference of the percipient's own point of observation to some distant field.

Here, as elsewhere, we shall find various steps of transition. And inasmuch as the novelty which is here introduced consists of some apparent psychical action on the *percipient's* own part, it will be convenient to seek for abnormalities in *his* condition, and consider whether there is any profound agitation, or any abnormally deep absorption, which may seem to have set free his own psychical energies to travel along some unknown way.

In this connection Dr. Goodall Jones' case, as given in Proceedings II., will at once occur to us; when the sick woman's delirium seemed to have quickened her telepathic perception of her distant husband's danger. And we will cite a parallel case, where the percipient's nervous disturbance is more chronic and deep-seated.

From the Rev. Henry W. Harden, Hemsby Vicarage, Great Yarmouth.
May 10*th*, 1884.

About two years ago an elderly woman in this parish, named Elizabeth Cubitt, was drawing near her end with faculties and memory impaired by a long illness, one feature of which was the nervous ailment called St. Vitus' dance.

A grandson, aged 18, was at sea in a fishing boat. One morning she declared that she knew he was drowned for she had seen him in the water, and she strongly persisted in the statement. About three days afterwards the lad came home and related in explanation of the wet clothes he brought back how, in a storm, he had been washed overboard by a wave and washed back by the next wave into the boat. The date of the event coincided with that of the grandmother's dream or vision.

HENRY W. HARDEN.

In answer to inquiries, Mr. Harden says:—

At the time of the occurrence which I narrated about Mrs. Cubitt, I was visiting her pastorally, and at one of my visits heard the facts from her granddaughter (now Laura Chaney), an intelligent and respectable young woman, who was nursing her grandmother, and to whom the remark was made.

Before writing to you I verified my memory by asking Laura Chaney to

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tell me the story again as she remembered it. *Her* impression was that it was a dream, but from Mrs. Cubitt's state at the time I hardly think it could be said with certainty whether she was awake or asleep. My impression was that it was something different from a dream—from the way in which (as it was told to me) she had said, "I saw him in the water," instead of saying "I dreamt that I saw him."

I don't think she was particularly subject to alarms. Laura Chaney says that when Edward Barnes, a relative, died, Mrs. Cubitt knew of it before the news came, and insisted that something had happened, but she could give no further details nor could she specify other instances.

This case is not one of which the details can be pressed. But it may serve to mark a step in the argument; and it may be reinforced by the celebrated historical case which we next cite; the vision of the poor fishwife with St. Vitus' dance thus forming our closest parallel to the royal historian's "avertissement que Dieu donne aux personnes illustres."

From the *Mémoires de Marguerite de Valois, Reine de Navarre.*

La reine, ma mère, étoit à Metz, dangereusement malade de la fièvre. Elle rêvoit, et étant assistée autour de son lit du Roi Charles, mon frère, et de ma sœur et mon frère de Lorraine, et plusieurs Messieurs du Conseil, et de force dames et princesses, qui, la tenant hors d'espérance, ne l'abbandonoient point, s'écria, continuant ses rêveries, comme si elle eut vu donner la bataille de Jarnac: "Voyez comme il fuyent; mon fils a la victoire; hé Mon Dieu! relevez mon fils, il est par terre: Voyez vous dans cette haye le Prince de Condé mort!" Tous ceux qui étoit là croyoient qu'elle rêvoit. Mais la nuit après, M. de Lopez lui en ayant aporté la nouvelle, "Je le savois bien," dit-elle, "ne l'avois je pas vu avant-hier?" Lors on reconnut que ce n'étoit point réverie de fièvre, mais un avertissement que Dieu donne aux personnes illustres.

These instances have not yet taken us quite beyond the analogy of our non-mesmeric cases of experimental Thought-transference. In some of these the perception was accompanied (and seemingly facilitated) by a kind of nervous agitation, slight, indeed, but bearing some analogy to the spasmodic movements of chorea or the inconsequent impulses of delirium.

Again, this tendency to excitement is not the only way in which the percipient of these phantasmal scenes has tended to become slightly abnormal. Attentive scrutiny of the cases already given will show that there has been a proneness to sudden and brief accesses of drowsiness, just at the moment when the scene was about to appear. Now our usual way of explaining this fact would be to say that the impression *waited* till a casually recurring drowsiness dulled the competing trains of thought, and gave opportunity for the telepathic impact to rise into consciousness.

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But it can never be amiss, in these obscure matters, to scrutinise our theory afresh, and to consider whether these interchanging causes and effects can be looked at in a new aspect. Is it conceivable that the telepathic impact can ever be the *cause* of the drowsiness? That it in some way hypnotises the percipient, and thus succeeds in forcing itself into his consciousness? To give weight to this view, we should need instances of very exact coincidence between the actual enaction of the primary scene, and the sudden drowsiness in which its secondary image is displayed. Or we should need to observe accesses of drowsiness as marked and abnormal, as in the following case:—

"Der jetzige Spiritismus." Prof. Dr. Maximilian Perty, Leipzig, 1877. p. 291.

Dr. Notter (a friend of Dr. Perty's) describes a clairvoyant cousin of his as one of the most sober-minded, prosaic, thoroughly unimaginative men he knew, for which reason he did not care to say much about his clairvoyant experiences. When in 1869 his eldest son was accompanying the expedition in Mexico as army surgeon, the father was, on one occasion in the forenoon, suddenly overcome with an irresistible inclination to sleep. He was a man extremely exact in his work, was never accustomed to sleep in the forenoon, and was then engaged on official accounts. During this sleep, which, according to the testimony of attendants who were present, could not have lasted more than a minute and a-half, the father saw the son, pale, and leaning against the side of a narrow pass; his horse, which was a grey one, was close by, and also several military officers. He was greatly terrified at what he had seen, but in order not to alarm his family, said nothing to anyone, but satisfied himself with noting the day and hour. After three or four weeks a letter came from the son in which he described how at that very time he had been thrown from his horse, and as he was again attempting to mount he received a kick which broke one of the bones in his foot. The pain had made him almost faint away, so that he was obliged to lean against the side of the roadway, but he soon recovered from the accident without any permanent ill effects. A later letter confirmed all particulars and mentioned that the doctor was actually riding a grey horse.

Our data here are still insufficient. But we have at least found a definite inquiry to pursue, viz.: Are momentary fits of drowsiness, in which distant events are observed, ever provably coincident to the very minute with those events? If they are so, there will be ground to suspect that the drowsinsss is of a quasi-mesmeric character, in some way induced by the distant agent's excitement, and a necessary prerequisite to the telepathic perception.

It would be very desirable in this connection to ascertain whether spontaneous somnambulists are ever conscious of distant crises. Cases of this sort would be very welcome; at present we can only give two;

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nor is it quite clear what the percipient's condition precisely was in either of them.

3, Mclean Place, Dumbarton, *January 8th*, 1883.

PROFESSOR BARRETT.

SIR,—Some time ago my brother joined the Loch Rannoch, and sailed from the tail of the bank for Melbourne. A few weeks after he left, my mother saw him clairvoyantly, or in a vision, swimming, astern of the ship and apparently naked. To increase her anxiety it looked as if the ship was leaving him. She saw him exerting every nerve to make up on her; at length he was successful and got safely on board.

On the ship's arrival in Melbourne, it so happened that my brother and I met in Melbourne on this occasion, and I remember he mentioned this incident at the time, and neither of us then knew that mother knew anything about it. My brother wrote home as usual, but did not in his letter mention about being overboard on the passage out. Mother did not, however, forget about it; for, on his return, she told him what she had seen (in vision) and asked him if anything of that nature had happened to him going out. "Yes, mother," he said, "one good day, when the ship was in the tropics, I went overboard to bathe. While swimming near the ship, a breeze of wind sprang up, and I dropped astern; for some minutes I felt very anxious. However, I at last succeeded in getting upon the ship; got on board," and he added, "I don't think I will ever do the same thing again."

J. COWIE.

From Colquhoun's "Animal Magnetism," Vol. II. p. 92.

Dr. Arndt, an eminent German physician, relates that, being one day seated near the bed of one of his somnambulists, on a sudden she became agitated, uttered sighs, as if tormented by some vision, exclaimed, "O heavens, my father! he is dying!" A few moments afterwards she awoke, seemed quite cheerful, and recollected nothing of the anxiety she had so recently manifested. She again relapsed twice into the same state of magnetic sleep, and each time she was tormented by the same vision. Being asked what had happened to her father, she answered, "He is bathed in blood; he is dying." Soon afterwards she awoke, became composed, and the scene finished. Some weeks afterwards, Dr. Arndt found this lady pensive and sorrowful. She had just received from her father, who was at a distance of some hundred miles, an account of a serious accident which had befallen him. In ascending the stair of his cellar, the door had fallen upon his breast—a considerable haemorrhage ensued, and the physician despaired of his life. Dr. Arndt, who had marked the precise time of the preceding scene of the somnambulism of this lady, found that it was exactly on the day and at the hour when the accident happened to her father. "This," observes the doctor, "could not have been the mere effect of chance; and assuredly, there was no conceit nor deceit on the part of the observer."

Incidents of the same kind are reported from Madame Hauffe, "the Seeress of Prevorst." But here, again, we must check ourselves; for

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in Madame Hauffe's case the discernment of distant events was, so to speak, not *idiopathic* but *symptomatic;* it did not form a culminant or exceptional moment in her life-history, but was rather an accident supervening on an habitual condition of trance or ecstasy. Discussion of these alleged states must be reserved for another work; and we must merely note here that our consideration of the percipient's own state as influencing his perception of distant scenes shows signs of leading us rapidly into a region which we have not yet explored. We revert to cases where the sense of a transfer of consciousness becomes marked, though without anything clearly resembling a mesmeric trance.

From Miss M. E. Pritchard, Tan-y-coed, Bangor.

January 30th, 1884.

Two years ago I awoke, one night, with a curious sensation of being in a sick room, and of the presence of people who were anxiously watching by the bedside of some person, who was dangerously ill. It was not till some time after that we heard that one of my sisters, then living in Florida, had been very ill of a fever, and was at the time of the incident in a most critical state.

MAGGIE E. PRITCHARD.

In reply to inquiries, Miss Pritchard adds:—

I have never had any other experience of an impression of sickness or death.

The impression of sickness was not the continuation of a dream and hardly a distinct waking impression. I woke from a heavy sleep with a great sense of oppression, which gradually seemed to assume a distinct impression. It lasted about half an hour, that is, the actual impression, but I had a great feeling of uneasiness for several days. I have never had any hallucinations or dreams of death.

The following corroboration is from Miss Pritchard's sister:—

I recollect my sister telling me of her feeling of being in a sick room with people watching round a bedside. She did not mention it to me till the morning (it occurred during the night). It did not make much impression on me at the time—not till afterwards, when we heard of our sister's dangerous illness.—E. B. PRITCHARD.

This is one of the cases whose *theoretical* interest goes far beyond their *evidential* value. The evidence, indeed, is as strong as can fairly be expected where no crisis of a moment or of an hour is involved, the impression coinciding with a prolonged state of distress. But the great interest of the narrative lies in the light which it throws on what we may call the genesis of telepathic clairvoyance. For the illness of the sister in Florida affects the sister in England in a way which seems almost midway between the two assumed modes of communication.

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Let us try to picture to ourselves (bearing in mind that it is only conjecture) how this phenomenon may have occurred.

The English sister, we will say, in her "heavy sleep," was in a condition specially open to telepathic impact. Such impact came to her from the invalid in America, and elicited in her the power of telepathic clairvoyance. As we have already seen, this faculty seems most readily to be excited when the percipient is *asleep*. The number of clairvoyant *dreams* is large. This lady, then, might have been expected to experience merely a clairvoyant dream, remembered or forgotten on waking, as the case might be. On this occasion, however, things seem to have occurred somewhat differently. The shock of waking dispelled the dream; but the clairvoyant connection was still maintained indistinctly, not as vision, but as the mere sensation of presence in the midst of an imperfectly apprehended scene. This may be regarded as a kind of faint "clairvoyance"; since we know too little of the nature of "clairvoyant" perception to assume that a sense of *sight* is a necessary element in it. It seems better defined as "apparent transference of the centre of consciousness, with perceptions whose extent and nature seem to depend on the intensity of direction of the percipient's attention, rather than on the range of any special organs of sense." In the case which we are considering, the perception scattered by the shock of waking seems gradually to have collected itself again, in the percipient's tranquillity, much in the same way as a dream sometimes forms itself anew in a second slumber.

Our next case throws an interesting light on the nature of telepathic clairvoyance.

My uncle, the late A—— S——, Esq., of Thornbury, near Bristol, was living at his villa in that little town in the year 1842, and on the evening of a certain day in November had retired to bed in his usual health, at his customary hour. Contrary to his habit, however, he could not sleep, but lay awake counting the hours until three o'clock in the morning, when suddenly he found himself in a country whose features were quite strange to him. He became aware that he was in the Neilgherrie hill country of India, where his brother S—— was on invalid furlough. It appeared to him that he remained three months there with S——, that he attended him during his illness, and that finally S—— died, when the vision faded, and he found himself again in his bed. He was now satisfied that his vision had revealed a certainty to him, turned round and fell asleep, and in the morning he told my aunt all about it. He has mentioned this matter to me several times, and always expressed his belief that he was broad awake while he saw the vision, which he thought must have passed with the rapidity of "thought," and was quite sure it was no dream.

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In the next spring my uncle and aunt were at Cheltenham, whither they had gone for the benefit of Mrs. S——'s health; in due course my uncle received from his brother's agents at Madras a letter containing information of S——'s death at such and such a place in the Neilgherrie Hills, at the precise day and hour that my uncle saw the vision in his bed at Thornbury. "It was no news to me," said my uncle to me when telling me of the circumstance; "I knew poor S—— was gone several months before."

(Signed) A. S.

Here we find the percipient insisting that he was "broad awake"; although the vision seen is, as one may say, a dream on the very face of it. Where else but in a dream (we may ask), are the events of months apparently lived through in a few moments? Is such a concentrated retrospection possible except in sleep? To this question an answer suggests itself which seems at once to put us in the right track. Concentrated retrospection of this kind is experienced, as is abundantly testified, in the act of *drowning*. That is to say, in the nearest approach to actual death of which we have numerous and concordant accounts, we find that a rapid revivification of memory is a habitual feature. It seems conceivable, then, that a telepathic impression coming from a dying person might convey a kind of bird's-eye review of a long tract of previous existence. And, in supposing this to be the case, we are merely extending a hypothesis already made, namely, that the picture of a scene, as transferred from an agent's mind, may carry with it something of his reflections upon the scene, or of his foresight as to what is going to happen next.

We shall give one more death-bed scene, a case which comes to us on very good authority, and which suggests several reflections.

I had known Mr. H—— as a medical man, under whose treatment I had been for some years, and at whose hands I had experienced great kindness. He had ceased to attend me for considerably more than a year at the time of his death. I was aware that he had given up practice, but beyond that I knew nothing of his proceedings, or of the state of his health. At the time I last saw him, he appeared particularly well, and even made some remark himself as to the amount of vigour and work left in him.

On Thursday, the 16th day of December, 1875, I had been for some little time on a visit at my brother-in-law's and sister's house near London. I was in good health, but from the morning and throughout the day I felt unaccountably depressed and out of spirits, which I attributed to the gloominess of the weather. A short time after lunch, about two o'clock, I thought I would go up to the nursery to amuse myself with the children and try to recover my spirits. The attempt failed, and I returned to the dining-room where I sat by myself, my sister being engaged elsewhere. The thought of Mr.—— came into my mind, and suddenly, with my eyes open, as I believe,

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for I was feeling sleepy, I seemed to be in a room in which a man was lying dead in a small bed. I recognised the face at once as that of Mr.—— and felt, no doubt, that he was dead and not asleep only. The room appeared to be bare and without carpet or furniture. I cannot say how long the appearance lasted. I did not mention the appearance to my sister or brother-in-law at the time. I tried to argue with myself that there could be nothing in what I have seen, chiefly on the ground that from what I knew of Mr. ——'s circumstances, it was most improbable that, if dead, he would be in a room in so bare and unfurnished a state. Two days afterwards, on December 18th, I left my sister's house for home. About a week after my arrival, another of my sisters read out of the daily papers the announcement of Mr. ——'s death, which had taken place abroad, and on December 16th, the day on which I had seen the appearance.

I have since been informed that Mr. —— had died in a small village hospital in a warm foreign climate, having been suddenly attacked with illness whilst on his travels.

Now we find, on inquiry, that Mr. —— had died some hours before this clairvoyant vision occurred. And the vision avowedly reveals not a *dying* man but a *dead* man. It might therefore be urged that this narrative was out of place amongst cases of telepathic impressions originated by living minds. But on a closer survey we observe that the marked depression began in the *morning*, and that the vision was not a sudden incident, but rather the culmination of a prolonged emotional disturbance.

We suggest, therefore, that the dying man's thought reached this lady's mind, and affected it (as in so many other cases) with a mere vague depression. This depression, however, was strong and persistent; it accumulated as the effects of a synchronous vibration accumulate, and at last, when the percipient was in a passive condition, (having been driven to renounce other occupations by this haunting sense of distress), she was made, for a moment, clairvoyante, and her centre of consciousness was transferred to the scene whence the operating influence had arisen. By that time, no doubt, the scene was one of apparent death; but we may still refer the original impulse to the *dying* man. And we may just observe that the phenomena of mesmerism offer some interesting analogies in the *incubation* of transmitted impulses in the subject's brain.

It is, in fact, obvious that in dealing with telepathic clairvoyance we are, so to speak, standing at a centre towards which many lines of recorded phenomena converge. We must not encumber the main course of our argument by noticing these at length. But we may just point out that among the cases of so-called "second-sight" in the Highlands,

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&c., are many which would fall into our scheme just at this point. In "second sight," two distinct elements seem to be involved: (1) Symbolical prevision, as the sight of coffins or lights before death; (2) Clairvoyance, sometimes voluntarily exercised, sometimes involuntarily, and in the latter case corresponding generally to some danger or distress of a distant person. The quaint case which we cite from "Theophilus Insulanus," a contemporary collection of such narratives made by Mr. Donald Macleod towards the end of the 18th century, is obviously parallel to many of the experiences on which we have already dwelt.

Mary Campbell, a woman of acknowledged probity and candour, relates that when she was a young girl, living in her father's house upon the island of Scalpa, there was a notable old *seer*, one Evander Mac Mhaoldonich, a domestic in the family, who by the second sight, foretold several events which punctually came to pass; and in particular, that Kenneth Campbell, her brother, being on a jaunt in the Lewes, and as he was returning home, accompanied by his servant whom he had sent upon an errand to a village at some distance, as the said *Kenneth* was solitarily on his way, he found himself seized with a faintishness, which so gained upon him that he was obliged to crawl on all fours, through mires and puddles, to a desolate cottage, where he remained that night, and after a sound sleep, recovered of his ailment. The old seer that night seemed frettish, and being asked the reason of his being so much out of humour, told that the said Kenneth Campbell was not at his ease, and that he observed him, by the second sight, in a very different condition, his clothes being fuddled, and all bespattered with filth and mud; which, upon his return to the family next day, he himself declared to have been literally true, according to the above prediction.

Here we may leave for the present the subject of telephatic clairvoyance. The next paper will be concerned with cases where the quasi-percept is still confined to one individual, although there seems no obvious reason why other persons present might not have shared in the seeing or hearing, had there been anything objective to see or hear.

F. W. H. M.

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JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

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TO OUR READERS.

Our friends will notice with interest the numerous additions to the membership of the Society which we have the pleasure to record this month. Since our last issue 17 Members and 35 Associates (including three Honorary Associates) have joined the ranks of the S.P.R. Moreover, the lively interest in the Society which the editor found existing in scientific and intellectual circles in the United States has led to the formation of American Committees of high standing at Boston, Philadelphia and Montreal. These Committees, it is hoped, will carry on the work of the S.P.R. in America, and at the same time the distinguished names they include will strengthen the Society at home. But the precise mode of co-operation with our transatlantic friends has yet to be settled, and is at present under consideration.

MEETINGS OF COUNCIL.

A Council Meeting was held on the 3rd inst., the President in the chair, when Messrs. Alexander Calder, Edmund Gurney, F. W. H. Myers, Edward R. Pease, Frank Podmore and J. Herbert Stack were present.

The Minutes of the previous meeting having been read, Mr. E. T. Nisbet, of Newcastle-on-Tyne, was elected an Honorary Associate, under the second clause of Rule 8, in recognition of his services to the Society. Thirty-nine new Members and Associates were elected, whose names and addresses are given on another page.

The Council recorded with regret the death of Mr. Walter H Browne, a much esteemed member of their body, and requested the Hon. Secretary to convey their deep sympathy to his widow.*

A letter was received from Mr. T. O. Hastings Lees, tendering his resignation as an Associate.

* An obituary notice will appear in the next number of the *Journal*.—ED.

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The following donations to the Research Fund were announced, and votes of thanks for them were passed by the Council:—The President, £50, Mr. F. W. H. Myers, £10, Mr. H. A. Kay, £5, and Mrs. F. W. H. Myers, £5.

It was agreed that a series of Meetings should be held during the forthcoming season, and that each Meeting should be partly of a formal and partly of a conversational character. It was also agreed to hold two Meetings before the close of the year, the first to take place at the end of the present month.

An intermediate Council Meeting was held on the 16th, the Rev. W. Stainton Moses in the chair, when Messrs. Edmund Gurney, F. W. H. Myers, Edward R. Pease, Frank Podmore and J. Herbert Stack were present.

The Minutes of the previous Meeting were read.

It was unanimously resolved that Mr. Richard Hodgson, of St. John's College, Cambridge, be co-opted as a Member of the Council under Rule 17.

Ten new Members and Associates, and two Honorary Associates, whose names and addresses are given elsewhere, were also elected.

Two specimens of Psychographic Slate Writing were received from Mr. Hensleigh Wedgwood as a present to the Society, and the Council passed a vote of thanks to the donor.

It was resolved that the next General Meeting be held at the Rooms of the Society of British Artists, Suffolk Street, Pall Mall, on Friday, the 31st inst., the chair to be taken at 8.30 p.m. The proceedings will include an account by Professor Barrett of the prospects of Psychical Research in America, and a Telepathic Explanation of some so-called Spiritualistic Phenomena by Mr. F. W. H. Myers.

It was directed that the series of "S" slips (consisting of evidence relating to phenomena called Spiritualistic) should be placed in the hands of the Committee on Physical Phenomena, in order that any cases which seemed to offer a chance of further investigation might be promptly followed up.

NOTE.

In the *Proceedings*, Part VI., a case of apparition at the time of death was given on the authority of Sir Edmund Hornby. This case must be withdrawn for the present, as it seems to have contained several inaccuracies. The matter is being re-investigated, and it will be explained later whether or not the inaccuracies are fundamental.

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ELECTIONS, OCTOBER 3RD AND 16TH, 1884.

MEMBERS.

ABDY-WILLIAMS, E. M., 8, Caledonian Place, Clifton, Bristol

BAYNES, ROBERT EDWARD, M.A., Christ Church, Oxford.

CAITHNESS, THE COUNTESS OF, DUCHESSE DE POMAR, 51, Rue de l'Université, Paris.

DAKYNS, HENRY GRAHAM, M.A., 3, Upper Belgrave Road, Clifton, Bristol.

FOUNTAIN, ALFRED, Highfield, Hillingham, Uxbridge, Middlesex.

GEBHARD, MRS., 12, Platzhoff Strasse, Elberfeld.

GLINKA, MADEMOISELLE DE, 1, Rue Lincoln, Champs Elysées, Paris.

JOYCE, SAMUEL, JUNR., European Telegraph Works, Pownall Road, Dalston, London, E.

MURRAY-AYNSLEY, MRS., Great Brampton, near Hereford.

PORTER, MISS, 16, Russell Square, London, W.C.

PRIM, JOSE, 188, Gresham House, Old Broad Street, London, E.C.

RAYLEIGH, CLARA LADY, 91, Onslow Gardens, London, S.W.

SMITH, R. PEARSALL, 4653, Germantown Avenue, Philadelphia, U.S.A.

SOLOVIOFF, WSEVOLOD, 48, Rue Pergolèse, Paris.

WARRENDER, MISS, Bruntisfield House, Edinburgh.

WILSON, CHARLES M., Rose Villa, North Strand, Limerick.

WOODHOUSE, G. H., Heath Bank, Bolton.

HONORARY ASSOCIATES.

BRIETZCKE, MRS. HELEN KATE, 21, Applegarth Road, West Kensington, London, W.

NISBET, E. T., 135, Northumberland Street, Newcastle-on-Tyne.

WOODHULL, MAJOR ALFRED, M.D., David's Island, Pelham, New York, U.S.A.

ASSOCIATES.

ALLEN, MISS MARY GRAY, 1, Florence Terrace, Londonderry.

AMY, MISS ANNIE F., Cross Bow, Trinity, Jersey.

BALMAIN, MRS., Basset, Southampton.

BATESON, MRS., 8, Harvey Road, Cambridge.

BROWN, MRS., Moorsden, Tarbolton, Ayrshire, N.B.

DAVEY, S. JOHN, Alfriston, Hayne Road, Beckenham, London, S.E.

DAVIES, WILLIAM, Bellfield, Kingsbridge, Devon.

EDELSTEN, JOHN A., Latchford, Warrington.

GIBSON, MRS. SUMNER, Shrublands, Tunbridge Wells.

GRIFFITH, ROBERT W., M.A., The Old House, Llandaff.

HART, S. LAVINGTON, M.A., St. John's College, Cambridge.

HAYES, JOSEPH WALTON, 1, George's Street, Enniscorthy.

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HENNINGS, REV. JAMES, Duncombe House, Kingsbridge, Devon.
HÜBBE-SCHLEIDEN, DR. T. U., 9, Alfred Strasse, Hamburg.
IONIDES, CONSTANTINE A., 23, Second Avenue, West Brighton.
JEBB, MRS., The University, Glasgow.
JORDAN, MRS. LUTLEY, 22, Lexham Gardens, Kensington, London, W.
KANE, J. G. AURIOL, Sloperton Lodge, Kingstown, Co. Dublin.
KERSEY, H. A., 4, Eslington Terrace, Newcastle-on-Tyne.
MARTIN, W. R., Pine Craig, South Queensferry, Scotland.
METCALFE, CAPTAIN HENRY, Wateruliet Arsenal, West Troy, New York, U.S.A.
MILLAR, ALEXANDER, Airdrie House, 19, Orlando Road, Clapham, London, S.E.
MOTT, FREDERICK T., F.R.G.S., Birstal Hill, Leicester.
NORWAY, ARTHUR H., Secretary's Office, General Post Office, London, E.C.
PASSINGHAM, MRS., Milton, Cambridge.
ROBIN, PERCY A., B.A., The Leys, Cambridge.
SMITH, MISS, 4653, Germantown Avenue, Philadelphia, U.S.A.
TAYLOR, MISS MARIAN, Ayton House, Great Ayton, Yorkshire.
THURSTAN, FREDERICK W., M.A., Kingsley College, Westward Ho., Devon.
WILLETT, MRS., Bedales, Lindfield, near Haywards Heath, Sussex.
WITHERS, JOHN JAMES, King's College, Cambridge.
WORKMAN, WALTER PERCY, B.A., Trinity College, Cambridge.

N.B.—Members and Associates are requested to send information of any change of address to the Assistant-Secretary, 14, Dean's Yard, Westminster, S. W.

THE COMMITTEE ON PHENOMENA CONNECTED WITH THE THEOSOPHICAL SOCIETY.

FORTHCOMING REPORT.

It will be recollected that in May last the Council appointed a Committee to inquire into the evidence for contemporary Apparitions of the Living in India—an inquiry which inevitably extends itself to certain other phenomena closely linked with the alleged apparitions.

It appears that many Members of the Society for Psychical Research are much interested in this investigation; and the Committee have thought it desirable to analyse and classify a good deal of evidence already in print, besides receiving the voluntary depositions of leading members of the Theosophical Society. They have also collected a quantity of other evidence, hitherto unpublished, and in many instances forwarded expressly for the use of the Committee by the kindness

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of various English, American, Russian, German, and Hindoo correspondents.

The First Report of the Committee, which will appear, it is hoped, in November, will therefore be a somewhat lengthy document. It will be issued as a "Private and Confidential" paper, not to be offered for sale to the general public.

One copy will be forwarded gratis to every Member. Associates (as will be remembered) have no claim to the free receipt of any paper except the published *Proceedings* and the *Journal*. But any Associate who desires it may receive one copy of the Report on the enclosure of a Postal Order for 2s. 6d. to the Assistant-Secretary. No Member or Associate will be supplied with more than one copy of the Report, which will contain matter of a semi-private character, and is not intended for diffusion beyond the limits of the Society.

Before issue, the Report will be read at a Special Meeting of the Society, which will be open to Members and Associates only.

SPECIMENS OF THE CLASSIFICATION OF CASES FOR "PHANTASMS OF THE LIVING."

VI.

Up to this point the cases which we have been discussing, though, in other respects, very various, have agreed in one main feature. They have all partaken of an individual or subjective character; they have been such as one man might easily experience without his neighbour's experiencing anything of the same kind. A feeling of depression, an internal voice, the clairvoyant perception of a distant scene;—such impressions as these are eminently *individual;* they appear, in their different ways, to be operations of, or impacts upon, a single mind.

But we have now to consider a class of phantasms which are not *individual*, but which are, nevertheless, *particular*, which are, in themselves, of such a character that they would seem to be perceptible with equal ease by all the persons present, and which, nevertheless, are not perceived *collectively* but *particularly;* that is to say, not by the whole group assembled, but only by one person, or certain persons, in that group.

It will not surprise the reader to hear that these cases form a large and varied class. Probably, indeed, he will suppose (as we ourselves began by supposing) that when a phantasm appears it is generally heard or seen only by the person whom it specially concerns; that it hovers before him alone, like the ghost of Banquo, imperceptible by

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those whom mere accident has brought to the same spot. Statistics, however, seem to show that this is not a true representation of the facts. In our Classified Index we have about 40 cases where an apparently objective phantasm is thus *particularly* discerned, as compared with about 100 cases where it is *collectively* or *successively* discerned; where all the persons in the group see or hear it, either at once or one after the other if they are sitting, for instance, somewhat apart.

It is, moreover, soon evident that the great bulk of our cases do not fall under either of these heads, are cases neither of *particular* nor of *collective* perception, but are *neutral* cases, occurring, that is to say, when the percipient is *alone*, and affording, therefore, no clue as to whether other persons, if present, would have perceived the phantasm or no. Against some 40 particular and some 100 collective cases, we can set some 260 neutral cases, which thus form a class nearly twice as large as the two others put together.

We shall afterwards have to discuss the possible causes of this apparent facility offered to phantasms by the solitude of the percipient. For the present, we have to consider the proportion of *particular* to *collective* phantasms; a proportion which, from the telepathic view, is certainly unexpectedly small. We should have supposed that if the apparition is evoked simply by the action of one mind upon another, then the cases where several persons simultaneously perceived the same apparition would be very few; as the difficulty of the explanation is much increased by any further transference, as it were by infection, from the primary percipient to other persons in his company. Recognising this difficulty in the background, we must not take for granted that even these *particular* cases (where one sees and others do not see) are necessarily to be counted in favour of the telepathic theory. We must do once more as we have often done already, and shall often have to do again, viz., pause and consider at the opening of a new class of cases what features in these cases would point to telepathy, and what to other possible explanations. The other explanations we have already discerned to be at least two in number,—namely, the clairvoyance of the percipient (with no necessary action of the so-called agent's at all), and that which we may call the primitive and popular explanation, namely,—that the phantasm is an objective entity, perceptible either to all persons present, or to all persons whose power of spiritual or supersensual discernment has risen to a certain level. The main points, it appears, which will need noting in discussing the causes of *particularity* of percipience, will be as follows:—

(1) Was the percipient more closely linked with the agent than the non-percipients were? If so, this tells in favour of telepathy.

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(2) Was he a person who had had many similar experiences, or who was in some abnormal state at the time? If so, this tells in favour of clairvoyance.

(3) Or was he a comparative stranger, less closely linked with the agent than the non-percipients were? This would tell against telepathy, and in favour either of clairvoyance or of the quasi-objectivity of the phantasm.

(4) Is it quite clear that the other persons present would have heard or seen the phantasm, had it been objective? If this is not clear the case tends to become a *neutral* one, as though the percipient had been alone at the time.

These are preliminary questions, which may be asked with regard to all the *particular* cases. But moreover, the particular cases are in other respects very varied in character. They occur throughout at least eight classes of cases which will hereafter need to be distinguished at length. But we may more conveniently defer any full discussion of the characteristics of these further classes until we come to deal with the neutral cases, where each class is represented so much more abundantly. For the present, although the *order* in which we shall cite our particular cases will be dictated by considerations as yet unexplained, we shall mainly devote ourselves in dealing with each phantasm to a consideration of the causes of its partial percipience.

First then, let us consider two cases where the object seen is vague, with no distinct resemblance to the supposed agent. In such cases coincidence in *time* is, of course, the only reason for connecting the agent's death with the phenomenon.

From the Rev. Stephen H. Saxby, Mount Elton, Clevedon. Mr. S. M. Saxby, the percipient, is now dead.

About the year 1841 I was in a room with my father in our house in the Isle of Wight, when he exclaimed, "Good God, what is that?" starting up as he spoke, and apparently looking at something. He then turned to me and said that he had seen a ball of light pass through the room, and added, "Depend upon it, Morse Simonds is dead." This was an old servant in London, to whom he had been sending money, in illness. In course of post came information that she passed away at the very time in question.

S.H.S.

Now here it seems probable, though not certain, that the son would have seen what his father saw, had it been objective. And what was seen was a kind of momentary flash, which seems an easily-conceivable result of a telepathic impact. The father's certainty that Morse Simonds was dead somewhat corroborates this view. For we may suppose that the impact from Morse Simonds upon Mr. Saxby consisted of an idea of herself, accompanied by the vague shock which, as the vulgar

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saying goes, "made him see stars," externalised itself as a flash of light. This case, therefore, may fairly be counted for the telepathic theory.

In the next case the attention of the other persons present is said to have been explicitly directed to the phantasm, which they fail to see.

From Mr. H. C. Hurry, C.E., 2, Malvern Terrace, Southsea, Portsmouth.
January 4th, 1884.

Another case I give you, vouching for it on the veracity of a brother, long dead, whose word was never doubted by any who knew him, and upon whose statement I would rely as confidently as upon the evidence of my own senses. At the time of the occurrence he was a young man, about 23 years of age, in perfect health, of indomitable courage, and without a taint of superstition. Riding home from hunting, with some friends, to Cheltenham, in the looming he saw, or believed he saw, an undefinable white object keeping pace with them by the side of the road; he drew the attention of his riends to the circumstance, but they could not see the object. They changed heir pace, but whether walking, trotting, or cantering, to my brother's mind's eye the object remained with them until they reached the lights of the town. Thinking this very remarkable, my brother put the time down, and this agreed exactly with the hour of the demise of a much loved aunt in the south-west of Ireland.

In answer to inquiries, Mr. Hurry adds :—

I do not remember that my brother had ever had any *other* visual hallucinations.

Here it may perhaps be thought that the long duration of the phantasm tells against its telepathic origin. This is a point which it is impossible to determine *à priori*. Let us see if light is thrown upon it by any of our previous inquiries.

We have seen reason to believe that a mere *impression* of telepathic origin may last for hours, or even days—although we have always felt that there was a doubt as to how far such impression needed *renewal* in order to keep up its intensity, or was a mere prolongation or echo of the original impact.

Next to take the case of *dreams*. Have we evidence that the same dream-figure may persist for many minutes? Such evidence would probably need to be drawn from the mutterings of the sleeper, as otherwise his apparent recollection of the duration of a dream is of course, valueless. Even in dreams where a *true* and *prolonged* action is witnessed—clairvoyant dreams of a complex type—it would seem that this true action is sometimes dramatically compressed in the dream;—that the dreamer sees in a few moments what it takes his friend hours to endure —just as the spectator of a French tragedy sees whole life-histories of plot and passion compressing themselves into a few hours of concentrated conversation in a public square.

Next, let us consider the duration of mere *illusive hallucinations*.

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Here we observe that the hallucinations of the insane are often very lasting; and so are the distinctly morbid hallucinations of sane persons. But the casual or occasional hallucinations of sane persons, without any nervous derangement otherwise traceable (of which class we have made a very large collection), seem for the most part to be almost momentary, or at any rate to last only a few minutes, and to be readily dispelled by change of posture, &c. We have, therefore, no very clear analogies by which to judge of the probability of the prolonged duration of a *reflex* phantom,—provoked and sustained by mere telepathic impact. But we must remind the reader that we are offering him not *theorems* but *porisms*—not so much explanations of the cases which we collect as the suggestion of lines of inquiry which may ultimately disentangle them.

It is said that we have a reader in Thibet who describes our Proceedings as "a bag of uncracked nuts." We accept the analogy; and all that we claim is that we are aware—which the general public is *not*,—that our nuts have kernels inside them.

We give another case where the phantasm—seen by one person only, and that the *right* one—is prolonged for an hour or more, and is, in fact, ultimately left in possession of the field.

From Mr. Louis Lyons, of 3, Bouverie Square, Folkestone.

Some time ago my son told me that a friend of his, a rough and simple-minded fellow, had returned from Shields, and told him a curious tale. The man is a sailor, and had served with his father ever since he was a boy in a collier which trades between this port and the North. The youth, having become very proficient in his calling, went on his voyages, leaving his father, now an elderly man, at home. During a stormy voyage, and not far off the Humber, the young sailor saw his father, whom he had left in excellent health, pacing the deck, and calling out several times, as he was wont to do—

"Mind your helm, Joe!"

The young man wished to speak to his father, but could not; some occult power prevented him. At the end of the voyage a letter awaited the young sailor, announcing the death of the father at the precise time when he appeared to his son; but please to remark (a matter of some importance, I think) that the apparition remained on deck *some three hours*, until the vessel got to Grimsby.

I disbelieved my son's story, and requested him to ask his friend to come and take tea with me, that I might hear the account from his own mouth. He came. The simplicity of his manner, his plain, open-hearted account, and I may even say his stupidity, manifested in his peculiar diction, imparted an impress to his tale.

At our request Mr. Lyons interrogated Edward Sings more formally the next time that the latter visited Folkestone. The following is the *procès-verbal* of the examination:—

"What is your name?"

"Edward Sings."

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"When did you leave your father last?"

"About six years ago, on a Good Friday."

"Was he in good health when you left him?"

"Yes."

"What happened on your voyage?"

"We was in a gale of wind, and we was running in the Humber; we carried the main gaff away; I was at the wheel steering her in. He come to me three or four times, tapped me on the shoulder, and told me to mind the helm, and I told the captain my father was drowned, or something happened to him. After we got in, when it was my watch, he was walking to and fro with me, and I went down below and told my mate I could not stop up, and I did not like to. My mate took my watch. I never could speak to my father, for something kept me from doing so. I heard of my father's death a week afterwards. No one else saw my father's spirit. My father stopped on deck with me an hour, and as I could not stand it any longer I went below, and my mate took my place. We cast both anchors, and were towed into Grimsby. My mother and sister were at my father's death-bed, and they told me that my father asked several times whether I was in the harbour.

"I certify this to be a true account.

"EDWARD SINGS.

"Folkestone, 29th December, 1882."

There is certainly something about this phantom which seems to suggest an individuality apart from that of the frightened boy who describes it. Its tranquil persistence, the repeated touch and call with which it meets his spell-bound aversion, and finally the boy's apparent deliverance from it by mere change of place,—all these points, though capable of being explained as mere dream-imagery clothing a reflex phantom, do nevertheless inspire a strong doubt as to the power of a telepathic impact to externalise itself so independently and for so long a time.

Our next case is a very singular one. A dying mother, if we may trust our account, appears to the child towards whom her thoughts must have turned, yet that child, while she is the only person who *sees*, is the only person who cannot *identify* the phantasmal form.

Dr. Spencer T. Hall, a well-known writer on forestry, &c., in his "Days in Derbyshire" (1863, pp. 85-6) gives this relation:—

"Philip [Spencer, of Holloway, Derbyshire] and his first wife, Martha, who was a cousin of mine, having no children of their own, adopted the little daughter of a young woman, who went to live at Derby. The child called them father and mother as soon as she could speak, not remembering her own parents, not even her mother. While yet very young, she one day began to cry out that there was a young woman looking at her, and wanting to come to her, and according to her description of the person, it must have been her mother. As no one else saw the apparition, and the child continued for more than half an hour to be very excited, Philip took her out of the house to that of a neighbour; but the apparition kept them company, talking by the way. They then went to another house, where it accompanied them

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still, and seemed as though it wanted to embrace the child; but at last *vanished in the direction of Derby*—as the little girl, now a young woman, describes it—*in a flash of fire.* Derby is about fourteen miles distant from Holloway, and as in that day there was neither railway nor telegraph, communication between them was much slower than at present. As soon, however, as it was possible for intelligence to come, the news arrived that the poor child's mother had been *burnt to death;* that it happened about the time when it saw her apparition; and, in short, that she was sorrowing and crying to be taken to the child during the whole of the time between being burnt and her expiration. This is no 'idle ghost story,' but a simple matter of fact, to which not only Philip but all his old neighbours can testify; and the young woman has not only related it more than once to me, but she told it in the same artless and earnest manner to my friend, the late Dr. Samuel Brown, of Edinburgh, who once called at the cottage with me—repeating it still more clearly to Messrs. Fowler and Wells, on our recent visit."

This certainly seems as strong an instance as could well be found of the appearance of the agent to that person only on whom the dying thoughts were fixed. Naturally, we might say, the mother thinks of her child, and the child alone receives the impression. And yet we find that other accounts (of which we have several) of dying mothers desiring to see their children once more, hardly bear out this impression. Several of them are *reciprocal* cases; that is to say, not only does the child or nurse see the mother but the mother sees the child, a problem difficult of solution on purely telepathic lines. And there is a case reported by Lady Bloomfield—though on what evidence does not exactly appear—where it is the *nurse* alone who sees the phantom of the dying mother.

From *Lady Bloomfield's Reminiscences*, Vol. II. p. 266. "Princess Schwartzenberg perished at Paris, at the great fire which took place at the Austrian Embassy. She had left her youngest children at Vienna. The Cardinal, being then a baby of six months old, was in his cradle one night, when suddenly his nurse, an old and very respectable, but by no means either a clever or imaginative woman, fell down on her knees and exclaimed, 'Jesu, Maria, Joseph! there is the figure of the Princess, standing over the baby's cradle.' Several nursery-maids, who were in the room, heard the exclamation, though they saw nothing, but to her dying day the nurse affirmed the truth of the vision, and, there being no telegraphs then, it was not for many days after that the news of the Princess Schwartzenberg's untimely fate reached Vienna."

In this case, of course, the child would be too young to see anything itself. But the narrative suggests to us the existence of a group of cases where the percipient sees a phantom which is in no way attending to *him*, but busying itself over some one else. This would not be here inexplicable on the telepathic hypothesis, as the mother's thought might be supposed to be directed primarily to the child, and secondarily to the nurse, impressing the latter with the subconscious idea, "The Princess

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wants to see her child"; which idea might be objectified with dream-like imagery in the figure of the mother actually bending over the cradle.

We give another case of a dying mother and her children, where the two points to notice are (1) that one daughter only saw the phantom, although another daughter looked in the same direction; and (2) that the child who saw the phantom did not recognise it. A failure to recognise a phantom must be considered to tell somewhat *against* the telepathic hypothesis; at least, this hypothesis becomes more complex if we have to assume that the percipient's mind fails to recognise the picture which it has, in a certain sense, itself created.

From Mrs. Richards, Spring Wood, Godalming.

About the year 1834 or 1835* I was in a boarding school at Cadogan Place, Chelsea, kept by ladies named Horn, where, amongst other pupils, there were two sisters with whom I was very intimate. These girls came from a distance, their home being in the North of England, I believe, and travelling then being very different to what it is in these days of railways, they did not always go home for their holidays, and consequently were not impressed by the critical state of their mother's health.

We slept in a large dormitory, in which were several beds, the two sisters occupying a double bed. On a certain night, most of the girls being asleep, and myself in the next bed to one of the sisters, who was already in bed, and, like myself, anxious to be quiet, and allowed to go to sleep; but we were hindered by the frolicsomeness of the younger sister, who sat outside the bed and facing the door at the end of the room, which, I remember, was not quite dark, either owing to moonlight or the time of year. As the elder sister was urging her to be quiet and to get into bed, the younger one suddenly exclaimed, and, putting her hands over her face, seemed greatly agitated. As there seemed no cause for this sudden excitement, we, thinking it was only another form of her nonsense, and fearing the noise would bring up the governess, who also slept in the room, scolded her well, upon which she got into bed. Turning again to look towards the door, she uttered another cry, directing her sister's attention to the door; but she saw nothing, and still thought the younger one was joking. But the latter buried her head under the clothes, and I, being very tired, went to sleep and thought no more about this disturbance. Next morning no notice was taken of it, and no impression seems to have been made on my mind or that of the other girls, probably, as I now think, owing to our being accustomed to the volatile disposition of the younger sister. However, about two days afterwards, the sisters were summoned into the room of the ladies of the school to receive letters. Shortly after I was sent for, and found them in floods of tears, having just heard the news of their mother's death. Being their chief friend, I was

* "Boyle's Court Guide" informs us that Mrs. and the Misses Horn lived at 41, Cadogan Place, Chelsea, from 1836-38. We have thus a slight correction of date, but an incidental corroboration of the external circumstances of the narrative.

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excused from lessons that I might be with them, and try to console them. As we were approaching our room the younger sister stopped us suddenly, and grasping my arm with violence, she said, "Oh, do you remember the other night when I was frightened? I believe it was dear mamma that I saw. Let us go back and ask more about it," or words to that effect. We went back to Miss Horn's apartment, and on referring to the letter, we found that their mother had died, as nearly as we could calculate, at the same hour that the incident in the dormitory occurred.

This is what the girl said she saw: A tall, slight figure in white, resembling her mother, as she now thought, though she did not recognise features, who, with outstretched arms, seemed to beckon to her.

Talking it over on the same day, she remarked, "Ah, I think I see now why dear mamma appeared to me. She had often reproved me for my giddiness, and as she was dying, she wished to give me one more look and reproof. I will try and be very different. I shall never forget her warning," &c. She appeared deeply impressed, but as the sisters and I were soon parted, and did not correspond, I lost sight of them.

This is a true account, and I believe clearly remembered by me, though so many years ago. Neither I nor the sister saw the appearance, but witnessed the effect on the girl who did see it, both being quite awake.

The evidence for this case, as will have been observed, is somewhat remote in time. But if we accept the recollected story as accurate, it is interesting as showing how unpromising a hallucination may afterwards turn out to have been veridical. That a frolicsome, excited child should have pretended to see, or fancied that she saw, something which no one else saw, and which she could not even describe, might seem (as it did seem to her friend and her sister) an occurrence too trivial for recollection. Yet an event occurred which raised its triviality into tragic meaning.

On the whole, then, these *particular* cases, as we have called them; —cases where one person perceives and others fail to perceive the phantasm;—do not point to a telepathic origin quite so distinctly as might perhaps have been expected. They suggest some new difficulties; and it is plain that we must work our way through a good deal more of evidence before we can feel at all confident as to the genesis of the various forms of veridical hallucination. In the next paper we will consider some of the neutral cases,—where the percipient is alone at the time of the presentation of the phantasm.

F. W. H. Myers.

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MARK TWAIN ON THOUGHT-TRANSFERENCE.

[The following characteristic letter from Mr. S. L. Clemens (Mark Twain) will, doubtless, entertain many of our readers.—Ed.]

Hartford, Conn., *October 4th*, 1884.

Dear Sir,—I should be very glad indeed to be made a Member of the Society for Psychical Research; for Thought-transference, as you call it, or mental telegraphy as I have been in the habit of calling it, has been a very strong interest with me for the past nine or ten years. I have grown so accustomed to considering that all my powerful impulses come to me from somebody else, that I often feel like a mere amanuensis when I sit down to write a letter under the coercion of a strong impulse: I consider that that other person is supplying the thoughts to me, and that I am merely writing from dictation. And I consider that when that other person does not supply me with the thoughts, he has supplied me with the impulse, anyway: I never seem to have any impulses of my own. Still, may be I get even by unconsciously furnishing other people with impulses.

I have reaped an advantage from these years of constant observation. For instance, when I am suddenly and strongly moved to write a letter of inquiry, I generally don't write it—because I know that that other person is at that moment writing to tell me the thing I wanted to know,—I have moved him or he has moved me, I don't know which,—but anyway I don't need to write, and so I save my labour. Of course I sometimes act upon my impulse without stopping to think. My cigars come to me from 1,200 miles away. A few days ago,—September 30th,—it suddenly, and very warmly occurred to me that an order made three weeks ago for cigars had as yet, for some unaccountable reason, received no attention. I immediately telegraphed to inquire what the matter was. At least I wrote the telegram and was about to send it down town, when the thought occurred to me, "This isn't necessary, they are doing something about the cigars now—this impulse has travelled to me 1,200 miles in half a second."

As I finished writing the above sentence a servant intruded here to say, "The cigars have arrived, and we haven't any money downstairs to pay the expressage." This is October 4th,—you see how serene my confidence was. The *bill* for the cigars arrived October 2nd, dated *September 30th*—I knew perfectly well they were doing something about the cigars that day, or I shouldn't have had that strong impulse to wire an inquiry.

So, by depending upon the trustworthiness of the *mental* telegraph, and refraining from using the electric one, I saved 50 cents—for the poor. [I am the poor.]

Companion instances to this have happened in my experience so

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frequently in the past nine years, that I could pour them out upon you to utter weariness. I have been saved the writing of many and many a letter by refusing to obey these strong impulses. I always knew the other fellow was sitting down to write when I got the impulse —so what could be the sense in both of us writing the same thing? People are always marvelling because their letters "cross" each other. If they would but squelch the impulse to write, there would not be any crossing, because only the other fellow would write. I am politely making an exception in your case; you have mentally telegraphed me to write, possibly, and I sit down at once and do it, without any shirking.

I began a chapter upon "Mental Telegraphy" in May, 1878, and added a paragraph to it now and then during two or three years; but I have never published it, because I judged that people would only laugh at it and think I was joking. I long ago decided to not publish it at all; but I have the old MS. by me yet, and I notice one thought in it which may be worth mentioning—to this effect: In my own case it has often been demonstrated that people can have crystal-clear mental communication with each other over vast distances. Doubtless to be able to do this the two minds have to be in a peculiarly favourable condition for the moment. Very well, then, why shouldn't some scientist find it possible to invent a way to *create* this condition of *rapport* between two minds, at will? Then we should drop the slow and cumbersome telephone and say, "Connect me with the brain of the chief of police at Peking." We shouldn't need to know the man's language; we should communicate by thought only, and say in a couple of minutes what couldn't be inflated into words in an hour and a-half. Telephones, telegraphs and words are too slow for this age; we must get something that is faster.—Truly yours,

S. L. Clemens.

P.S.—I do not mark this "private," there being nothing furtive about it or any misstatements in it. I wish you could have given me a call. It would have been a most welcome pleasure to me.

DONATIONS TO SPECIAL FUND.

Received since last announcement.

Professor H. Sidgwick	£50	0	0
Mr. F. W. H. Myers	35	0	0
Mr. Hensleigh Wedgwood	20	0	0
Mr. H. A. Kay	5	0	0
Mrs. F. W. H. Myers	5	0	0
Mr. R. Pearsall Smith	5	0	0

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SUPPLEMENTARY LIBRARY CATALOGUE.

The following additions have been made since last month.

[R] indicates that the book is for reference only.

BRAID (James, M.R.C.S.E., C.M.W.S., &c.) Neurypnology; or, the Rationale of Nervous Sleep (*a second copy*) .....*London*, 1843
——— Observations on Trance; or, Human Hybernation...*London*, 1850
ESDAILE (James, M.D.) Natural and Mesmeric Clairvoyance (*a second copy*) .....*London*, 1852
ESOTERIC PHILOSOPHY (Hints on) .....*2nd Edit. Calcutta*, 1882
MITCHELL (J.), (and Jn. Dickie) The Philosophy of Witchcraft *Paisley*, 1839
OLCOTT (Colonel Henry S.) Lectures on Theosophy and Archaic Religions .....*Madras*, 1883*

[R] PAMPHLETS, English, Vol. VI. (12 Articles on Mythology and Demonology).

1. Review of Horst's Zauber-Bibliothek....The Foreign Quarterly Review 1830
2. Review of Salverte's Des Sciences Occultes 1830
3. Review of Creuzer's Symbolik und Mythologie 1829
4. Review of two works on Judaism 1833
5. Review of two works on Grecian Mythology and Religion 1831
6. Serpent Worship, or Ophiolatry .....The St. James's Magazine, 1862
7. Tree and Serpent Worship .....The Cornhill Magazine,
8. A Glance at the Theology of Homer .....Titan, 1858
9. Review of three works on Druidism.....The Edinburgh Review, 1863
10. Review of Home's Incidents in my Life, and Howitt's History of the Supernatural .....The Quarterly Review, 1863
11. Sacred Trees and Flowers 1863
12. Review of Mackay's Memoirs of Popular Delusions....The Edinburgh Review 1844

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LILLIE (A.) Koot Hoomi Unveiled .....*London*, 1884

[R] PAMPHLETS (Theosophical.) *

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OLCOTT (Henry S.) A Buddhist Catechism .....*Colombo and London* 1882
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TRANSLATION (A) From the Sanskrit. By S. Ramaswamier ...*Madras*, 1884

WILKINSON (James John Garth, M.R.C.S.) The Human Body, and its Connection with Man.....*London*, 1851
WITCHES OF RENFREWSHIRE (A History of the) ...*New Edit. Paisley*, 1877
THEOSOPHICAL MISCELLANIES, Nos. 1 and 2. ..... *Calcutta*, 1883*

LIEGEOIS (Jules) De la Suggestion Hypnotique dans ses Rapports avec le Droit Civil et le Droit Criminel .....*Paris*, 1884
MARICOURT (R. Comte de) Souvenirs d'un Magnétiseur .....*Paris*, 1884

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DU PREL (Dr. Carl) Die Philosophie der Mystik .....*Leipzig*, 1885
HELLENBACH (L. B.) Die Magie der Zahlen .....*Vienna*, 1882
MEYER (Johan Friedrich von) Blätter für höhere Wahrheit, 11 vols. bound in 6 .....*Frankfort and Berlin*, 1818-1832
PREYER (Professor W.) Die Entdeckung der Hypnotismus ...*Berlin*, 1881

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* Presented by the Theosophical Society.

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JOURNAL
OF THE
SOCIETY FOR PSYCHICAL RESEARCH.

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NEW MEMBERS AND ASSOCIATES.

CORRESPONDING MEMBERS.

BOWDITCH, PROFESSOR, H. P., M.D., Harvard Medical School, Boston, U.S.A.

FULLERTON, PROFESSOR G. S., Pennsylvania University, Philadelphia, U.S.A.

HALL, PROFESSOR STANLEY, Johns Hopkins University, Baltimore, U.S.A.

JAMES, PROFESSOR W., Harvard University, Cambridge, U.S.A.

LEWIS, PROFESSOR CARVILL, Academy of Sciences, Philadelphia, U.S.A.

PICKERING, PROFESSOR E. C., The Observatory, Cambridge, U.S.A.

MEMBERS.

BUSHBY, HENRY NORTH GRANT, Trinity College, Cambridge.

MARSHALL, JOHN WILLIAM, M.A., The Holt, Godalming.

SCOTT, SYDNEY C., Hatherleigh, 28, The Avenue, Gipsy Hill, London, S.E.

SWAN, JOSEPH WILSON, Lauriston, Bromley, Kent.

VICARS, GEORGE RAYLEIGH, B.A., Woodville House, Rugby.

HONORARY ASSOCIATE.

DOUGALL, J. R., 294, Drummond Street, Montreal, Canada.

ASSOCIATES.

BEAZLEY, LIEUTENANT-COLONEL GEORGE G., 74, Redcliffe Square, London, S.W.

CUMIN, MRS., 16, Chester Square, London, S.W.

DEBENHAM, ERNEST RIDLEY, Trinity College, Cambridge.

DEWAR, JAMES, M.D., Drylaw House, Davidson's Mains, Midlothian, N.B.

HADLAND, MISS, Milton Mount College, Gravesend.

HARPUR, REV. GEORGE, B.A., Clifton Vicarage, Newark.

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HOWE, EDWARD R. J. GAMBIER, 7, New Square, Lincoln's Inn, London, W.C.
JONES, MISS CONSTANCE, Girton College, Cambridge.
MORTLOCK, REV. E., M.A., Snailwell Rectory, Newmarket.
PARKER, KENYAN C. S., 13, Old Square, Lincoln's Inn, London, W.C.
SELLIN, PROFESSOR C. W., 59, Borgfelde, Mittelweg, Hamburg.
STILLMAN, W. J., Office of *Evening Post*, New York, U.S.A.
WINGFIELD, MRS., The Redings, Totteridge, Herts.

N.B.—Members and Associates are requested to send information of any change of address to the Assistant-Secretary, 14, Dean's Yard, Westminster, S. W.

MEETINGS OF COUNCIL

A Council Meeting was held on the 31st ult., the President in the chair, when Professor Barrett, Messrs. Alexander Calder, Edmund Gurney, Richard Hodgson, F. W. H. Myers, Edward R. Pease, Frank Podmore, and Henry A. Smith were present.

The Minutes of the previous meeting were read.

On the proposition of Professor Barrett, and as a result of his journey in America, six Corresponding Members and one Honorary Associate were elected for the year 1885, whose names and addresses are given in another page. Eight new Members and Associates were also elected, whose names will be found elsewhere.

A letter was received from Mrs. Boole, expressing her continued interest in and appreciation of the work of the Society, but desiring to resign her membership on account of the pressure of other engagements.

Donations to the Research Fund were announced as follows, in addition to those previously reported :—Mrs. H. Sidgwick, £30; Mr. F. W. H. Myers, £25; Mr. Hensleigh Wedgwood, £20; Lady Mount-Temple, £5, and Mr. R. Pearsall Smith, £5.

The First Report of the Committee on Theosophical Phenomena was laid before the Council. After consideration, it was agreed that the Report should be presented to a special meeting of Members and Associates only, to be held on the 14th of November, and that it should afterwards be issued as already arranged.

The Council agreed to meet next, at 3.30. p.m., on the 14th of November.

At an intermediate meeting of the Council, held on the 14th inst., the President in the chair, the following members were present :—Messrs. Alexander Calder, Edmund Gurney, Richard Hodgson, F. W.

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H. Myers, Frank Podmore, E. Dawson Rogers, and Hensleigh Wedgwood.

The Minutes of the previous meeting having been read, 10 new Members and Associates were elected, whose names and addresses are included in the list given on another page.

Information was received of the death, in May last, of Miss Osler, of Birmingham, an Associate of the Society.

A further donation from the President of £100 to the Special Fund was announced.

It was agreed that a General Meeting, open to Members and Associates *only*, should be held at 4.30 p.m. on Friday, the 28th inst., at the Garden Mansion, Queen Anne's Mansions, St. James's Park, at which the concluding part of the first Report of the Committee on Theosophical Phenomena should be read.

A letter was read, which had been addressed to Professor Barrett by Mr. N. D. C. Hodges, of Cambridge, Mass., U.S.A., in reference to the American Psychical Society, of which Mr. Hodges is acting as Hon. Secretary. He stated that the Committee of Organisation was making good progress, and asked what arrangement could be made as to the supply of the Proceedings of the Society for Psychical Research to members of the American Society. In reference to this question it was agreed that the following proposal should be made:—

"That the Proceedings of the Society for Psychical Research (past and future), should be supplied to the American Society at the price of 1s. 3d. a copy, on the understanding that no person received any copy so supplied who did not pay an annual subscription of at least ten shillings (or a composition sum representing at least that annual amount) to the American Society; and on the further understanding that some corresponding arrangement be made in favour of the Society for Psychical Research when the American Society should publish its Proceedings."

A unanimous vote of thanks was passed to Professor Barrett for the services which he had rendered to the cause of Psychical Research during his recent visit to America. The Council cordially welcomed the prospect of co-operation with American workers in the same field.

DONATIONS

Received since last announcement.

	£	s.	d.
Professor H. Sidgwick	100	0	0
Mrs. H. Sidgwick	30	0	0
Anonymous	20	0	0
Lady Mount Temple	5	0	0

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GENERAL MEETINGS.

A General Meeting of the Society was held in the Hall of the Society of British Artists, Suffolk Street, Pall Mall, on Friday, October 31st. The chair was taken by Professor Barrett, who delivered the following address on *The Prospects of Psychical Research in America.*

The meeting of the British Association this year in Montreal, took me across the Atlantic in August last, and the opportunity seemed to be a good one to do something towards advancing the objects of our Society in America. Before leaving England, the Council were good enough to entrust me with power to take whatever steps I might deem expedient for this purpose. I am here this evening to render some account of my visit. And at the outset permit me to apologise for what I fear will be the unavoidably egotistic character of my remarks.

I left Liverpool on August 16th in the special steamer, "Parisian," which carried over the principal contingent of members of the British Association, nearly 200 saloon passengers in all. We were fortunate in having on board, not only the President of the Association—our Vice-President, Lord Rayleigh—but also several Presidents and Vice-Presidents of Sections, together with the Earl of Rosse, the Hon. Secretary, and the Treasurer of the Association, besides many other known and unknown scientific men. As I happened to be previously acquainted with very many of my fellow passengers, the Society for Psychical Research was freely discussed on board, and it was a most noticeable and gratifying fact that the distinctly hostile attitude which was so generally prevalent in scientific circles two or three years ago, was now confined to a comparatively small number of persons. There will always be some who are never weary in maintaining that our investigations are utterly futile, that life is too short for such trivialities, that our methods are wrong and our results fallacious, that trickery explains everything, or else pure chance, or perhaps muscular action. No! they have never read our Proceedings, but they have seen Stuart Cumberland and Maskelyne and Cooke, and advise us to do the same!

But putting aside these once familiar comments, there is generally noticeable on the other hand a growing, an intelligent, and a more respectful interest in the difficult problems this Society has set itself to face. In response to a general request from the passengers, I gave a lecture in the saloon on the work of the Society for Psychical Research, and a most interesting discussion followed;—in spite of the difficulty of speaking on a seesaw, with one's audience alternately below and above the level of the eyes. Sir Leonard Tilley, Dr. Protheroe Smith, Canon Rogers, and others contributed valuable facts coming within their own

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experience. There were several who wished to hear more of the work of the Literary Committee, and a few disputants also wished to have a second evening of it, and so we had, boring, I fear, a few of the passengers. Very much the same experience repeated itself on my return journey in the "Sardinian." Here we had about 100 saloon passengers, fully one half of whom were returning members of the British Association. At the request of the captain and many passengers, I lectured in the saloon, on the work of the Society for Psychical Research Dr. Kerr, of Glasgow, taking the chair. Some useful facts were contributed in the favourable discussion that followed, in which the Bishop of Rochester, the Rev. Brooke Lambert, Professor Vernon Harcourt, and others took part.

The net result of these cross-Atlantic passages may be said to be information given, misconception removed, interest awakened, new allies made (some becoming members of the Society), the contribution of several cases of value to the Literary Committee, and the promised commencement of independent experiments on Thought-transference.

At Montreal I was the guest of Mr. J. R. Dougall, the editor and proprietor of a flourishing and high-toned newspaper in that city. He had read the paper by Messrs. Myers and Gurney in the *Nineteenth Century* and had printed copious extracts from them in his paper. He warmly took up the project of enlisting Canadian support for the Society for Psychical Research, and devoted a most thoughtful and encouraging leading article to the work of the Society in general, and to myself in particular. Mr. Dougall subsequently got up a meeting to discuss the Society for Psychical Research, and for the trouble and expense to which he put himself, our thanks are due.

During the meeting of the British Association, I was able to procure the sale of our Proceedings in the Reception-room, allowing a reduced price to members of the Association. The contents of the parts were advertised in the local papers and announced in bills in the Reception-room. In this way a good deal of inquiry and interest was awakened, which led to some useful results, to which I will refer directly. I did not attempt to bring the subject of Thought-transference before the Association—though we may fairly claim to have obtained definite results of the highest scientific value—simply because last year a paper on this subject, which I sent to the British Association meeting at Southport, was returned to me with a most courteous note, stating that any phenomena which lie outside the recognised channels of sense perception also lie outside the scope of the British Association.

Here at Montreal, I met Professor Carvill Lewis, of Philadelphia, one of the energetic hon. secs. of the American Association of Science; he became much interested in the objects of the Society for Psychical

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Research and the results it had attained, and promised to give whatever aid he could render in forming an affiliated local committee of scientific men. After some consultation with his co-secretary, Dr. Minot, of Boston, he suggested I should address a preliminary meeting of scientific men at Philadelphia, the rooms of the American Association in the Lafayette Hotel being kindly placed at my disposal for this purpose. It was thought not unlikely that a paper on "Thought-transference" might be acceptable to the American Association, and if so, it would open the way for the proposed meeting on the general work of the Society for Psychical Research. As the American Association held its annual meeting at Philadelphia immediately after the Montreal meeting, I wrote to the Standing Committee of that body, giving a brief outline of my paper, at the same time frankly stating what had been its fate in England. After the usual reference to the Sectional Committees, I received a note of thanks, informing me the paper was accepted and put down for the section on Biology. The Committee, moreover, with the extreme courtesy and generosity that characterised the whole behaviour of the American Association towards its English guests, did not even enforce their rule of requiring the paper to be submitted to them, trusting to reliable testimony that I was "neither a long-haired man nor a short-haired woman," that is to say, not one of the family of *cranks*.

A *crank* is a monomaniac who believes in perpetual motion, or in squaring the circle, or in the flatness of the earth, or also in other things we deem more proveable. To be labelled a crank is to ensure ostracism from any worthy scientific society. Albeit numerous species of this family of cranks hover around every scientific gathering in America, trying to air their hobbies whenever opportunity occurs. It is, therefore, not surprising to find the careful attempts which are always made by the responsible officials to steer clear of these irrepressible unfortunates. It was a novel and gratifying experience to find I had so far escaped being included among the circle-squarers.

On the hottest day of the hottest week known in Philadelphia for many years, my paper came on. Speaking in a large hall for an hour at mid-day, with the thermometer at 96°, is a task I never wish to try again. Notwithstanding the heat there was an interesting discussion afterwards, and a very full report in the local papers. The only objections were raised by two English biologists, one of whom remarked that if Thought-transference were true he would have to abandon science, as it was opposed to all we knew; and he ended with a triumphant challenge: "I have written five figures down; let Professor Barrett tell me forthwith what they are, and then I will concede there may be something in the claim he makes

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on our credulity"—an argument which one expects to hear from a newspaper editor, but not from a scientific man, as I had especially disclaimed the possession of any abnormal powers. The President of the section, in closing the discussion, pointed out that the natural feeling of incredulity should not stand in the way of evidence, but he urged a larger accumulation of evidence from various observers.

After this we had two meetings in the Lafayette Hotel to discuss the work of the Society for Psychical Research. Among others present at one or other meeting, I may name Professor Simon Newcomb,—the distinguished astronomer—Professor E. C. Pickering, Professor W. H. Pickering, Professor Morse, the President of the Anthropological Section; Dr. Minot, Professor Peckham, Professor Fullerton, Professor Harkness, of Washington; Professor Brewer, Dean of Yale University; Professor Rains, Dean of University of Georgia; Professor Graham Bell, of telephone fame; the editor and publisher of *Science*, the leading scientific journal in the State, and others. In the little preliminary gathering, Professor Newcomb urged the need of extreme caution in arriving at any conclusions, pointing out how pure chance coincidences must inevitably come in as a misleading factor in the collection of evidence bearing on what appeared to be truth-telling dreams and hallucinations.* For a couple of hours matters were discussed, and I was glad to elicit from one and the other a serious and decided opinion as to the importance of scientific inquiry into the subjects before our Society, and in some cases a hearty, in others a guarded approval of forming a similar society, or a branch of our English Society, in the States.

At the second meeting, invitation to which was put in the local newspapers, reporters were present, and after I had spoken, a resolution was moved by Dr. Minot, and seconded by Dr. Parrish, the editor of the *American Journal of Psychology*, that it was desirable to form a Psychical Research Society in America. A local committee was then proposed, the names on it having been very carefully selected by Professor Carvill Lewis. Mr. Pearsall Smith, a respected merchant in Philadelphia, who was present at the meeting and warmly in favour of the project, consented to act as hon. sec. Professor Fullerton's admirable speech from the chair ought not to pass without notice.

* Professor Newcomb has since extended and published his remarks in *Science* for October 17th, 1884. Professor Newcomb remarked that he was in these matters a "confirmed" sceptic, to which Professor Lodge, whose weighty support I was glad to have at the earlier meeting, replied that "he presumed, therefore, Professor Newcomb had already satisfied himself by experiment." "By no means, I have not made a single experiment," replied Professor Newcomb. "Then I may take it," rejoined Professor Lodge "that you are an *unconfirmed* sceptic."

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Boston, which was well represented at our little gathering, felt it ought not to be behind Philadelphia, and hence I was asked to go over there and hold a similar meeting, to which I agreed.

Before leaving Philadelphia the Committee met at Mr. P. Smith's house, and after arranging for future work, they expressed a wish to witness some mesmeric experiments. I agreed to try, and luckily a lady present turned out to be a most admirable subject. Though she had never been mesmerised before, in less than 10 minutes she was utterly unable to open her eyes, and fell into that early hypnotic state when the subject's reason and experience are unable to withstand any grotesque suggestion made by the mesmeriser. Giving her salt with the assurance that it was sugar, and *vice versâ*, she heartily endorsed what I said, but added, "How extremely curious this is: I know it is a lump of sugar you have given me by its shape, but it is so intensely salt that I really cannot bear to eat it." On telling her to open her eyes, I showed her the sugar and salt, and offered her the choice; and so anxious was she for more salt, saying "the salt was really deliciously sweet," that she would have emptied the salt cellar. Similar perversion of taste with regard to mustard and biscuit, milk and vinegar, was exhibited. Perversion of sight and judgment were then tried, and repeating an experiment I had made long ago, I placed some shoes on a chair, and told her to look at me, as I was about to jump into the shoes and float round the room. On asserting that I was actually doing so, she exclaimed, "Well, that is the oddest thing I have ever experienced. I know you are standing close by me, but I see you near the ceiling, with your head towards the curtains, floating horizontally. I see you up there perfectly clearly; now" (at my suggestion) "you are coming down." Making a few reverse passes, she was quite free from the power of being deluded, and yet the recollection of her experience was as vivid as possible, and still remains so. Upon awakening, it was most comical to see the curiosity with which she afterwards cautiously tried a little sugar to see if it had regained its sweetness.

Though these experiments were of the most elementary and perfectly well-known character, yet they excited much interest, partly, no doubt, as affording a plausible explanation of certain spiritualistic phenomena.

From Philadelphia I went to Boston, to fulfil my promise. Harvard University is at Cambridge, a suburb of Boston, and among the professors at Harvard few carry more weight than the head of the Astronomical Observatory, Professor E. C. Pickering, a man still young, but of great sobriety of judgment, genial manner, and of wide attainments. Hence it was peculiarly fortunate that it was under his auspices

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that the work of our Society was introduced to the Harvard University and to the members of the American Academy at Boston. It was also a happy accident that our distinguished members, Professor Crouch Adams and Mrs. Adams, were staying with Professor Pickering at the time. A preliminary private meeting was held at Dr. Minot's house in Boston, at which I met Professor Stanley Hall, of Johns Hopkins University, Professor W. James, of Harvard, and one or two others. Professor James, who is the brother of the eminent novelist, was already acquainted with our hon. sec., Mr. Edmund Gurney, and had read the earlier parts of our Proceedings with much interest.

To the larger meeting in the American Academy, a body which to some extent corresponds to our Royal Society, a printed invitation was issued to the members, signed by Professor Pickering, Dr. Minot, and Mr. Hodges, who is the acting editor of the journal *Science*. We had a select and fair gathering of scientific and literary men, including Professors James, Runkle, Minot, Watson, Dolbear, Hall, W. H. Pickering; Professor E. C. Pickering was in the chair. After I had spoken, a resolution was moved and carried, that a committee be formed to consult as to the best means of carrying on the work of Psychical Research in America, and to arrange a basis of co-operation with our English Society. The names of the Committee, all of whom agreed to act, were as follows:—

Professor E. C. Pickering, Chairman; Professor Stanley Hall, Professor of Experimental Psychology in John Hopkins University, Baltimore; Professor W. James; Professor H. P. Bowditch, M.D.; Professor W. Watson; Professor C. S. Minot, M.D.; Professor Hyatt; Mr. Scudder; and Mr. Hodges, hon. sec.

Dr Bowditch is a physiologist of European repute; he is Dean of the Harvard Medical School and Professor of Physiology. Professor W. Watson, the Hon. Sec. of the Academy, kindly allowed all correspondence to be addressed to him at the Academy.

The main difficulty seems to be the want, in America, of persons able and willing to devote their time to the work merely for the work's sake. To meet this difficulty, one gentleman present offered to give 500dol. (£100) towards the payment of a secretary.

Whilst at Boston, I received a telegram from Montreal, stating arrangements had been made for a meeting at the Windsor Hotel, Montreal, where I might expect a good audience of those anxious to hear of the work of the Society for Psychical Research; so I started off by the night mail, and on arriving found a large room full of people. After my address, a resolution was moved that a local committee be formed to interest the Canadian public in the work of Psychical Research. An able and energetic Oxford graduate, a Mr. S. W. Boodle,

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agreed to act as hon. sec., and a committee was formed consisting of a number of influential residents in Montreal.

Undoubtedly the general feeling of those I met with was that of good will towards us; in some cases rising to an earnest wish to help us.

In conclusion, let me say I am afraid I have nothing more to show for my tour in America, than the kindling in new quarters of, I hope, a fruitful interest in our Society; if any results should accrue from my visit it will be due, not so much to the small efforts I may have made, as to the dignity and support which is given to the objects of the Society by the officers and members of the Society itself, and to the fearless love of truth which is the motto of the Society.

Mr. F. W. H. Myers then read the first of what is intended to be a series of two or three papers, "*On a Telepathic Explanation of some so-called Spiritualistic Phenomena.*" This first paper dealt mainly with cases of automatic writing, where the substance of what is written, although not consciously in the writer's mind, is such as may conceivably have originated in that mind. This led to a description of unconscious cerebration, to which the speaker was disposed to ascribe a yet further range of action than had been claimed for it by Dr. Carpenter and others. The value of the little instrument called "Planchette" was explained to lie in its enabling feeble impulses to automatic writing to manifest themselves without the check which the conscious mind of the writer imposes when he perceives what is being unconsciously written. In conclusion, some cases were given where the matter written included names or allusions which the writer's brain could not be conceived as supplying. In the instances cited *other persons* had been present whose minds could have furnished these names, &c.; and it was urged that telepathic influence had here come into play. Further instances of this kind were promised in a second paper; the speaker, however, intimating that there were some still stranger recorded cases where even the telepathic explanation would scarcely cover the alleged facts.

The practical lesson to be drawn was that a great number of accurate experiments with Planchette should be forthwith made; the primary object being to test the existence of telepathic influence on automatic writing, by trying whether the Planchette can be made to write words fixed on by other persons present, who are not themselves touching the Planchette, and who give no hint as to the word which they have chosen. This experiment may have a scientific value; whereas the usual aimless questions asked of Planchette, as though some superior source of intelligence were present, are likely to end only in disappointment and absurdities.

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Planchettes can be procured from 14, Dean's Yard, at 2s. 6d. each, and reports of experiments therewith should be sent to Mr. F. W. H. Myers, or to the Secretary of the Committee of Thought-transference.

Another General Meeting was held at Queen Anne's Mansions, on Friday, November 14th, at 4.30 p.m., the President in the chair. This meeting was open to Members and Associates only, no strangers being admitted. The business was the *First Report of the Committee on Theosophical Phenomena*, a portion of which was read by Mr. F. W. H. Myers.

This Report, as already announced, is to be circulated among Members and Associates only. The concluding portion is to be read at a General Meeting (from which strangers will again be excluded), at Queen Anne's Mansions, on Friday, November 28th, at 4.30 p.m., and it is hoped that the Report and Appendices will be in the hands of Members shortly after that date.

The portion of the Report which was read on the 14th was mainly concerned with the alleged "astral excursions" of Mr. Damodar K. Mavalankar, one of which had been prominently brought under the notice of the Society for Psychical Research, at a General Meeting on May 28th. The sequel to that incident was described at length. Some alleged English cases of voluntary "projection of the double," or intentional apparition of one person to another, were also detailed, and their analogy with the Indian cases discussed. Some conversation followed, and the President pointed out the important element which any evidence of *definite intention* imports into telepathic apparitions.

The conclusion of the Report, to be read on November 28th, will treat of the alleged apparitions and powers of the Mahatmas. The Coulomb *esclandre* will also be discussed.

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CAMBRIDGE BRANCH OF THE S.P.R.

Members and Associates of the Society who have joined the Cambridge Branch.

Professor Sidgwick, LL.D., Hillside, Chesterton Road, *President.*
Mrs. Sidgwick, Hillside, Chesterton Road.
Oscar Browning, M.A., King's College, *Secretary.*
F. W. H. Myers, M.A., Leckhampton House.
Mrs. F. W. H. Myers, Leckhampton House.
R. Hodgson, B.A., St. John's College.
W. W. R. Ball, M.A., Trinity College.
Professor Adams, The Observatory.
Mrs. Adams, The Observatory.
J. J. Thomson, M.A., F.R.S., Trinity College.
W. Bateson, B.A., St. John's College.
Miss Johnson, Llandaff House, Regent Street.
W. E. Johnson, B.A., Llandaff House, Regent Street.
J. P. Postgate, M.A., Trinity College.
H. T. Stearn, M.A., King's College.
E. C. Perry, M.A., King's College,
G. Bidder, Trinity College.
Mrs. Passingham, Milton.
Rev. W. Cunningham, M.A., 2, St. Paul's Road.
The Hon. Mrs. Lyttelton, Selwyn College.
Dr. Cunningham, 2, King's Parade.
Professor Macalister, M.D., F.R.S., 5, Harvey Road.
A. Paschkoff, Trinity College.
D. N. Pollock, King's College.
H. N. G. Bushby, Trinity College.
G. E. Wherry, M.B., M.C., Corpus Buildings.
C. S. Kenny, M.L., Downing College.
R. W. Hogg, B.A., St. John's College, *Treasurer and Librarian.*
W. P. Workman, B.A., Trinity College.
S. L. Hart, M.A., St. John's College.
Mrs. Latham, 17, Trumpington Street.
E. R. Debenham, Trinity College.
P. A. Robin, B.A., St. John's College.
R. N. Goodman, B.A., St. John's College.
G. F. Stout, B.A., St. John's College.
Mrs. Eaden, Little Shelford.
J. Cox, M.A., Cavendish College.
Miss C. Jebb, Girton College.
Miss L. Jones, Girton College.

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Miss Morris, Girton College.
G. H. Milnes, M.B., Addenbrooke's Hospital.
J. J. Withers, King's College.
A. G. Stevenson, Trinity College.
Rev. Dr. Lumby, Grantchester.

Affiliated Members of the Cambridge Branch.

Mrs. Prothero, 63, Trumpington Street.
M. R. James, King's College.
G. L. Dickinson, B.A., King's College.
Rev. J. Southward, M.A., St. Catharine's College.
C. R. Ashbee, King's College.
G. W. Hodgson, Trinity College.
H. C. Goodhart, M.A., Trinity College.
Rev. W. J. Ball, M.A., 6, Pemberton Terrace.
W. H. Stone, King's College.
H. H. Daniells, King's College.
J. Brough, B.A., Downing College.
W. B. Ransom, B.A., Trinity College.
A. V. Baillie, Trinity College.
W. H. T. Gwatkin, B.A., King's College.
R. J. Lucas, Trinity College.
Sir John Stirling Maxwell, Trinity College.
L. R. Holland, King's College.
Sidney de Vere Beauclerk, Trinity College.
C. Whitbread, Trinity College.
J. G. Owen, B.A., Corpus Christi College.
Miss B. Lindsay, Fern Cottage, Huntingdon Road.
H. Walford, Trinity College.
T. W. Arnold, Magdalene College.
Hameed Ullah, Christ's College.

Meetings are held once a fortnight during term. They are open to Members and Associates of the Parent Society who have joined the branch, and to Affiliated Members. These last are elected by Members only, and pay a subscription of five shillings per term. Groups may be formed under the direction of the Parent Society for purposes of experiment.

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SPECIMENS OF THE CLASSIFICATION OF CASES FOR "PHANTASMS OF THE LIVING."

VII.

In the preceding papers we have made a rapid survey of the classes of cases where a phantasm has been perceptible to one person only,—*individual*, or *particular*, cases. We have styled those cases *individual* where the nature of the impression itself was such that there was no antecedent probability that it would be shared by others, even admitting that it had an objective basis. We styled those cases *particular* where the percipient's experience, if in any sense objective, might have been expected to be shared by certain other persons present, but was not so shared.

The logical correlative to these *particular* cases will consist of *collective* cases; where the experience is, in fact, shared by all the persons who might be expected to share it if it represented an objective fact.

But before we reach the *collective* cases we have to deal with a large mass of cases which cannot be classed either as *particular* or as *collective*, because we do not know whether other persons besides the actual percipient would have perceived the phantasm or not, the percipient having been alone at the time.

These we will call *neutral* cases. And it will plainly be right to include amongst them the cases where some other persons were *present* indeed, but asleep, or occupied in such a way that it is doubtful whether the phantasm (had it been a real human voice, or an ordinary intruder) would have attracted their attention.

Now in the first place we must observe that these neutral cases are very numerous in proportion either to particular cases or to collective cases. Among 530 cases analysed in our Provisional Index No. I there were about 250 neutral cases to 40 particular cases, and 100 collective. That is to say, out of every eight of these quasi-objective phantasms, five are alleged to have manifested themselves when the percipient was alone; two to have been seen or heard by several percipients together; and one to have been perceived by one person, but not by others who were present. Now if this proportion depended simply on the number of hours of solitude per diem in ordinary lives, it would give us fifteen solitary hours out of the twenty-four, a number probably larger than the real average.

To judge, then, by this statistical indication, it would seem as though these phantasms occurred more readily to persons alone and quiet than to persons in company. And this is what we might expect *à priori* on the telepathic theory. For we have shown that it is probable that our veridical hallucinations will, as far

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as possible, follow the ordinary laws of mere illusive hallucinations, and these latter certainly occur most readily when the percipient is alone. To a certain extent, however, this argument cuts both ways. For if (as we must suppose probable) *some* of our alleged cases are cases of pure illusive hallucination, decked out by subsequent imagination into an appearance of having been veridical, then these mal-recollections would probably group themselves around some *solitary* moment, and so would swell the list of *neutral* cases. It is easier, that is to say, to fancy that one saw a ghost when one was lying in bed in a lonely room than to fancy that one saw a ghost when one was sitting at dinner. Many of our *neutral* cases, in short, are *nocturnal* cases; and night is the time for false apparitions as well as for true ones.

But there is another point which seems to indicate that solitude and quiet afford real facilities for the presentation of the truth-telling phantasms with which we are concerned. There are a good many cases where the phantasm is observed some time *after* the apparent death of the agent,—we may even say some little time after his actual bodily death. Now in these cases the phantasm seems almost always to await a quiet moment,—generally at night,—for its appearance; and it seems plausible to suppose that the impression, received perhaps at the moment of the friend's death, has gone through a period of incubation in some sub-conscious region of the percipient's mental activity, and is developed or externalised as soon as the stimuli of active existence have ceased to engross the brain. But the force of this argument again is somewhat weakened by our ignorance as to the true nature of these apparently *post-mortem* appearances. We are at present dealing with apparitions of the living only (including persons at the moment of death); and we have good reasons for thinking this a prudent limit to draw, inasmuch as this evidence for apparitions of the living is in several ways stronger than the evidence for *post-mortem* apparitions. But we must remember that this limit is an arbitrary one, fixed by ourselves; and that while we are treating death as the *limiting point* of apparitions, it may be merely the point of *maximum frequency* of apparitions; and the phantoms seen a few hours after death may be not the mere developed images of the death moment, but images freshly excited by some cause which has come into operation since the death moment. We must not, in short, base negative conclusions on a mere working hypothesis. We must remember that death may have not only a momentary, but *persistent* phantasmogenetic efficacy. Here again, in short, as so often before, we are made to feel that, although a definite demarcation of our subject into many provinces is practically indispensable, we can never hope to master any one province until we have widely explored the rest.

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But to whatever causes this accumulation of our so-called "neutral" cases is due, it has at any rate this convenience, that it enables us to enter with fairly abundant material on a classification of phantasms in one way more minute than any which we have as yet attempted. We shall arrange them in a series which will have reference partly to their absolute simplicity or complexity, and partly to the plausibility with which their details can be referred to the percipient's mind rather than the agent's. We shall begin with what may be called the phantasm reduced to its elements—the rudimentary, unrecognisable sound or sight which has no obvious connection with any given person whatever, and needs an appeal to a precise *time-coincidence* to show its veridical character. That is to say, if A hears a loud inexplicable noise, there is nothing to make him think of B; but if B is found to have died at that very moment, a *time-coincidence* is established which renders the possibility of a *causal connection* worth considering. Beginning, then, with these rudimentary, unrecognisible phantasms, we shall take first the *auditory* instances, as ranking in a certain sense *below* the visual; since among mere morbid hallucinations those of hearing are so much the commonest.

But we shall soon find that in our perplexing subject, simplicity from one aspect by no means implies simplicity from other aspects as well. Considered as a mere sensory percept, nothing can well be much simpler than the crack of a whip. But considered as a psychical phenomenon, its various analogies, and the circumstances under which it is alleged to have been observed, render it perplexing in a high degree. We will begin with an instance illustrating the way in which this sound apparently occurs as a form of death-wraith. The name of our correspondent must be withheld, as his mother is still living in great age and infirmity.

In the autumn of 1874 my elder brother, W.M., resided in Edinburgh with his wife and family. Taking advantage of the temporary absence of his household on a visit to Glasgow, he went to stay for a few days with a married sister who lived in the country, 18 miles east from town. Previous to this time he had been subject, at irregular intervals, to attacks of illness of a severe character, but, at the date at which I write, was in fair health, and attending to business. Two or three days after his arrival at our sister's house he was quite unexpectedly seized, late one evening, with serious illness, hematemesis supervened, and within two or three hours from the first seizure he was a corpse. The late hour, and distance from the railway station, prevented any communication during the night with our household in Edinburgh. My brother's wife being also expected to join him in the country next day, it was judged advisable to convey the intelligence to her *en route*, in case after receipt of it she might be unable to make the journey. I mention these latter facts to show that on the night when my brother's death

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actually occurred, no intelligence of it could possibly have reached our Edinburgh house, where my aged father and mother at that time were residing, and also, for the night, my brother's wife on her way from Glasgow.

Between 11 and 12 o'clock that night my mother, aged then 72, but active and vigorous in body and mind, as indeed she is still, was alone in her bedroom and in the act of undressing. She occupied this room alone, and it was the only sleeping apartment on the dining-room flat which was in use that night, the only other bedroom there being the adjoining room, then untenanted, owing to my own absence in the North. My father, eldest brother, and sister-in-law occupied rooms on the flat above. The servants' accommodation was in the under, or sunk flat beneath, shut off from the upper by a swing door at the foot of a flight of steps. A small dog, the only other inmate of the house, slept that night, and indeed always, in the kitchen. My mother was in her usual good health, her faculties perfectly preserved, and her mind untroubled with any apprehensions of evil tidings. She had read, as usual, a portion of her Bible, and was in the act of undressing, when she was suddenly startled by a most extraordinary noise at the door of her room, which opened directly into the inner lobby. It was as if made by a person standing directly outside and close to the door, but it was utterly unlike any ordinary summons or alarm. In her own words it was like nothing so much as the noise of someone hastily and imperiously lashing the door with a heavy riding whip, demanding admittance. It was loud, and repeated three or four times, as if insisting on attention, with brief intervals between. Then it ceased.

My mother, though possessed of considerable coolness, was startled, but with a resolution which many might envy, she proceeded to light a candle, knowing the hall lights were extinguished, the whole of the inmates having before retired for the night, and went to the door. "I knew," she said, "that it was no one in the house seeking admission. Such an imperative summons would never have been made at my door." On opening it nothing was visible, the various doors opening on the lobby were closed, and the fastening of the front door undisturbed. Much surprised, though retaining self-possession, my mother debated with herself as to rousing the other members of the family, but ultimately resolved not to do so unless the sound was repeated, which it was not. It was about midnight, but my mother did not note the precise hour and minute. Early next forenoon, my father and sister-in-law having left, the news came that my brother had expired at midnight, 18 miles off by road from Edinburgh.

It may be noted that nothing near or in the door could possibly have occasioned the noise in question, the material being old, well-seasoned timber not liable to warp or crack. It afterwards appeared that the noise in question had not been heard by anyone in the house save by my mother, which no one will wonder at who knows how perfectly "deafened old-fashioned stone houses in Edinburgh invariably are.

Speaking for my own part, I would not have placed so much reliance on the narrative which I have from my mother's own lips, had it come from any other person in the house. The others might have been imaginative or nervous, or wise after the event, or possibly wholly mistaken. But with my

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mother's clear and balanced judgment, little affected by matters which powerfully sway others, I have no room for hesitation whatsoever. I believe, as firmly as I believe in the fact of my own existence, that the circumstances happened exactly as she narrated them, and also, in her instinctive feeling, at the time of their occurrence, that the sound in question was not accidental or caused by any agency of which we have present cognisance, I believe she was right.

Now if this case had stood alone, or nearly alone, we might have been contented to point out the inexplicable *bizarrerie* of this form of announcement of death,—if such it be—without attempting to explain it any more than one would attempt to explain the imagery of a casual dream. But the case does not stand alone. We have printed about a dozen cases more or less closely analogous. Many such occur in the existing collections, and we have come across many more, especially among the poorer classes, which we have not recorded in detail.

In short, this *whip-sound* is almost as common as a *call*, almost as common as a drowning man's dripping phantom; and it is surrounded, moreover, by a whole range of *cognate* sounds,—heavy blows on a wall, bangs on the floor, the rattle of gravel at a window, &c. Now, of course we are, strictly speaking, entitled to class all these sounds as varying kinds of summons, externalised in this form by the percipient's own mind, under the shock of the telepathic impact. But we must observe that the analogies of morbid hallucinations do not support us here; and that, on the other hand, there are new and perplexing analogies which in any comprehensive view of our subject we cannot ignore.

In morbid hallucinations a fancied *call* is a very common thing. The sound of one's own name is obviously the most likely of all sounds for a sudden act of attention to summon up. And, again, the morbid hallucination of the insane often takes the form of an imagined loud noise ascribed to devils or persecutors. But in these morbid cases there are probably intra-cranial noises—real hummings and buzzings—which the diseased mind transforms into an external din. It would be hard to find cases where a single isolated crash or short series of crashing sounds has been thus morbidly externalised.

On the other hand, there are two directions where phenomena parallel to these lashings and bangings are frequently attested. The whip-sounds are one of the commonest alleged occurrences in haunted houses. And the bangs or rappings seem to pass by continuous gradations into the raps which form the staple phenomenon of Spiritualistic séances.

This is not the place for any attempt to trace out this parallel in detail. One instance will suffice to show how hard it may be in concrete cases to distinguish between the phenomena which accompany

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dissolution and those which are asserted to remain, as it were, adherent to some special locality.

The narrative—drawn up by a daughter of the percipient—is as follows :—

I cannot, unfortunately, introduce you to a spectre, and it is difficult to convey an accurate impression of the mysterious annoyances at my old home, which appealed rather to touch and hearing than to sight. They were none the less real and distressing. It was difficult for my mother to keep her servants any length of time, and guests seldom renewed their visits to the rectory.

Phantom feet trod the passages at night and were heard ascending the staircases, locks turned, doors opened and closed, furniture appeared to be dragged about in unoccupied rooms, viewless hands rustled the bed-curtains and moved across the pillows. Sometimes weird, unearthly screams echoed through the house ; and these manifestations were not confined to the hours of night. But these are generalities. I will now state a particular incident which appeared to point to influences beyond the ken of our philosophy.

My father was not the incumbent ; he was only the curate-in-charge. The rector, a wealthy country squire of old family, although he drew nearly £1,200 a-year from the living, resided on his own estate, never did any church duty, and left the parish entirely in my father's hands, merely paying him a friendly visit now and then. On one of these visits, when he came accompanied by his wife, my mother eagerly invited the opinion of the latter about the noises which so often disturbed our rest, and proved a constant source of terror to the servants. " I have no opinion to offer," she replied ; " all I know is that the house has so long enjoyed the reputation of being haunted that, in the case of servants, one might suggest superstition, working on an already excited and expectant imagination ; but this easy solution is, of course, inapplicable either to strong-minded persons like yourself and Mr. V———, or to those who had never heard the reports, like your visitors. One of the current legends you may some day have the opportunity of verifying, though I trust that that day is far distant. According to this tradition, no sooner does a rector of B——— die, than a strange, incomprehensible sound proceeds from the landing of the front staircase. This noise, I am told, has been compared to the slashes of a cart-whip falling on a metal tube." This unromantic comparison excited more merriment than credulity, and the matter was soon forgotten.

A good many months had elapsed, when one autumnal evening, about 9 p.m., my mother was startled by a most unusual disturbance : the loud slashes of a whip on some metallic substance echoed through the passage and down the stairs. No one was to be seen anywhere, and the origin of the sound could not be traced. Two days later, my father received the tidings of his rector's sudden death. The day and hour of this quite unexpected event coincided with the predicted supernatural warning.

At the time of the rector's sudden death he was on a visit to a country seat at least 50 miles from the rectory. He was apparently in his usual health and spirits until the moment of the seizure, which in half-an-hour ended fatally. Railways and telegraphs were not, and the place was 16 miles from a coach-road.

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We may perhaps suggest that in this case some unconscious anticipation on Mrs. V.'s part determined the character of the sound in which a telepathic impact shaped itself. But if the evidence is to be taken as it stands, the whip-sound seems closely bound up with the cognate noises which already distinguished the rectory. Now suppose, on the other hand, that we give to these loud cracks or slashes their most obvious interpretation,—as intended simply as a startling mode of arresting the percipient's attention. May we then still ascribe this sudden sound to the percipient's own mind, a sub-conscious region of which has received the telepathic message and seeks instinctively to externalise that message in a form which shall at any rate compel attention? We might compare the instinct of the man in a nightmare, who vaguely tries to knock over a candlestick in order to wake himself with the clatter. On this view one would expect to find that the noise was sometimes not meaningless, like a rap or slash, but referred to some object familiar to the percipient, as the breakage of china and the like, which might be selected by the percipient's unconscious mind as likely to find his conscious mind most promptly on the alert. I may explain my meaning by citing an account given to me by an elderly woman in her cottage at Little Gransden, near Cambridge. She told me how, as she was lying in bed one morning, she heard the characteristic crash of a falling earthenware porringer sounding from her little scullery or larder, where her provision of milk stood. She leapt out of bed and rushed to the larder, to find the porringer in its place, as usual. A near relation died at about that time. I looked round the cottage, and at the porringer still standing in its place, and decided that had I wished to rouse her suddenly, the oversetting of the porringer from its shelf on to the stone floor would have been the readiest way.

A few more such cases we have,—mainly among uneducated persons, in whose narrow lives the thought of material objects of this kind will often recur. Thus we have the jingling of glasses in a bar, and the dancing of pots at the death of John Pott, though in this latter case the psychical paronomasia looks a little suspicious.

But what amount of credit—we may as well put the question here as anywhere—is to be given to uneducated witnesses in matters of this kind? The class of persons who send their children to public elementary schools is officially defined as including six-sevenths of the whole population. Considering the specific fact which is here selected as defining this large class, it seems hard to brand this vast majority of our fellow creatures as too uneducated to be listened to. And in the criminal courts, of course, most of the witnesses are of this calibre. But although a poor ignorant man's evidence is good enough to hang his neighbour, it is hardly good enough (if I may so

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say) to raise him up again. Such, at least, is the view which I am disposed to take. I attach little weight to cases vouched for by one uneducated person only; I feel bound to ask for some independent corroboration by a mind more carefully trained. So long as our aim is *evidential* first, and only in the second place *theoretical*, some such distinction as this must probably be made. Yet, from the glimpses into the psychical experiences of the *humiliores* which our inquiries have afforded to us, I venture to say that the genesis of apparitions, &c., is not likely to be traced with any completeness until "popular superstitions" have been sifted far more thoroughly than has as yet been attempted from any side.

But to return from this slight digression to the topic which suggested it—namely, the amount of connection between these sudden phantasmal noises and any such sound of *breakage* as the unconscious mind might conceivably have chosen (so to say) in order to startle the *conscious* mind,—our conclusion must be that, except among the poorer classes, there is not as yet much evidence of any such connection. The *typical* noise of this group of narratives is certainly the apparently meaningless lashings of a whip, or the familiar *rappings*, which are explained by some writers as being simply an explosive noise, which is the sound most easily produced by agencies operating on a "spiritual" or "akâsic" basis of things. Such theories lie altogether outside our present scope. But we must in fairness note that any telepathic explanation of these sounds is pressed with the serious objection that we cannot as yet find cases where one person has heard these lashings and others have *not*; while, on the other hand, we find many cases where several persons have been present together, and all have heard the startling sound. Reserving this constantly-recurring difficulty for later discussion, we may next inquire whether these arbitrary noises are observed to shade into, or to connect themselves with, other forms of message or summons, which bear a more recognisable relation—a relation of something more than mere *synchronism*—to the catastrophe announced. Assuming, then, that a loud sound, not directly suggestive of any particular person, is to be the groundwork of the phenomenon, in what way can we imagine that such sounds might indicate their telepathic origin? The sounds *ex hypothesi*, must be *vague*; but three modes suggest themselves. (1) They might be vaguely *symbolical*; (2) they might be vaguely *representative—repercussive*, we may call it, of cries, &c., actually uttered in the distant catastrophe; or (3) they might, though themselves meaningless, occur in close *association* with some more definite phantasm.

And the evidence before us does, in fact, speak to the occurrence of all these transitional cases. As an instance of incipient symbolism in a loud and startling noise we may cite the following case:—

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This account, sent by Mrs. Brietzcke, is from her aunt.

August 1*st*, 1884.

My mother had been superintending the bathing of her children, and had sent them up to bed. She washed her hands in the bath they had and turned half way back, and was drying her hands when she heard a great *splash* as if someone had fallen into the bath. She looked round hastily, and was amazed to find not a ripple on the water. She noted the time and date, and afterwards learned that her brother had been drowned at that very time, in a storm at sea. This my mother related to me herself, when I was a girl. R. A——N.

The evidence for this case is second-hand, but it is a daughter's account of a brief and distinct incident, narrated by her mother. The interest to us lies in the possibility that the presence of the *bath*, the direction of the percipient's thoughts towards *water*, may have enabled the telepathic impact to externalise itself, not in a mere crash or bang, but in a *splashing* sound, vaguely symbolical of the actual manner of death. What one would like to get, to illustrate this point, would be the hearing of a pistol-shot or rifle-shot at the moment when a friend was shot dead, or (so as to make sure that it was symbolism and not psychical repercussion) at the moment when a friend died of the effects of a gun-shot wound. We have as yet no case of precisely this type; but there is a certain interest in noting beforehand the types which seem theoretically likely to occur.

Next, as to the gradual merging of *vague* noises into noises which reproduce the actual utterance of the agent at the time. The following case seems precisely transitional:—

From Mrs. Purton, Field House, Alcester.

In the autumn of 1859 we were expecting my youngest brother home from Australia, after an absence of eight years. He was a passenger on board the "Royal Charter." The night, or rather in the early dawn of the fatal morning of the wreck of that unhappy vessel, I suddenly started out of my sleep and found myself seizing hold of my husband's arm, horrified at the most awful wail of agony, which appeared to me to fill the house. Finding my husband still asleep—he was a medical man, and had been out the whole of the previous night, so was unusually tired—I slipped out of bed and went round to look at all the children and to the servants' room, but found all quietly sleeping, so thinking it must have been the wind only which so disturbed me, I lay down again, but could not sleep. I noticed that day was just breaking. In the morning I asked different people if they had been disturbed by any unusual noise, but no one had heard it. The post brought a letter from a cousin in Liverpool, telling us the "Royal Charter" was telegraphed as having arrived at Queenstown, and we might expect to see Frank very shortly. We passed the day in most joyful anticipations of the meeting. My mother had his room prepared, a good fire burning, and his night-shirt and slippers laid out for use, and a nice supper ready. Wheels

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were heard, but, instead of Frank, my cousin appeared. She, as soon as the awful news of the wreck reached Liverpool, started off herself to bring us the melancholy tidings. Even then I did not connect the fearful sounds I heard with the wreck, but when the newspapers came and I read the accounts of the eye witnesses of the wreck, and of the screams which rent the air as the ship broke her back and all on board were overwhelmed in the waves I could only shudder and exclaim, "THAT was what I heard." It was months before I could forget the horror which thrilled my very soul at the remembrance of that awful night. A full month later my poor brother's body was recovered with several others, and was brought home to be laid in the dear little churchyard at Kinwarton. FRANCES A. PURTON.

March 16th.

In answer to inquiries, Mrs. Purton adds :—

I never have had, at any other time than the one I mentioned to you, a vivid dream of death, or an auditory hallucination of any kind.

The following is an account from a letter written to Mrs. Purton by her daughter, Miss Sarah Sophia Purton, who was about 12 years old at the time :—

I distinctly remember your speaking of the cry of distress you heard when the "Royal Charter" was lost. My remembrance of it is that you woke with this cry ringing in your ears, and got up at once, quietly, without disturbing my father, who had been out late somewhere to a patient. You found it was about 3 o'clock. You then went to the nursery and to each room where anyone was sleeping, but finding all quiet and right you went back to bed. I fancy you inquired next morning if anyone had heard the sound which disturbed you, but could not swear to this.

The following evening came the letter from Alice telling of the wreck, Aunt Jane having come from Birkenhead to break the news.

It may be remarked in passing that (as this narrative indicates) there is often nothing to be learnt as to the subjective or objective character of a noise, or other nocturnal disturbance, from the fact that of two sleepers one is awakened by it and one is not. In this case the tired man who was not awakened even by a grasp of his arm, would probably not have been aroused had the shriek been real. On such occasions the excited waker sometimes fancies that the companion's stolid repose is in itself supernatural; but it is difficult to place limits to that intensity of somnolence which has allowed so many sleepers to be robbed, murdered, and burnt in their beds.

We shall find that the *cry* thus vaguely heard on the confines of sleep and waking, and suggesting no definite catastrophe, no well-known voice, reappears with clearer and clearer significance in other narratives, till it is recognised, though still inarticulate, and gives its message without need of speech.

Lastly, as regards the *combination* of a mere arbitrary sound with other signs of more definite meaning, the following case precisely illustrates my point.

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From Mr. Thomas Hume, 109, Warrender Park Road, Edinburgh.
August 19th, 1884.

During a night in the year 1812, or thereabouts, somewhere about 1 or 2 o'clock, as my mother lay half awake, after her first sleep, as it is termed, she was suddenly startled and alarmed by a terrible crash on the window of the bedroom, by which the whole glass was apparently shivered to pieces in a moment; and immediately thereafter, as if in the distance, a low, melancholy wail, though quite distinct, of "O Vale, Vale." My mother, in great trepidation, instantly awoke my father, and informed him that the whole window was smashed to pieces, so strongly was the circumstance impressed on her mind, begging him to procure a light instantly and ascertain what was wrong, for there was some one outside in terrible distress. My father immediately proceeded to make the necessary investigation and found as perhaps he somewhat expected, the window quite intact, nor was there any storm, the night being comparatively calm, to account for the delusion under which my mother was labouring. She was, however, terribly agitated and insisted that inquiry should be made in the morning of the wife of the captain of a little vessel in which they were all interested, and who lived in the town about a mile distant. Now, to understand properly the full bearing of all the circumstances attending the singular phenomenon, it will be necessary to relate some previous circumstances and arrangements entered into betwixt my father and certain other parties. My mother had a special school companion and friend of the name of "Vale" Fenwick (whatever contraction the Christian name may indicate) who married a young sailor who had been employed as a ship captain, but he had fallen out of employment after their marriage, and, in order to get him a more lucrative appointment, my mother, at her friend's instigation, induced my father to join him in purchasing a nice little brig for £900, of which each paid the one-half. The speculation turned out a very satisfactory one till the time that the curious little incident recorded above happened. In the morning following the little episode related above, after a sleepless night, my mother's nervous agitation and anxiety for the safety of her early friend's husband, were little allayed, and a messenger was at once despatched to inquire of the captain's wife if she had had recent intelligence from her husband. She replied that she had had a letter from her husband a few days previously, from a port in the Moray Firth, and that they were all well. Some little time afterwards, on communicating with the authorities at the port, from which the captain's last letter had been sent, my father was informed that the vessel had sailed thence, about eleven o'clock, at the flood-tide, without having *shipped* any ballast, having only a short distance to sail to another port, where she was to load a cargo, and this was ascertained to be on the very night on which my mother's singular illusion took place; and it was added that there was a rumour that a vessel of her size had been sighted by some boats setting out for the fishing early in the morning on her beam ends or bottom up, somewhere about 3 or 4 o'clock in the morning, and that she had settled down before they had lost sight of her, and this was the last that ever was heard of the ill-fated vessel or her crew. When the melancholy facts were fairly brought home to the poor wife, she lost her reason for a time, and was ever after so nervous that she could never be trusted alone.

There was no previous circumstance, whatever, that could form an association of ideas, or other connecting link, to account for the apparition, or rather, telepathic (?) influence. Of course, my evidence is, in a manner, second-hand, but as young people have always a hankering after the supernatural or ghost stories, we induced my mother to relate the circumstances to us over and over again, and all the minutiæ seemed quite indelible from her mind, as naturally the loss of the money was a serious consideration for the family, even without the vexation for an early friend, suddenly left in

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ruin and despair. As these narrations generally took place in my father's presence, we had his acquiescence in all the circumstances; and as to my mother's veracity, no one could possibly stand higher in the opinion of her family as a lover of the truth.

In reply to inquiries Mr. Hume says:—

I believe the only hallucination of the kind ever experienced by my mother, was the one of which I furnished you with the particulars.

Mr. Hume is trying to get corroborative evidence. He has ascertained that the name of the ship was the Fingal, and that of the captain, James Drysdale, an old man-of-war's man.

If this case, which—though second-hand and somewhat remote—seems carefully reported, be accepted as substantially true, it would seem probable that the appalling crash was but a precursive summons before the still voice of the last farewell.

F. W. H. MYERS.

THE AMERICAN JOURNAL *SCIENCE* ON PSYCHICAL RESEARCH.

SCIENCE* is one of the most interesting and ably conducted scientific journals in America. Though published in the United States, it contains a lucid and excellent account of the progress made by European as well as Transatlantic science, and its typography and illustrations are all that can be desired. We can heartily commend this journal to those of our readers who wish for clear, succinct and trustworthy information in various departments of science.

To our members the journal is of special interest, as being the first scientific journal of any position that has had the courage openly to advocate the cause of Psychical Research. In one of the earliest numbers of *Science* there appeared a lengthy and appreciative review of the first four parts of the Society's Proceedings, several of the diagrams on Thought-transference being reproduced in its pages. Another article on Psychical Research in America, appeared in its columns on October 17th: the greater portion of this we have reprinted for the benefit of our readers. The same number also contains an able, but, we venture to assert, in some respects wholly fallacious criticism on the work of the Society, by Professor Simon Newcomb, to which our Hon. Secretary has replied.

PSYCHICAL RESEARCH IN AMERICA.†

["A MEETING was held in Boston on September 23rd, to consider the advisability of forming an American Society for Psychical Research. Prof. W. F. Barrett, a vice-president of the English society, was present, and gave an account of the work in England. A committee was appointed to consider the formation of a society in this country, or in what way it may seem best to undertake the work; and at a meeting held last week, steps were taken for the formation of a society in America, of which we hope soon to report the complete organisation."—*Science*, October 10th, 1884.]

THE adjective "psychical" has come, through the use made of it by the English Society for Psychical Research, to be the label for a special class or

* *Science* Publishing Office, 4, Bond Street, New York. † From *Science*, for October 17th, 1884.

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group of phenomena, which to the unthinking are outright marvellous, even awesome, and to the thoughtful, either interesting or incredible, according to the individual mental cast. A few English scientific men believed that behind all the jugglery and deception of Spiritualism there lurked a foundation of reality, perhaps grossly misinterpreted, but still of reality. That belief led to the formation of the active society named above, the work of which has already been noticed in *Science*.

The evidence published by this society goes to show that there are a number of more or less rare psychological effects which are most singular, and so unlike what the orthodox psychology of the day admits, that no explanation of them can yet be offered. The effects are mysterious, not only as to their cause, but also as to their nature. One of them, hypnotism, was still scoffed at by the sensible until within a few years, but is now, by common consent, admitted even into the society of the best phenomena. Another of them, Thought-transference, is still begging for a general acknowledgment of its good standing, for there are those who avow their own wisdom through the announcement of an unreasoned disbelief in the transmission of thought from one person to another by any except the ordinary channels: if the transmission appear to occur, it is to be explained by some trickery,—so say these persons, and they have done with the matter. Now, among others of less prejudiced opinion are a number of American scientific men of acknowledged ability and unquestioned integrity, who maintain that the evidence in regard to this and other psychical phenomena cannot be thus set aside by a vague general accusation, but calls for further and more rigid investigation.

Prompted by the enthusiasm and suggestions of Professor W. F. Barrett, one of the most active members of the English society, and supported by their conviction of the serious nature and value of psychical inquiries, the gentlemen alluded to above have decided to form an American psychical society to promote systematic study of the obscure and abnormal facts alleged to exist by trustworthy observers.

They join in this enterprise cautiously, having previously satisfied themselves that the testimony is so good that it must be received as raising a series of problems, to settle which would be interesting and important. The occurrence of Thought-transference is naturally met at first by sober minds with incredulity; but, now the evidence on the subject is published, mere incredulity no longer suffices; either to prove or to disprove the reality of the transference would be equally desirable. If it be an error, it should be unmasked; if it be a reality, the discovery must appear to us momentous. In any case, there is a plain and interesting scientific duty to be performed.

* * * * * * *

To those gifted with a clearer intelligence and purer moral sense, there is a moral duty in one aspect of the proposed studies. A hope that psychical research may liberate us from a baneful superstition is a stimulus to inaugurate the work of the American society; yet a scientific man cannot calculate all the after-effects of his labour, but must toil for the truth with blind devotion. It will be the endeavour of the new society to ascertain the truth in regard to the alleged psychical phenomena, by means of experiments of unquestionable accuracy, conducted with unprejudiced independence; it will try to steer safely between the Scylla of scoffing and the Charybdis of charlatan Spiritualism.

The names of the present leaders of the movement in America are a sufficient guaranty that the investigations will be thorough and serious; we shall await their outcome with great interest, and we hope, meanwhile, that the society will receive liberal public support and encouragement.

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In Memoriam.

WALTER R. BROWNE, M.A., F.R.G.S., F.G.S., M. Inst. C.E., &c., Late Fellow of Trinity College, Cambridge.

As we announced in the last number of the Journal, death has suddenly removed from our midst a distinguished and valued member of our Society, Mr. Walter Raleigh Browne. At the early age of 42, in the midst of active work, he fell a victim to typhoid fever whilst attending the meeting of the British Association in Canada, and died in Montreal on September 4th, 1884. Only those who knew Mr. Browne intimately could form any adequate idea of the wide range of his powers, the activity of his many-sided mind, the breadth of his sympathies, and the nobility of his character. The chivalrous consideration which he showed for others, and his loyalty to truth led him to inquire into and espouse movements that appeared to be unfairly dealt with by the leaders of public opinion. It was this spirit that animated his thoughtful and temperate speech on "Spiritualism," before the Church Congress at Newcastle in 1881. Invited to attend the Conference which led to the formation of the Society for Psychical Research, he came, and consenting to act on the Provisional Committee gave much time to the organisation of our Society. It was, indeed, a matter for congratulation that from the outset the Society had the benefit of his wise judgment and willing services, both on the Council, of which he was a member from the foundation, and on the Physical Phenomena and other Committees.

A few words on Mr. W. R. Browne's career may be of interest to our readers. He won a Foundation Scholarship at Trinity College, Cambridge, in 1863, graduated in 1865 as 19th wrangler and 10th Classic, obtaining the Wrangham and Leigh gold medal, and the Dealtry and College Prize for Greek Testament, and finally gained his Fellowship of Trinity in 1867. After this he studied engineering, and gained the Telford premium, and subsequently the Telford gold medal and premium for important original papers contributed to the Institution of Civil Engineers, and throughout the United Kingdom he was everywhere known and highly esteemed by his professional brethren. In addition to his engineering monographs, he contributed original papers

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to the Royal Society, the Physical Society, and the French Academy. He also translated Clausius' classical work on the "Mechanical Theory of Heat," and other foreign works, besides writing and publishing two important engineering text books of his own. Outside his professional work he found time to contribute to numerous reviews and periodicals, to take an active part in the Philological, the Physical, the Aristotelian Societies, and the Alpine Club, besides our own Society. And as if this were not enough to tax his energies and far-reaching interests, he threw himself heartily into the question of emigration and of aid to discharged prisoners. Nor did this exhaust the philanthropic and religious side of his nature; a book on the "Inspiration of the New Testament," papers to the Church Congress, active work on, and lecturing for, the Christian Evidence Society, the conception and organisation of the important conference of leading scientific men which met at Lambeth Palace in 1881, under the presidency of the late Archbishop of Canterbury, and the literary work that followed therefrom,—these were some of the varied products of Walter Browne's zealous and consistent Christian life. The *Guardian*, in its hearty tribute to the memory of our friend, speaks of his other religious activities, and the outstretching influence of his life. To his wife and family we offer our sincere and respectful sympathy; to them, and to all who knew him, his name will be ever enshrined as that of a

"Just and faithful knight of God."

SUPPLEMENTARY LIBRARY CATALOGUE.

The following additions have been made since last month.

PROPHECIES (German Popular) An Article in Blackwood's *Edinburgh Magazine* for May 1850*

ZOIST (The) A Journal of Cerebral Philosophy and Mesmerism. 13 vol. (A second copy.).....*London*, 1844-56

BARETY (Dr.) Force Neurique Rayonnante. (Pamphlet.).....*Paris*, 1882

YUNG (Emile) Le Sommeil Normal et le Sommeil Pathologique *Paris*, 1883

PERTY (Dr. Maximilian) Die sichtbare und die unsichtbare Welt *Leipzig*, 1881

SEELBACH (Rev. C.) Fingerzeige der göttliche Weltregierung (2 vol. in one).....*Stuttgart*, 1864

*Presented by the Rev. W. Whitear.

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JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

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NEW MEMBERS AND ASSOCIATES.

MEMBERS.

CLOSE, CHARLES ARTHUR, M.A., B.C.L., 30, St. James' Square, London, S.W.

KEIGHTLEY, BERTRAM, B.A., 20, Stanley Gardens, London, W.

LEONARD, ARTHUR G., M.A., 44, Highbury Hill, London, N.

MARSHALL, MRS. EDGAR, 3, Rupert Road, Bedford Park, Chiswick.

ASSOCIATES.

BARKER, MISS ALICE R., Albrighton Hall, Wolverhampton.

CLEMENS, S. L., Hartford, Conn., U.S.A.

COLTHURST, LADY, 47, Hill Street, Berkeley Square, London, W.

DAVIS, THOMAS HENRY, The Western and Brazilian Telegraph Company, Caixa, 453, Rio Janeiro, Brazil.

FLETCHER, REV. W. ROBY, M.A., Vice-Chancellor of the University of Adelaide, Australia.

HACKETT, JAMES F., B.A., 71, King William Street, Adelaide, Australia.

HAVERS, MISS, 76, Westbourne Park Road, Bayswater, London, W.

JENNINGS, MRS., Driffield, Yorkshire.

SAMPSON, MRS DUDLEY, Buxshalls, Lindfield, Haywards Heath, Sussex.

SCHILLER, F. C. S., Balliol College, Oxford.

SMITH, MRS. J. GRANT, 25, Leinster Gardens, Hyde Park, London, W.

TAUNTON, MRS. R. H., Brook Vale, Witton, near Birmingham.

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GENERAL MEETING.

A General Meeting was held at Queen Anne's Mansions, on Friday, November 28th, at 4.30 p.m., open to Members and Associates only. Mr. F. W. H. Myers read the conclusion of the First Report of the Committee on Phenomena attested by members of the Theosophical Society. This part of the Report dealt mainly with the alleged apparitions of the Mahatmas, and included also a Note on the Coulomb letters, and a Note by Mr. Myers on the Theosophical theory of the Akas or Astral Light, of "projections of the double," &c.

A discussion followed, in which Mr. Mohini, Mr. St. George Lane Fox, Dr. Wyld, and Mr. Sinnett took part. It is hoped that the Report (about 130 pp. including Appendices) will be in the hands of Members almost immediately. Associates are entitled to receive a copy of it on remitting 2s. 6d. to the Assistant-Secretary, 14, Dean's Yard. The Report will not be published.

Mr. R. Hodgson, B.A., of St. John's College, Cambridge, is expected to have reached Madras about December 10th, and it is hoped that letters from him may be included in a Second Report of the Committee, which will be circulated in the same semi-private manner.

COUNCIL MEETING.

At a Council Meeting held on the 28th of November, the following Members were present:—Messrs. Edmund Gurney, C. C. Massey, F. W. H. Myers, and F. Podmore. Mr. C. C. Massey was voted to the chair.

After the Minutes of the previous Meeting had been read, four new Members and 12 new Associates were elected, whose names and addresses appear on another page.

It was agreed that the request of Mr Charles Downing, an Associate, to become a Member of the Society be assented to.

Information was received of the death, which took place some time since, of Miss M. Leighton, an Associate of the Society.

A donation to the Society of £20 was announced by the Treasurer from an anonymous contributor.

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REPORT ON THE WORKSOP DISTURBANCES.

By F. Podmore, M.A.

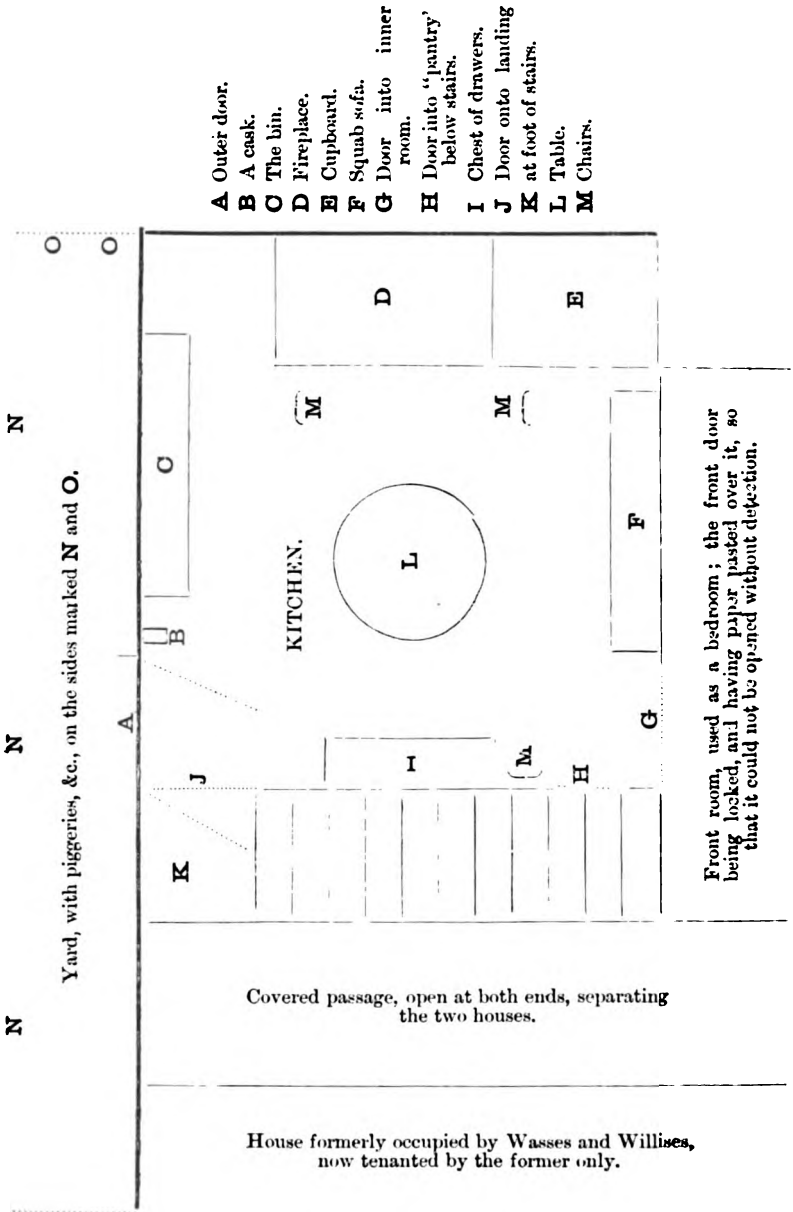
At the beginning of March, 1883, the *Retford and Gainsborough Times* and other local papers gave accounts of some remarkable disturbances which had occurred in the first two or three days of the month, at the house of a small horsedealer in Worksop, named Joe White. One or two members of the Society entered into communication with the principal persons named in the newspaper reports, and with a friend in the neighbourhood, who very kindly took some trouble in inquiring into the matter for the Society. But it soon became obvious that as nearly all the witnesses of the occurrences related were of the humbler class, and unable, therefore, to write a connected account of what had happened, the best way to arrive at the truth of the matter was for one of us to go in person to make inquiries. Accordingly, at the request of the Haunted House Committee, I went down to Worksop on the afternoon of Saturday, the 7th April, with the intention of inspecting the actual scene of the occurrences, and of personally interrogating the principal witnesses; in order, if possible, to arrive at some rational explanation of the business. I spent the Saturday evening and the whole of the following day in my inquiries, and have, I think, obtained as intelligible and trustworthy a history of the matter as the lapse of time, the nature of the phenomena themselves, and the character of the witnesses will permit.

I derived my information from seven principal eye-witnesses of the disturbances, whom I interrogated, with the single exception of White himself, *separately*. I wrote out the statement of each witness in full immediately after the interview; and the three most important witnesses, Higgs, Currass, and White, subsequently read through my notes and signed them. The depositions of these three persons are printed in full below. My time was too short to allow a second interview with the four other principal witnesses, and I was unable, therefore, to obtain their signature to the depositions; but I have incorporated the statements of all the principal witnesses in my report.

Besides the seven chiefly concerned, I questioned, in presence of White and his wife, three or four other witnesses of the disturbances, viz., White's brother Tom, a bright looking lad of 18 or 20; Solomon Wass and his wife, next door neighbours of the Whites, the former an ordinary North countryman of the lower class, the latter a

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The following sketch will illustrate the general plan of the house :—



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pleasant looking, intelligent woman; and George Ford (Buck Ford), a man of about 28. From these I obtained general confirmation of the various incidents, as described by White, Higgs, &c., at which they had themselves been present; but time did not permit of much cross-questioning, nor of taking down their evidence in full.

White's house has been built, according to his own statement, about seven years. He has only resided in it three years. I was unable to discover anything about the former occupants. The house stands at the end of a piece of waste land, called the New Building Ground, with another house or cottage attached; the nearest separate building being a public-house, about 100 yards off. With that exception there are no other buildings within about 200 yards.

There is no entrance to the house by the front, the front door being locked, and the joints secured with paper from the inside. Entrance is obtained by a covered passage, open at either end, which separates the two houses, and gives access immediately to a yard, surrounded on one side by high palings, and on the other three by piggeries, stables, and the two houses. The plan of the ground-floor of White's house is apparent from the accompanying sketch. The kitchen is about 15ft. square. The upper floor is divided into two rooms, the back one, corresponding to the kitchen, being used as a bedroom for Tom and the children; the front one as a store-house for bacon, horse-furniture, and various odds and ends. There is also a garret above this, into which I did not enter, it being at the time full of bacon in salt. The whole house, not excepting the bedrooms, is hung with bacon, the very staircase being lined with it, so that I had to draw my coat close to me in going up. A large part of the bacon, as I was told by White, had gone bad during the period of the disturbances.

The front or inner room on the ground-floor was an ordinary room, like all the rest of the house, half filled with bacon, and containing, besides bedroom furniture, a large beer-barrel on trestles; everything in it filthily dirty.

I looked all over the house in daylight, but could discern no holes in the walls, ceilings, nor any trace of the extensive and elaborate machinery, which would have been required to produce the movements by ordinary mechanical means.

The history of the disturbances, as gathered from the various witnesses whom I interrogated, appears to be briefly as follows:—

Nothing remarkable had been seen or heard in the house until about

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the 20th or 21st February, 1883, when, as Mrs. White was alone with two of the children in the kitchen one evening, washing up the tea-things at the table, the table tilted up at a considerable angle ; the candle was upset, and the washtub only saved by Mrs. W. holding it. She positively assured me that she exerted no pressure whatever upon the table, and the whole incident struck her as very extraordinary. Her husband made light of it at the time.

On Monday, February 26th, White was absent from home until the Wednesday afternoon. On the Monday his wife allowed a girl, Eliza Rose, the child of an imbecile mother, and herself regarded as half-witted, to come into the house and share her bed at night. White returned on Wednesday night, but left on the following morning until Friday afternoon. During that one night the girl slept on the squab. On Thursday night, 1st March, at about 11 p.m., Tom White went up to bed—the children having gone up some hours before. At about 11.30, Mrs. White and Eliza Rose being then alone in the kitchen, various things, such as a corkscrew, clothes pegs, a salt cellar, &c., which had been in the kitchen only a few minutes before, came tumbling step by step down the kitchen stairs. Tom positively and solemnly denied having thrown the articles, and the mystery was increased when, at least 20 minutes after he had gone upstairs, no one having left the room in the interval, some *hot* coals were thrown down.

On the following night, the 2nd March, at about the same hour — White, Mrs. White, and Rose being in the kitchen—a noise was heard as of some one coming down the passage between the two houses, and stopping just outside the outer door. White told Rose to open the door, but she was too frightened to do so. Then they heard a surcingle and immediately afterwards some pieces of carpet thrown down the stairs. Then followed some knives and forks and other things. The girl picked them up ; but they followed still faster. White then left the room to go up to Tom. During his absence one of the ornaments flew off the mantelpiece into the corner of the room near the door. Nothing was seen by the two women ; but they heard it fall, and found it there. Their screams summoned White down ; as he entered the room his candle went out, and something struck him on the forehead. The girl picked up the candle—which appears to have left the candlestick, and two new ones which had not been in the house previously—from the ground ; and as soon as a candle was lit, a little china woman

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left the mantelpiece, and fell into the corner, where it was seen by White. As soon as it was replaced it flew across the room again, and was broken. Other things followed, and the women being very frightened, and White thinking that the disturbances presaged the death of his child, who was very ill with an abscess in the back, sent Tom (who was afraid to go alone) with Ford to fetch the doctor. Mrs. White meanwhile took one of the children next door. Rose approached the inner room to fetch another, when things immediately began to fly about and smash themselves in that room. After this all appear to have been absent from the house for a short time. White then returned, with Higgs, a policeman, and, whilst they were alone in the kitchen, standing near the door, a glass jar flew out of the cupboard into the yard; a tumbler also fell from the chest of drawers in the kitchen, when only Higgs was near it. Both then went into the inner room, and found the chest of drawers there turned up on end and smashed. On their return they found Rose, Wass, and Tom White in the kitchen [? and Mrs. Wass], and all saw a cream jug, which Rose had just placed on the bin, fly four feet up in the air and smash on the floor. Dr. Lloyd and Mrs. White then entered, and in the presence of all these witnesses, a basin was seen to rise slowly from the bin—no person being near it except Dr. Lloyd and Higgs. It touched the ceiling, and then fell suddenly to the floor, and was smashed. This was at 12 p.m. All then left except Tom White and his brother. The disturbances continued until about 2 a.m., when all grew quiet, and the Whites slept. At about 8 a.m., on Saturday, the 3rd, the disturbances began again.

White left the kitchen to attend to some pigs; and, in his absence, Mrs. White and Rose were left alone in the kitchen. A nearly empty port wine bottle leaped up from the table about four feet into the air, and fell into a bucket of milk, standing on the table, from which Mrs. White was filling some jugs, &c.

Then Currass appears to have been attracted to the scene. He entered with White, young Wass, and others, and viewed the inner room. They had but just returned to the kitchen, leaving the inner room empty, and the door of communication open, when the American clock, which hung over the bed, was heard to strike. (It had not done so for 18 months previously.) A crash was then heard, and Currass who was nearest the door, looked in, and found that the clock had fallen over the bed—about four feet broad—and was lying on the

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floor.* Shortly afterwards—no one being near it—a china dog flew off the mantelpiece, and smashed itself in the corner near the door. Currass and some others then left.

Some plates, a cream-jug, and other things, then flew up in the air, and smashed themselves in view of all who were in the kitchen—Rose, the Whites, and Mrs. Wass.

White then lay down on the sofa; but disturbances continued during his siesta. In particular, some pictures on the wall next the pantry began to move, but were taken down at once by his brother. At about 2 p.m. a Salvation Army woman came in, and talked to White. Rose only was with them in the kitchen. A candlestick flew from the bin, and fell behind the Salvation Army woman, as she stood near the pantry door. She left the room in terror

Other things then followed at intervals. A full medicine bottle fell without breaking. An empty medicine bottle and a lamp-glass fell and broke themselves. It was then about 4 p.m., and White could stand it no longer. He told the girl she must go; she did in fact leave before 5 p.m. After her departure nothing whatever of an abnormal character took place, and the house has remained undisturbed up to the present time.

With regard to the positions of the persons present, in relation to the objects moved, it may be stated generally that there was no possibility in most cases of the objects having been thrown by hand. It will be seen, on reference to the depositions of the witnesses which are appended, that the objects were frequently moved in a remote corner of the room, or even in an adjoining room. Moreover, the character of the movements, in many cases, was such as to preclude the possibility of the objects having been thrown.

Of course the obvious explanation of these occurrences is trickery on the part of some of the persons present. In regard to this, it seems to me a matter of very little significance that most of the educated

* It will be noted that there is a discrepancy between White's and Currass' version of this incident. Mrs. White, however, confirmed her husband's account; and I have little doubt that the statement in the text is substantially accurate. Currass is more likely than White to have been mistaken in his recollection of White's position at the time; and Currass' account of his own position does not differ greatly from that given by White. The material point, and one on which both witnesses are agreed, is that no one *saw* the clock fall. Currass' written statement is not clear on this point, but he told me *viva voce* that his attention was drawn to what had taken place by hearing the crash. He only then turned round and saw the clock lying on the floor.—F. P.

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people in Worksop believe White himself to have caused the disturbance. For most educated persons, as we know, would not be ready to admit any other than a mechanical explanation, and if such an explanation be adopted, White, the owner of the house, a man of considerable intelligence, whose record was not entirely clean, and who was himself present on the occasion of nearly all the disturbances, must obviously be the agent. But whilst believing White to be at the bottom of the matter, none of the persons with whom I conversed were prepared with any explanation of his *modus operandi*. That he should have thrown the things was universally admitted to be impossible. And beyond this, I could discover little more than an unquestioning faith in the omnipotence of electricity. No one professed to have any idea of what mechanical means could have been employed, or how they could have been adapted to the end in view. Still less did anyone pretend to have discovered any indications in the house itself of any machinery having been used. Moreover, there was a total absence of any apparent motive on White's part, supposing him to have been capable of effecting the movements himself. Whilst he was unquestionably a considerable loser—to the extent of nearly £9 as estimated by himself, though this estimate is probably exaggerated—by the articles broken, he appears to have reaped no corresponding advantage. The one motive which I heard suggested—if we disregard a report in one newspaper, subsequently contradicted in another, to the effect that White was anxious to buy the house, and to buy it cheap—was that he produced the disturbances in fulfilment of a sporting bet. But I saw no reason to regard this explanation as anything but a scholium evolved by some ingenious commentator from the facts themselves.

Again, had White himself been the principal agent in the matter, it is clear that he must have had at least two confederates, for he was not himself present during the disturbances on the Thursday night—which might, indeed, have been caused by his brother Tom—nor was either he or his brother present during some of the occurrences on the following day. Moreover, these confederates must not only have been extremely skilful, but they must have been capable of more than ordinary reticence and self-control. For it is remarkable that, with the single exception of the statements made by the girl Rose, no one professed to have heard even a hint from White himself, from his brother, or from any other, of any trickery in the matter.

Moreover, it is hard to conceive by what mechanical appliance,

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under the circumstances described, the movements could have been effected. The clock, for instance,—a heavy American one—was thrust out from the wall in a horizontal direction, so as apparently to clear a 4ft. bedstead which lay immediately beneath it, and the nail from which it depended remained *in situ* on the wall. The objects thrown about in the kitchen moved generally, but by no means always, in the direction of the outer door. And it is noticeable that, in most cases, they do not appear to have been thrown, but in some manner borne or wafted across the room; for, though they fell on a stone floor 15ft. or 16ft. distant, they were often unbroken, and were rarely shivered. And it is impossible to reconcile the account given of the movement of some other objects, variously described as "jerky," "twirling," and "turning over and over," with the supposition that the objects depended on any fixed support, or were in any way suspended.

Lastly, to suppose that these various objects were all moved by mechanical contrivances argues incredible stupidity, amounting almost to imbecility, on the part of all the persons present who were not in the plot. That the movement of the arms necessary to set the machinery in motion should have passed unobserved on each and every occasion by all the witnesses, is almost impossible. Not only so, but Currass, Higgs, and Dr. Lloyd, all independent observers, assured me that they examined some of the objects which had been moved, immediately after the occurrence, with the express intention of discovering, if possible, any clue to an explanation of the matter, but entirely failed to do so. These men were not over-credulous; they certainly were not wanting in intelligence; and they were not, any of them, prepossessed in favour of White. But they each admitted that they could discover no possible explanation of the disturbances, and were fairly bewildered by the whole matter.

April 11th, 1883.

STATEMENT OF JOE WHITE. A fair witness. I think that he always intended to speak the truth, but that occasionally his memory proved treacherous. In all important points, however, he was corroborated by his wife (an excellent witness), Higgs, and Currass.—F. P.

I returned home about 7 on the Friday night (March 12th). I had been absent from home on Monday and Tuesday nights: and it was during my absence that my wife took in the girl Rose, who shared her bed in the front inner room. I slept at home on Wednesday, and the girl then slept on the squab in the kitchen. I left again on Thursday morning, and returned as mentioned on the Friday.

When told by my wife and Tom what had happened on Thursday

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night I said some one must have been tricking, and didn't think much more about it. But I chaffed the lass (Rose) a good deal, for she was much frightened. About 11.30 on Friday evening, when my wife, the girl, and I were alone in the kitchen, just going up to bed, I heard a noise as if some one had come down the passage between the two houses, and were standing just outside our door. They didn't knock; but I said to Rose, "Go and see who's there." But she was frightened and didn't go. Then presently, a lot of things came rattling down the stairs. I don't know what came first: but a lot of things came—a surcingle, bits of carpet, knives and forks, a corkscrew, &c. The girl went to pick them up, and put them on the table, and just as fast as she put them on more things came down. Then my wife said to me, "The salt cellar came down last night, but you won't have it down to-night, for here it is on the table." She was using it at the time for salting Tom's dinner for next day. She had hardly said this, when the salt-cellar flew off from the table, and into the corner near the outer door. Rose was in that corner, and not near the table: my wife was at the table but certainly didn't touch the cellar. I saw the thing go, though I couldn't believe my eyes. My wife didn't see it go, but we both saw it as it struck the wall in the corner. All the salt was spilled out of it. I fairly couldn't believe my own eyes; but I couldn't help thinking it must be Tom. So I went upstairs to him, and told him to leave off. "Thou'lt frighten our Liz to death." He said, "It's not me, Joe. I'll take my oath it isn't. I've never thrown nowt down." Whilst I was still talking to him, I heard a crash downstairs; and the women screamed; and my wife cried, "Come down, Joe." As I was just coming into the room the candle which I held in my hand went out—I don't know how at all—and we were left in darkness, except for the firelight. Then something hit me on the forehead, and I cried out, "Who threw that?" Then there was a crash in the corner. I found out when we had a light again, that the salt cellar had fallen again into the corner, and broken itself. Then I found out that the candle was not in the candlestick, and asked where it was. I told the girl to look for it, and then she felt among the things at the bottom of the stairs and picked up *three* candles, two of them quite new. We had only had *two* candles in the house [Mrs. White expressly confirmed this.—F.P.] which had been bought just before, and both had been partly burnt. I lit the old ones and left the new ones on the table; but they disappeared afterwards, and I have never seen them since.

When the candle was lit again, I saw the little china woman jump off from the mantelpiece, and go into the same corner. It fell on its side, and then righted itself, and stood upright, unbroken. I distinctly saw it go through the air; it passed near me as I stood about the middle of the room. None of us were near the mantelpiece. I picked it up, and presently it fell into the corner again, and broke itself.

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Then the tea-caddy and the candlestick, all from the mantelpiece, followed. Then I went out and found George Ford ("Buck" Ford), and asked him to fetch Dr. Lloyd for the child—for they had told me that all this disturbance meant the death of the child, who was very ill with an abscess in its back.

Then I got my wife to take the little lad out, and lay him next door, he lying on the squab in the kitchen at the time. [Mrs. W. denied this, and said he was in the inner room.—F. P.] Rose went with her, and they took all the children with them. Before going, Rose had to go into the inner room, and then things began to fly about there and make a disturbance. All had been quiet there before.

I went after the others into the next house and stayed there some little time. When I came back, I found the Police-constable Higgs in the kitchen. He and I went alone there. (Rose all this time was next door.) We heard a crash in the inner room, and we went in—Solomon Wass and Tom, who had just entered with us, and Higgs with his lantern, and we found the chest of drawers turned up on end, and the lustres and looking-glass, and everything else that had been on it, in pieces on the floor. Then we came back into the kitchen, and we saw the cupboard door open, and a big glass jar flew out, and flew into the yard and broke itself. Also some things flew off the bin at the side of the door, from the end near the fire; and they pitched in the corner, and then went out in the yard. Things often pitched on the floor by the door first, and then got up again and flew out into the yard.

Then Dr. Lloyd came in with my wife, and Higgs showed him what had happened in the inner room. Then when we had got into the kitchen again, and were all standing near the door of the inner room—Higgs, my wife, and Tom, and Wass, and Lloyd—who was about six feet from the bin, and the nearest to it of our party—we all saw a basin which was lying on the bin near the door, get up two or three times in the air, rising slowly a few inches or perhaps a foot, and then falling plump. [Mrs. W. corroborated this, and so did Mr. Wass, the next-door neighbour, who was also present.—F.P.] Then it got up higher, and went slowly, wobbling as it went, up to the ceiling, and when it reached the ceiling, it fell down all at once, and broke itself.* Dr. Lloyd then looked in the bin, saying the devil must be in the house, and then left. All the others shortly afterwards left, Mrs. W., Rose and the children stopping in the next house Tom and I sat in the chair on either side of the fire until the next morning at 8 a.m. Things kept on moving every now and then until about 2 a.m., and then was all quiet, and we got to sleep a bit. At about 8 a.m. I had to go out to see after a pig, which had been pigging, and

* During this scene the room was lighted by one candle, Higgs's lantern, and a blazing fire; so that the light was pretty good.

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then things began again; and a lot of folks came in to see about it. Currass came in, and I went with him into the inner room and showed him the chest of drawers, he and I alone; we came out leaving the door open—I am quite sure it was open—and I was sitting near the fire, and Currass was just inside the kitchen, not far from the open door, when Wass's little lad, who was sitting at the table, said, "There's the clock striking," meaning the big clock which hung over our bed. I couldn't hear it, and I said it was a lie. Just then we heard a crash, and I asked what it was, and Currass looked round, and said it was the American clock had fallen right across the bed, and lay on the floor at the foot, with its bottom knocked out. Then I took it into the yard. I don't think—indeed, I am sure that Coulter was *not* here when all this happened. The other clock fell and was broken, but whether before or after I cannot remember; and he may have seen that. I don't remember where the girl Rose was when the American clock fell. She may have been in the kitchen, but she certainly wasn't in the inner room; no one was in that room, I am sure. I don't remember saying just at that time, though I often did say, that wherever she went the things smashed.

After that, Currass and I and one or two others were standing near to the outer door talking, when the china dogs, or one of them, flew off the mantelpiece and smashed; and lot of things kept on flying into the corner and smashing. I saw one of the dogs leave the mantelpiece and go through the air. I don't remember exactly when Coulter came; he may have been here when the china dog was smashed, but I don't remember that he was. Then a cream jug fell off the table; it had done so four or five times without smashing. At last I filled it with milk, and had placed it on the bin, when it suddenly fell off and smashed, and the milk was all spilt.

Then I was tired, and lay down on the squab; but things kept moving. I was told some pictures on the wall began to move, but I didn't see them. At about 2 p.m., a Salvation Army woman came in and was talking to me as I lay on the squab; she stood near the inner door; Rose was near the outer door having brought in some carpet. There were two candlesticks on the bin, at the end near the fireplace. Suddenly something dropped behind the Salvation Army woman. No one saw it going through the air; but we turned round and found that it was one of the brass candlesticks. It was half balanced on the small end where the candle goes, and was wobbling about on the end. Then the Salvation woman said, "I must go;" and she went.

Then a little after, when Rose was going to lay down the carpet, and no one else in the room, a medicine bottle, full, fell from the bin on to roll of carpet, about three or four yards off, and was broken. A lamp-glass had fallen several times without breaking; but at last that fell

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and broke. Then an empty bottle flew off from the mantelpiece. That was one of the last things that happened. Well then, I couldn't stand it any longer. Wherever the lass seemed to go, things seemed to fly about. So I said to her, "You'll have to go." She began to roar. But my wife gave her some tea, and she went. That was between 4 and 5 p.m., very soon after the last disturbance. Nothing happened after she left. We sat up in the kitchen that evening, a lot of us, as the newspapers tell; but nothing happened at all.

I have been in the house three years. I think the house had been built four or five years before that. Nothing of the kind had ever happened in it before, as far as I know, except that once I thought I heard some one moving in the yard, and fancied it might be some one after the fowls; but there was no one there; and there was that strange tilting of the table when my wife was washing up the things about a week before.

The Wasses and the Willises [Mrs. Willis is Wass's sister] had lived together in the next house; but since all these disturbances, the Willises have left the house; but Mr. and Mrs. Wass are still there.

(Signed) JOSEPH WHITE.

New Building Ground, Worksop.
April 8th, 1884.

STATEMENT OF POLICE CONSTABLE HIGGS, a man of good intelligence, and believed to be entirely honest. Fully alive, as becomes his official position, to White's indifferent reputation, but unable to account for what he saw.—F. P.

On the night of Friday, March 2nd, I heard of the disturbances at Joe White's house from his young brother, Tom. I went round to the house at 11.55 p.m., as near as I can judge, and found Joe White in the kitchen of his house. There was one candle lighted in the room, and a good fire burning, so that one could see things pretty clearly. The cupboard doors were open, and White went and shut them, and then came and stood against the chest of drawers. I stood near the outer door. No one else was in the room at the time. White had hardly shut the cupboard doors when they flew open, and a large glass jar came out past me, and pitched in the yard outside, smashing itself. I didn't see the jar leave the cupboard, or fly through the air; it went too quick. But I am quite sure that it wasn't thrown by White or anyone else. White couldn't have done it without my seeing him. The jar couldn't go in a straight line from the cupboard out of the door; but it certainly did go.

Then White asked me to come and see the things which had

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been smashed in the inner room. He led the way and I followed. As I passed the chest of drawers in the kitchen I noticed a tumbler standing on it. Just after I passed I heard a crash, and looking round, I saw that the tumbler had fallen on the ground in the direction of the fire-place, and was broken. I don't know how it happened. There was no one else in the room.

I went into the inner room, and saw the bits of pots and things on the floor, and then I came back with White into the kitchen. The girl Rose had come into the kitchen during our absence. She was standing with her back against the bin near the fire. There was a cup standing on the bin, rather nearer the door. She said to me, "Cup'll go soon; it has been down three times already." She then pushed it a little farther on the bin, and turned round and stood talking to me by the fire. She had hardly done so, when the cup jumped up suddenly about four or five feet into the air, and then fell on the floor and smashed itself. White was sitting on the other side of the fire.

Then Mrs. White came in with Dr. Lloyd; also Tom White and Solomon Wass. After they had been in two or three minutes, something else happened. Tom White and Wass were standing with their backs to the fire, just in front of it. Eliza Rose and Dr. Lloyd were near them, with their backs turned towards the bin, the Doctor nearer to the door. I stood by the drawers, and Mrs. White was by me near the inner door. Then suddenly a basin, which stood on the end of the bin near the door, got up into the air, turning over and over as it went. It went up not very quickly, not as quickly as if it had been thrown. When it reached the ceiling it fell plump and smashed. I called Dr. Lloyd's attention to it, and we all saw it. No one was near it, and I don't know how it happened. I stayed about ten minutes more, but saw nothing else. I don't know what to make of it all. I don't think White or the girl could possibly have done the things which I saw.

(Signed) WILLIAM HIGGS, G.E. 30.

April 10th, 1883.

STATEMENT OF ARTHUR CURRASS, coal-miner; a Methodist, and apparently a very steady, respectable man. Believed that White did it, but couldn't guess how it was done.—F. P.

I had to go out on the Saturday morning (March 3rd) to get some swill for the pig, about 8.15 a.m. I passed by White's house, and hearing a disturbance, I looked over the railings, and White said to me, "There's something in the house that's breaking all afore it." I asked him what it were, and he told me to come and see. I got over the railings, and I followed White into his own house. He took me into

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the front place where the clock was hanging over the bed's head, and was showing me a nest of drawers, where his suit of clothes came out of the bottom drawer into the top one but one. While I was looking at the drawer, and the broken pots there was lying there, the clock by some means came from the wall, slantingwise about seven feet, and dropped clear of the bed's foot onto the floor. It had been fastened up on the wall, near the bed's head, and it fell between the bed's foot and the door. I said, "What is that?" White said, "It's something else smashed." I turned round and saw that it was the clock. The nail still remained in the wall. The girl Rose was coming out of the kitchen towards the inner door, but had not got quite up to it. She seemed to be much frightened. White said to me, "It doesn't matter a damn where that lass goes, there's something smashes." The clock was taken right away into the yard and placed on an empty cask, and there it stayed. White and I were alone in the front room when the clock fell. White and I then went into the back kitchen, and I remained about four feet from the outer door, with my face towards the fireplace. I then saw a pot dog leap from the mantelpiece, and come within about five feet of the pantry door and break, passing close to me. There was nothing attached to it, and there was no one near it. I then began to move away, and just then Coulter appeared. This would be between 8.30 and 8.45 a.m. Coulter had not come before whilst I was there, and certainly had not been present when the clock and the dog were broken. The clock was in the yard when he came, and I showed it him there.

(Signed) ARTHUR CURRASS.

John Street, Worksop.
8th April, 1883.

SUPPLEMENTARY LIBRARY CATALOGUE.

The following additions have been made since last month.

INGRAM (John H.) The Haunted Homes and Family Traditions of Great Britain. *2nd Series* ..... *London*, 1884
PAINE (Albert W.) The New Philosophy... .....*Bangor, Me., U.S.A.*, 1884*
PERFECT WAY (The); or, The Finding of Christ. (*A Second Copy.*) *London*, 1882
SINNETT (A. P.) Esoteric Buddhism. *4th Edit.* (*Two Copies*) *London*, 1885
WILDE (W. R.) Irish Popular Superstitions .....*Dublin, N.D.*†

TAINE (H.) De l'Intelligence, 2 vol., *4th Edit.* .....*Paris*, 1883

* Presented by the Author. † Presented by the Rev. Canon Wood.

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SPECIMENS OF THE CLASSIFICATION OF CASES FOR "PHANTASMS OF THE LIVING."

VIII.

In order that the relation which the cases given in these papers bear to one another may be more clearly understood, I give here an analysis of the system of classification adopted. It will be seen that Division I. has already been rapidly traversed in these papers, and that in the Journal for November we dealt with Divison II., Class G, Group *a*. I hope gradually to work through all these divisions, but should be very glad of any suggestions or criticisms.—F. W. H. MYERS.

PRINCIPLES OF THE PROVISIONAL CLASSIFICATION ADOPTED.

As regards the broader divisions, the cases have been so classed as to illustrate the theory which regards Phantasms of the Living as a development of Thought-transference. The mode of impact on the percipient's mind has therefore been the point primarily regarded.

DIVISION I. has been made of cases where the phantasm was perceptible to one person only—*individual* cases.

Cases may be classed as *individual* for two main reasons. Either the nature of the phantasm was such that there seemed no probability of its being shared with other persons, even when other persons were present at the time; or else other persons were present at the time, and as a matter of fact *did not* perceive the phantasm in question.

This distinction will be better understood if we take the classes in order.

CLASS A contains cases where the transferred *impression* or idea does not take the form of a definite quasi-sensible phantasm.

The first group a under class A comprises the vaguest cases of all: those where the percipient merely feels an impression that death or misfortune is happening to some one of his acquaintance.

This vague impression may affect (in varying proportions) the senses, intellect, emotions or will. Sometimes it is mainly *sensory*, sometimes *ideational*, sometimes *emotional*, and sometimes *volitional* or rather *motor*; that is to say, including an impulse to *go* somewhere or *do* something.

The second group β under class A begins the cases where there is identification as well as impression; that is, when the percipent feels sure *who* it is that is in some way suffering. In group *β* we have

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placed cases of this sort, where the agent is in distress or danger but not dying.

Group γ (*class* A) contains cases of the same kind as group β (impression with identification) but differing from group β insomuch as the agent is actually *dying*.

Group δ (*class* A) begins the cases where there is an approximation to sensory hallucination. Group δ comprises cases where there is a *diffused feeling of physical wretchedness*, &c., at the time of the friend's death.

Group ε (*class* A) comprises cases where there is a *sense of the presence* of some one at a distance, which turns out to correspond with the time of his death or danger.

Group ζ (*class* A) comprises cases where *a name is internally impressed* on the percipient, not like an actual sound, but as though arising within himself.

Group η (*class* A) comprises cases where there is an *approach to auditory hallucination*; a sound or call suggested but not developed into distinctness.

Group θ (*class* A) comprises cases where there is an *approach to visual hallucination*, a face vividly pictured in the 'mind's eye,' &c.

Class B comprises cases where the transmitted sensation is visual—of *a scene* which passes from agent's to percipient's mind.

Group α (*class* B) comprises cases where the scene is reflected from the agent's memory to the percipient's sensation—having actually occurred some time previously.

Group β (*class* B) comprises cases where the scene is reflected directly from the agent's perception to the percipient's, at the moment of its occurrence.

Class C comprises cases where the transmitted picture, instead of remaining as a picture felt to exist merely in the percipient's brain, seems to become external, and to imprint itself on some convenient surface, as a wall or curtain, but does not yet appear to form a real part of the solid external world.

Class D begins the cases which rise above the level of mere impressions. It comprises cases where the *sensation* of the agent is reproduced in the percipient so as irresistibly to suggest an external cause; as in the case of the blow on the mouth felt directly by Mr. Severn and in a transmitted manner by Mrs. Severn

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CLASS E differs widely from the preceding classes, and seems more analogous to clairvoyance; for it contains cases involving an apparent displacement of the agent's centre of consciousness.

Group α (*class* E) comprises the cases where this apparent transposition of the centre of consciousness occurs involuntarily.

Group β (*class* E) comprises the cases where there is an effort on the percipient's part to realise or be 'spiritually present' in some distant scene; followed by a consciousness of that scene as actually present, although the actors in the scene are not aware of the percipient's 'spiritual presence' among them.

Thus far there has been something in the nature of the percipient's experience, in each successive class of cases, which leaves us with no reason to expect that other persons should share that experience. In class E, indeed, it is conceivable enough that an actor in the scene witnessed might, on his part, discern the percipient's phantasmal presence; but the experience of the two would not in that case be the *same*, but only *correlative*: the case would be one of *reciprocity*, not of *collectivity* of impression.

CLASS F, however, brings us amongst cases where the percipient's experience is of such a kind as to raise a natural expectation of its being shared by others. It comprises all narratives of externalised phantasms,—voice, figure, &c., perceived by one person alone, although others were in his company and so situated that they would have perceived any ordinary voice, figure, &c., as readily as he.

The cases under this class may be best arranged according to their parallelism with the several classes of Division II., which, as will be seen immediately, correspond with various types or degrees of the development of the phantasms.

We have thus exhausted the cases where a phantasm is unquestionably *individual*,—not common to more than one percipient. But there are very many cases—*neutral* cases, we may call them—where it is impossible to be sure whether others besides the actual percipient would have perceived the phantasm or not, because no one else has been present at the time, or in a position to perceive the sight or sound, even had it been normally perceptible to all persons alike.

DIVISION II. comprises these neutral cases, where the percipient is virtually *alone*. There may, indeed, be persons rather near him, or even someone asleep in the same room, for many of these are nocturnal cases; but it is of course impossible to be sure whether the phantasm (if it had been a real human voice or an ordinary intruder) would have waked the sleeper, or attracted the attention of persons at some little distance.

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It seems likely enough that phantasms occur more readily in hours of quiet and solitude; and (especially if dreams be included) the proportion of nocturnal to diurnal phantasms seems larger than the number of actual hours of rest would lead us to expect.

These numerous *neutral* cases give us an opportunity of classifying the phantasms themselves more minutely than we have yet done. We may arrange them in a series of ascending complexity, or rather with reference partly to their complexity and partly to their apparent development in the percipient's mind or in the agent's.

We must begin, however, with the cases where the phantasm is least developed.

Class G comprises *rudimentary unrecognisable phantasms*,—sounds, touches, or appearances which have no obvious connection with any given person; so that only the *time-coincidence* can be appealed to to show their veridical character.

Group α (*class* G) contains auditory phantasms of this vague kind such as blows or lashes heard at the moment of death.

Group β (*class* G) contains vague tactile phantasms,—unrecognised touches.

Group γ (*class* G) contains apparently arbitrary visual phantasms occurring at the moment of death,—such as a ball of fire.

Class H is a large and important one. It contains cases where the phantasm, though recognised, is not completely externalised as the figure of the dying person in any definite dress. This class includes many recognisable *calls* or *touches*, and some curious cases where the figure seems to form itself from mist, and could never be mistaken for the actual person whose semblance it wears.

Group α of this class contains auditory phantasms; *Group β*, tactile; *Group γ*, visual; *Group δ* comprises cases where both sight and hearing are appealed to; *Group ε*, tactile and visual cases; *Group ζ*, auditory and visual.

Class I. We now enter on cases where the phantasm is developed into a definite recognisable form. And we have to consider what kind of phantoms seem to carry with them most trace of the action of the percipient's own mind, and, therefore, come nearest to the phenomena of Thought-transference, from which we start. We wish, that is to say, to discriminate phantoms which have apparently *passed through* the percipient's mind, and been there shaped or modified, before we attack the cases where the phantom seems at first sight

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be such as the percipient's mind cannot have helped to create. We find, then, that there are a number of cases where the phantom presents itself with dream-like surroundings, such as we can suppose that the percipient's mind would add *in transitu* to a vague telepathic impression.

It is not intended to assert that this dream-like element *may* not be due to the *agent's* mind, only that when the symbolism, &c., is such as might naturally pre-exist in the *percipient's* mind, it seems easier to suppose that it had its origin *there*.

Group α (*class* I) contains cases where the *local circumstances* where the phantom is seen appear to have suggested its special aspect; where it seems to be fitted in, as it were, to some striking scene (as a storm at sea) which is actually going on before the percipient's eyes.

Group β (*class* I) contains cases where something in the percipient's *memory* seems to have suggested the details of the phantom.

Group γ (*class* I) contains cases where the idea of *death* seems to have suggested some familiar symbol, as a coffin, &c.

Group δ (*class* I) contains cases where the idea of a liberated soul seems to have suggested the imagery: as of a figure rising upwards, a child's figure, &c.

Group ε (*class* I) comprises cases where preconceived ideas of a *future state* may be conjectured to have been operative in giving character to the phantom. Under this head we have provisionally included the *hearing of music* at death; one of the most perplexing of our phenomena.

Group ζ (*class* I) contains phantoms with elements of inexplicable grotesqueness, often strongly resembling the imagery of a feverish dream.

Class J. Our next class is the large one where the phantom appears in the dying man's habitual costume, so that it is impossible to say whether agent's or percipient's mind is more likely to be responsible for an aspect familiar to both.

Group α (*class* J) contains cases where the figure is merely presented, with no special action or other recorded detail.

Group β (*class* J) contains cases where the figure seems to move away from the percipient; a circumstance sufficiently common to be conveniently taken as distinctive of a group.

Group γ (*class* J) contains cases where there is some symbolism of farewell, or other expressed emotion.

Group δ *and Group* ε (*class* J) contain phantasms *auditory as well as visual*, and *tactile as well as visual*.

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Group ζ (*class* J) contains cases where the phantasm is repeated more than once, with a sensible interval; a phenomenon commoner in dreams than in waking hallucinations.

CLASS K. In our next class there is a more distinct and obvious dependence of the details of the phantasm on the agent's condition at the time.

Group α (*class* K) contains cases where words uttered, or sounds made, by the agent at the moment are reproduced as auditory phantasms for the percipient.

Group β (*class* K) contains cases where the agent is seen in an indefinite white dress (possibly night-dress) or in a night-dress, in which he probably was at the time.

Group γ (*class* K) contains the cases where some other dress, actually worn at death, is reproduced.

Group δ (*class* K) is the very important group which contains cases where the phantom presents marks of disease or accident, especially of drowning.

Group ε (*class* K) contains a few cases where the phantoms hold some object, or perform some act, which the agent was holding or performing at the moment of death.

CLASS L includes cases where the imagery of the phantasm seems clearly to be derived from the agent's mind rather than the percipient's.

Group α (*class* L) contains cases where the phantom's dress is neither one which he was wearing at the moment, nor one in which the percipient is likely to conceive him, but is one to which his own mind might possibly be directed.

Group β (*class* L) contains cases where the dress is that which was worn at death, but there is some symbolism in addition.

Group γ (*class* L) includes some difficult cases where the phantom appears to give information; or where there seems a doubt as to whether the phantasm (though announcing the death of the supposed agent) is in reality projected from the dying man himself.

CLASS M. Our next class contains cases where the phantasm, though definite enough to be recognised, and though representing a known person, was not in fact recognised. It is not maintained that this non-recognition is any strong indication that the phantasm has not in fact passed through the percipient's mind. But in any case it is convenient (though possibly not quite logical) to place all these cases of non-recognition together. *Group* α contains the auditory cases of

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this kind, *group* β the visual, and *group* γ the cases where more senses than one have been appealed to without inducing recognition.

CLASS N. Our next class takes us one stage further from our first telepathic standpoint. For we come to cases where it is difficult to suppose that there was any such *rapport* existing between agent and percipient as to make an apparition of the one to the other in any way probable. It seems in these cases as if the mere locality in which the percipient is at the time, his nearness to some other person or to some place in which the agent is interested, leads to his witnessing the phantasm.

In *Group* α we present the cases where there was some previous acquaintance between agent and percipient; in *group* β the cases where the one was a stranger to the other.

CLASS O. This class contains the rare cases where the phantoms of more than one person appear simultaneously to the same percipient. With these difficult cases we conclude our classification of phantasms perceived by one person only.

DIVISION III. *Collective Cases.* The three classes which compose this Division are each of them of great importance.

CLASS P contains cases where a phantasm is manifested to two or more percipients at nearly or exactly the same time, but *in different places*, thus obviating the idea that one percipient has influenced the other by *suggestion*. The phantasms are not always *of the same nature* for both percipients, and the varieties of combination are very instructive.

Group α (*class* P) contains cases where two separate *impressions*, of a cognate kind, have been felt by two persons at a distance from each other.

Group β (*class* P) comprises cases where one percipient has experienced an impression, and the other a developed phantasm.

Group γ (*class* P) comprises cases where the telepathic impact has apparently taken the form of a dream for one percipient, and of a phantasm for the other.

Group δ (*class* P) comprises cases where *two cognate phantasms* have been observed by persons not present together in the same room.

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Group ε (*class* P) comprises cases where the same *symbolical phantasm* has been perceived by persons not present together.

CLASS Q is a very large one. It contains cases where more than one person, present together, have perceived the same phantasm. Comparing the number of cases under this head with those under *sub-class* F it will be seen that when several people are together and a phantasm occurs, the chances are largely in favour of all perceiving it.

CLASS Q, in fact, covers again the whole of the same ground as is included in Division II., with the difference that each class of phantasm there described as occurring in the presence of one person only, here occurs in the presence of several, and is noted by all. The groups of class Q consequently correspond to classes G to O, which form Division II.

CLASS R. *Reciprocals.*—One class, perhaps the most interesting of all, remains. It sometimes happens that the consciousness of a presence is *mutual;* that the two persons concerned are each of them agent (in the sense in which we have hitherto used the word) and each of them percipient:—this may happen in various ways, and in many instances there are indications of it where it does not demonstrably occur. Usually, however, in such cases, there is an apparent displacement of consciousness on the part of one only of the two persons concerned; and it will be convenient to confine the term "agent," in dealing with these cases, to the person whose consciousness is thus apparently displaced.

Group α (*class* R) contains cases where the agent (in the special sense just explained) is in a *normal* condition at the time.

Group β (*class* R) contains cases where the agent is *asleep*; group γ, cases where he is *entranced* or *delirious*; *group* δ, cases where he is *dying.*

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JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

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TO OUR READERS.

It will be interesting to our Members to know that at the close of the year 1884 the Society consisted of :—

Members	223
Associates	258
Honorary Members	6
Corresponding Members	9
Honorary Associates	21
Vice-Presidents who are not otherwise Members	3
Total	520

In fact, during the past year the Society has nearly doubled the number of its Members and Associates. A similar progression took place during 1883, for at the close of that year there were 288 Members and Associates compared with 150 at the close of 1882, at the beginning of which year the Society was founded. We can hardly expect the growth of the Society to continue in this geometric progression, though we may reasonably hope that the Society, being now so widely and honourably supported, will "go from strength to strength."

Thanks to the assiduity of its Special Committee, and to its generous donors, the Library, at 14, Dean's Yard, now numbers nearly 800 volumes, bearing for the most part upon the various subjects that come within the scope of the Society's operations. Of these books, 520 are in English, 135 in German, 110 in French, and 15 in other languages.

Our readers will find on another page some important suggestions relative to the future attitude of the Council towards the investigating Committees, made by the President in his address at the last General Meeting.

It is hoped that these proposed changes will not only enable some distinguished scientific men, who take an interest in the Society's work, to

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become members of the Council, but that they will also tend to promote more numerous centres of investigation, and more frequent contributions of papers to the Society's *Proceedings*.

Another change, which will take effect immediately, will also be of special interest to the readers of this *Journal*. The Literary Committee have resolved to publish in the *Journal* a selection of the reports of phenomena that they from time to time receive. Such reports have hitherto been printed on slips and kept at Dean's Yard, and have, therefore, been only accessible to members who go to the rooms of the Society to see them. A vast accumulation of these cases, most of which are still under consideration by the Committee, can be seen at Dean's Yard. In future the wider publicity which these cases will receive will doubtless evoke from many of our members both criticism and theory, expression to which may be given in the pages of the *Journal*.

NEW MEMBERS AND ASSOCIATES.

MEMBERS.

GRAHAM, ALEXANDER, 9, Gray's Inn Square, London, W.C.
MACALISTER, JOHN J. W., Leeds Library, Leeds.
PAGE, A. C., M.D., Truro, Nova Scotia.
SENNETT, ALFRED R., A.M.I.C.E., M.S.T.E., 62, Hatton Garden, E.C.
STAPELTON, JOSIAH G., 47, Lee Terrace, London, S.E.
VANE, FRANCIS P. F., Isthmian Club, 12, Grafton Street, London, W.

ASSOCIATES.

BIRRELL, Miss, 37, Addison Gardens North, London, W.
CAMPBELL, JAMES A., Barbreck Loch-Gilp-head, Argyll, N.B.
FORD, Miss EMILY S., 27, Albany Street, London, N.W.
GRAHAM, J. W., B.A., Avenham View, Preston.
LAYCOCK, REV. JAMES A., M.A., 2, Eton Terrace, Harrogate.
MARSHALL, ARTHUR, Weetwood Hall, Leeds.
MARTIN, MRS. ELIZABETH G., 42, Rue Gambetta, Honfleur (Calvados), France.
MOULE, JOHN, Codicote, Welwyn, Herts.
ROXBURGH, ROBERT, M.B., F.R.C.S.E., Weston-super-Mare.
VIVIAN, H., Trinity College, Cambridge.
WALKER, Miss M., 17, Gloucester Street, Warwick Square, London, S.W.
WHITE, WILLIAM, Morden House, 55, Highbury Hill, London, N.
WHITE, MRS. HENRY, 22, Grosvenor Place, London, S.W.
WINCKLEY, MRS., Flambards, Harrow-on-the-Hill, near London.

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COUNCIL MEETING.

At a Council Meeting, held on the 30th of December, the President in the chair, the following Members were present:—Professor Barrett, Messrs. Alexander Calder, Walter H. Coffin, Edmund Gurney, Chas. C. Massey, F. W. H. Myers, Frank Podmore, Henry A. Smith, and J. Herbert Stack.

After the Minutes of the previous Meeting had been read, six new Members and 14 new Associates were elected, whose names and addresses appear on another page.

Two Members, namely, Mr. James Britten and Mr. George F. Pope, desired to continue as Associates for the coming year, which was agreed to.

Two Members, namely, Major-General Maclean and Mr. Frederic W. Sharpe, and two Associates, namely, Mr. Henry Y. Dickenson and Miss Lucy Stables, tendered their resignations, which were accepted with regret.

The stock of *Proceedings*, Part III., being nearly exhausted, it was resolved that a second edition of 1,000 copies be printed according to an estimate which had been obtained for the work.

The President brought before the Council some changes which he thought might be introduced with advantage into the mode in which the work of the Society was carried on. He would propose, with regard to the expenditure by Committees, that they should have definite grants authorised, in anticipation of their requirements. He also wished to propose that for the future the formal relation of the Committees, both to the Council and to the Society, should be changed, so that the Council should no longer appoint the Committees, or hold itself responsible for their reports: its function should be merely to bring before the Society and the public the results of research conducted by properly qualified persons. He thought this change on the whole desirable, even in regard to those branches of inquiry which had hitherto mainly engaged the Society's attention; and he thought it was still more important in regard to other branches which were likely to engage the attention of the Society in the future, and in the investigation of which it was probable that there would be greater differences of individual opinion than in those matters which had mainly occupied them in the past. In making such a change as this, the President pointed out that they would be following precedent, especially the practice of the Royal Society, an extract from the rules of which the President read, in harmony with the course he was advocating.

The Council concurred with the views of the President, who subse-

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quently entered more fully into the matter in his remarks at the General Meeting in the evening.

It was agreed that the Annual Business Meeting of the Members of the Society should be held on Friday, the 30th of January, at the Rooms of the Society, 14, Dean's Yard, Westminster, S.W., at 3.30 p.m. The requisite notices were directed to be sent out in accordance with the Constitution and Rules.

It was also agreed that a General Meeting should be held on the evening of the same day, at the Rooms of the Society of British Artists, Suffolk Street, Pall Mall. The chair to be taken at 8.30 p.m.

GENERAL MEETING.

A General Meeting of the Society, which was largely attended, was held in the Hall of the Society of British Artists, on December 30th. The chair was taken by the President of the Society, who, in opening the proceedings, remarked :—

It is proposed, at the next Annual Meeting, to obtain the approval of the Society for a change of some importance in the relations between the Council and the Committees for experimental investigation. Hitherto these Committees have been appointed by the Council as Committees of the Society, and the Council has been, to some indefinite extent, responsible for their reports. There is no reason to believe that this responsibility has so far been felt as burdensome by any member of the Council; and it seemed desirable, in the first stage of the Society's existence, that the startling experiences and views laid before the public by the Committees should, if possible, receive whatever support could be given them by the official acceptance of the Council. But in dealing with subjects so difficult and obscure as those into which we have undertaken to inquire—in which the methods of investigation must necessarily be very tentative, and the most cautious investigator must expect from time to time to have to retrace his steps, regard the results already attained in a new light, and admit the misdirection and waste of a certain portion of his labour—it would be a mistake permanently to hamper the selection of papers for publication by requiring the Council to be in substantial agreement with the conclusions arrived at by their authors. It rather seems desirable that the Society for Psychical Research should, in this matter, follow the example set by the Royal Society; *i.e.*, that it should be expressly stated that the Council does not as a body give any opinion on the subjects brought before them, either by Committees or individuals. Henceforth, then, the publication of the papers in the *Proceedings* would only imply that the Council regards them as, on the whole,

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deserving the attention of persons interested in the subjects to which they relate, "without pretending 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."*

It is hoped that the present investigating Committees will continue their functions; but, with the exception of the Literary Committee, it is intended that for the future they should not be appointed or in any way controlled by the Council. The Council will merely (1) assign to them whatever portion of the funds of the Society it may think fit, to meet the expenses of investigation; and (2) accept from them, or from any other competent Committees or individual investigators, such records of work done as may appear, on the principles above stated, suitable for communication to the Society or to the public at large.

The Literary Committee it seems desirable to retain as at present, in order to secure the systematic collection, by a single organisation, of scattered evidence bearing on the subjects investigated by the Society; but the members of this Committee should have the sole responsibility for any conclusions they may publish, as to the value of the evidence collected, or its scientific explanation.

Professor Sidgwick added that an incidental advantage of the proposed change would be that some of the scientific men who take an interest in the work of the Society, but do not see their way to spend much time on it, might be induced to join the Council, and undertake the function of exercising a general supervision over the papers, and of giving advice when anything appeared to them careless or hasty, either in the experiments themselves or the inferences from them.

Professor Barrett then read a paper giving a number of casual experiments on Thought-transference, which had been received from various correspondents throughout the country. It was pointed out that although by themselves these cases are but of slight evidential value, yet, taken in connection with the more rigorous and protracted experiments of the Committee, they suggest a probably wide diffusion of the faculty of incipient Thought-transference. Some discussion followed, in which Professor Haycraft, Mr. Myers, Mr. Powell, and others took part. Professor Barrett having replied, Mr. Edmund Gurney gave an outline of the remarkable paper on Mental Suggestion which Dr. Richet has recently published in the *Revue Philosophique*, a review of which will appear in Part VII. of the *Proceedings* of the Society.

The meeting then became informal and conversational.

*Quoted from the advertisement prefixed to each volume of the Transactions of the Royal Society.

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COINCIDENTAL DREAMING.

The frequent discussions which have waged of late years concerning so-called prescient dreams, presentiments and alleged spiritual phenomena of all sorts, have led most of us to form an opinion on the question of whether their origin is supernatural* or otherwise. For myself, having lived a great deal among the lottery-loving children of Italy, not to speak of occasional visits to Monte Carlo, and hearing thus a great deal of talk of the ignorant among the former, and of the educated at the latter, concerning the effect of certain events, dreams especially, on certain numbers, I have been led to consider the two groups of phenomena together, and of all the stories I have met with, published or otherwise, there are none which cannot be accounted for by the simple process of *coincidence.*

This is not the place, perhaps, to enter into a discussion of my views of the subject, I state the fact because it is the ground of my having so large a collection of striking coincidences of the sort in hand. My idea is that if everyone would note *useless coincidences* with as much care as they bestow on the few which have a result that seems like a warning or prediction, they would be satisfied that the latter are no more supernatural than the former.

That there may be hereafter to be unfolded a *science of coincidences* is not impossible. What is any science but deduction from the observation of coincidences? What is any so-called cause and effect but a more or less frequently recurring coincidence? Meantime, the only plan for groping the way towards finding out if there is such a science is to observe and note all those which come in our way; by collation and discussion the principle of their occurrence may in time be guessed at with sufficient accuracy to turn them to some account.

I subjoin a quotation from an article on the subject, which I wrote for *Notes and Queries* of 1st November, in the hope of inducing others to take note of the similar "useless coincidences" which must undoubtedly happen to most persons. It occurs in course of some observations, on curious instances of inconscient thought.

"If people are constantly dreaming of a variety of subjects, it *must* be now

* One of the correspondents alluded to later on has objected to the introduction of the word "supernatural"; he says that if a thing happens it is of its nature to happen, and the word has no meaning. Of course, this is true for anyone who philosophises, but in writing for the general public, the word obviously denotes a quality in an event which takes it out of that order which *they are accustomed to consider* the common order of nature. Further on in the same letter, he himself uses the word "chance," which seems to me to be liable to the same limitation.

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and then that the subject dreamt of should happen to coincide with something that occurs shortly after. It is only when such coincidence is of an important nature that it is remembered and talked of, and *then* it is thought only to be accounted for by supernatural agency. But if people would take note of the useless coincidences as well, one source of superstition would be removed. I have myself in this view noted a considerable number of very striking coincidental dreams, and so much to the point that it may be thought worth while to give a couple of instances. In the first case I had been somewhat troubled at having been obliged to delay returning the call of a dear Roman friend, the late Countess Lomax, and as the day was approaching for her leaving England, I one night fulfilled the duty in a dream. She had given me an address at the house of a relative, 36, Dorset Square; I had no distinct knowledge where that was, much less of how the numbers were distributed, nevertheless in my dream I went straight to a house about the centre of the south side. This actually proved to be the position of the house when I made my call in person next day.

"In the second case I dreamt that I was walking in a wood in my father's place in Kent, in a spot well known to me, where there was sand under the firs; I stumbled over some objects, which proved to be the heads left protruding of some ducks buried in the sand. The idea impressed me as so comical that I fortunately mentioned it at breakfast next morning, and one or two persons remember that I did so. Only an hour later it happened that the old bailiff of the place came up for some instructions unexpectedly, and as he was leaving he said he must tell us a strange thing that had happened: there had been a robbery in the farmyard, and some stolen ducks had been found buried in the sand, with their heads protruding, in the very spot where I had seen the same."*

This story contains the elements of as improbable a coincidence as could have occurred; yet it is impossible to suppose it anything else. The farm was underlet, and I had not even any interest in the ducks to carry my thoughts towards them under the nefarious treatment they received. No discovery of the hiding-place nor of the culprit ensued from my dream, but it is not at all inconceivable to me that, out of all the dreaming and all the happening of every night and day, a coincidence as circumstantial even as this should occur. Indeed, it seems to me that it *must* of necessity, once in a while, fall out so, and that if it had not been the

* The following is an attestation that this fact is remembered by an independent witness:—

"I distinctly remember, and have often since spoken of the circumstance, of Miss R. H. Busk's relating to me her dream of ducks buried in the wood, before the bailiff, who reported the incident, came up to town.—J. PITT BYRNE."

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custom to discourage any relating of dreams, such coincidences would be found to happen as regularly as all the other coincidences of life.

In spite of the prohibition from telling one's dreams, which prevailed in one's earlier years, well I remember the first time I ever dreamt. The enchanting surprise of it was like a revelation never to be forgotten. I was about seven. I thought we were having the most delicious children's party in the day-nursery; it was not a mere act of memory, we never had one there. In the midst of the lights and the dancing, the crackers and the negus, the noise of raking out the night-nursery grate woke me to a dingy winter's morning; but so strong was the fascination upon me that nothing could persuade me the next room was not full of little playfellows, till I was dressed and allowed to go and see its emptiness for myself. What a disillusion it was! And the immense difficulty I had in realising the truth still strikes me now.

There is, in "Pilgrims of the Rhine" a charming story, or rather suggestion for a story (for the opportunity has been really thrown away, so weakly is it carried out) of a man, a German artist, if I remember right, whose real life is in his dreams. He meets his ideal there every night, and passes his existence with her, only waking up to make enough by his painting for his support; to eat and drink to maintain life by its lower requirements, and then fall back into the happy land of sunshiny fancy. Who could not imagine such an existence pleasanter than our ordinary "work-a-day" succession of processes? Who has not had nights of happy dreams enough to wish it could be so ordered? Do not our greatest pleasures come from illusions; not to speak of those which poets have descanted on, in Hope, Memory, Anticipation (which are all illusions), does not the chief delight of actual possession come from the illusory halo with which our imagination clothes the subject of it, for the nonce? And who knows that we might not arrive at the means of commanding our dreams if we only made them a subject of sufficiently careful study? I have met people who thought they had the rudiments of such a power. I remember, myself, while still a child, dreaming for two nights following, that, when out for the usual "constitutional" in Kensington Gardens, a lion came up out of the well there and ran after me. I resolved very determinedly to cure the fright, if it occurred again, by saying, "It's only a dream." It *did* occur the next night, and I did command my thoughts sufficiently to observe my intention, but the sensation of fear—probably the consequence of "muffins for tea"—remained just the same, and I remember running away shouting, "It's only a dream!" till I awoke myself.

Since then it has been often the converse that has happened. Continually, while dreaming of dwarfs, or of animals talking, or other impos-

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sible occurrence, I have gone to fetch people, or called those I thought stood by, to witness that these strange things actually do occur, saying, "I am certainly not dreaming now, am I?" I remember, in particular, once thinking I had floated down the whole length of St. Peter's by the pleasant process which, I think, is dignified by Spiritualists as "levitation," and finding a friend lighting his cigar at a *brasero* under the portico (!) calling him to bear witness that my feet were not touching the ground, though he had lately denied the possibility of such an event. It was not a little mortifying, after such a triumph, to wake and find I had not had the opportunity of convincing him after all! I tried, as I often have on other occasions, to restore my mind to its late condition, but, even when falling asleep again immediately, it is rarely that the chain of thought could be resumed.

To return to the coincidental class. I will give a few more of the instances that have occurred to me, almost as circumstantial and quite as purposeless as the above.

1. I dreamt one night (in London) that I was in the Carnival in Naples, and among other projectiles that were being used along with the confetti were squibs and crackers; some of these struck a very fine palm-tree; in fact, the people in one balcony were making it their butt. I was indignant at the injury to the beautiful tree, and called to them to desist. A friend with me seconded these endeavours of mine, but what seemed to strike me most was that he kept urging on me confidentially not to say palm-tree, that no one ever now-a-days used the word, that the accepted name in good society was "stem-tree." The next morning the *Times* contained an account of a quantity of "*stems of palm-trees*" having been washed ashore somewhere on the east coast of England.

2. One night, in Rome, I dreamt that in some shop, where I went with one of my sisters, the assistants were all deaf and dumb, to whom we could only explain our meaning by signs; nevertheless they were talking together glibly enough. I thought I pointed this out with some indignation, and that my sister answered, "Of course, deaf and dumb people can always talk to each other; it is only with us that they can't communicate." The comicality of this fancy led me to tell her of the dream the next morning. Later in the day we went to a shop in the Via San Romualdo, where we often dealt, but through there being a new shopman who did not know the location of the goods, we were led to observe for the first time that the mistress of the shop, who sat at the desk, was deaf and dumb, as she had to direct him by signs how to find what we required.*

*I subjoin a line of attestation concerning this instance also, premising however, that this writer's memory is not so distinct as the other's:—

"My sister, Miss Busk, told me of her dream of the deaf and dumb before this circumstance occurred.—ROSALIE VANSITTART.—*Rome, December 19th*, 1884."

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3. Another time my dream was all about a brown retriever, it seemed to me I had never seen any but black retrievers before, and wondered how this *lusus naturæ* had arrived. The next morning, walking near Portman Square, a brown retriever ran up against me. Of course, brown retrievers are not very rare, and my unaccountable surprise at seeing one in a dream, in conjunction with meeting one, not in a game country, but in Portman Square, was another "useless coincidence."

4. Another time I dreamt that a friend was about to be married to a gentleman of my acquaintance; but as the said friend was already married I was greatly puzzled, for, with the usual certainty with which the knowledge of an event presents itself in a dream, I had no doubt on the head that the said marriage was to take place; I was only bothered by the contradictory fact I have named. By the next morning's post I received a letter from this very friend announcing the sudden death of her husband. (She did not marry the other man, however.)

5. In another dream I found myself, without surprise, seated in a Protestant church, notwithstanding that I had some years before become a Catholic, but I thought I was greatly concerned in keeping the place next me for a friend who was to join me there. To my dismay, a gentleman came, "without with your leave, or by your leave," and established himself in this place in a peremptory manner. I turned round with the intention of evicting the intruder, though my hints had no effect upon him, but in doing so I observed that he was Canon Kingsley. The next morning the first event that caught my eye in the newspaper was the announcement of Canon Kingsley's death. Now, I knew no more of Canon Kingsley than of the Shah of Persia; I had seen both in public, and I had read a book by each, and there my acquaintance ended. I had not been thinking or talking about him. It could only have been a kaleidoscope mixing up of images in the brain—yet, had it been some particularly dear friend whom I had thought I felt placing himself so unexpectedly by my side, and had that friend also died unknown to me the day before, it would have been said by all ghost-believing people that it was the actual spirit of the dear departed. As this was certainly no apparition of the sort, I argue that in the cases where the condition of affection enters into the details of the case, they are yet nothing more than fortuitous coincidences either.

6. I will mention, in connection with this, one incident—a hallucination, not a dream—out of many analogous ones I have noted. A husband and wife, friends of mine, reside abroad a great deal; they are very fond of each other, but the husband has a greater fondness for foreign

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climates than the wife. One year the wife had insisted very much on returning home, the husband was disinclined; I believe he had also some literary work which tended to tether him, and the end of the discussion was that the wife went home alone. One night, when my friend was sitting up late writing, he received as strong an impression as possible, that a cold grip had been laid upon his arm, and, on looking up, the form of his wife seemed to stand beside him. He was so strongly impressed that he could only summon courage to take one stolen glance at her, and then she looked so pale and sad that he conceived the worst apprehension, and, the first thing in the morning, telegraphed to inquire after her. The answer was that she had never been better in her life. Again, had she died that night, you could not have persuaded a ghost-believer but that her spirit "had been permitted to give him a tender warning of her departure, on her way to the land of spirits." But as he received as strong an impression of her visit as possible when nothing of the kind had occurred, why should it be any more real when the coincidence happens, of the person dying about the same time?

To me this sort of thing presents no sort of necessity for supposing the intervention of the supernatural.

The imagination gets very easily accustomed to form an image by anticipation, of an object which a word or an association leads it to expect to meet. How often, even a child (at an age when experience has not yet crowded its mind with memories as in the case of older persons) will answer, before we have done speaking, something which the beginning of our sentence made it expect we were going to say, and that within the half-second it takes us to bring out our real and quite opposite purport. It is by such a process of mental anticipation that we are prepared for the work of life,—that a formidable speaker in the House has his answer ready for his antagonist, and the wit his repartee. But all qualities have their defects, and the defect of this one is, that by over-eager readiness our mind forms its image of what it has to prepare for, too quickly.

"We half create the wondrous world we see,"

and sometimes, while performing this our part in the reception of images, we make mistakes. As an instance—only yesterday, while hastily glancing over the *Times* at breakfast, I saw a letter * on the Vivisection question. The writer began by calling up a picture of a wretched sufferer "on an invalid chair, propped by pillows, pale and careworn," whom he further on declared to have derived some benefit from a vivisection experiment. But my sympathies being antecedently a little on the side of the vivi-

*This letter has since become celebrated in the annals of the Vivisection controversy.

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sected fellow-animal, and reading such a dismal description of the fellow-invalid, and not knowing which side the letter advocated, as I divided my attention between the newspaper and the breakfast-plate, my eye running over the next line read that this wretched being had "a really *penitent* word to say on the subject." Lower down I perceived I had made some mistake, and then found the word was *pertinent*, not *penitent*. There was no blurr of the type, the mistake was entirely in my own imagination, fancying I *saw* the word I *expected*.

This power of anticipation is so strong that I have often fancied for a moment that I *had* read a certain announcement in a letter, &c., when I was only recalling my brief mistaken expectation of what was coming, at the beginning of a sentence, which really, as it turned out, led up to something different.

And in a similar way, in the above instance, my friend who was writing in his armchair, probably brain-fatigued by his interest in the subject his pen was treating, found his attention fall away from it; his wandering thought would then naturally occupy itself with his distant wife; by association a little word would wake up in his memory, and point a twinge of self-reproach; hence would arise an affectionate anxiety as to her present condition. Just then might have supervened a little shudder as the night-chill came on, and the fire burnt low, occasioning a sensation like a cold hand laid on his arm; with this might have occurred a changing shadow thrown across the lamp-beams from a sinking of the spent fuel in the stove. Quite materials enough here to construct a "ghost" without need to "stir the heaven of their repose" of those "who are at rest."

While this paper has been preparing for the press, I dreamt most vividly of seeing two friends of mine (husband and wife) gliding along the sea-shore, the one a little time after the other, but both looking so strangely sad and wearing such mysterious aspect, altogether unlike their own, that I took note of the exact date, and wrote to ask if any coincidental unhappiness had occurred, for I am not so possessed by my own theory that the possibility of that of others being right has no power to create misgivings where one's affections are concerned.

The answer agreed perfectly with what I take to be the key to all "prescient" dreaming. A strong believer in the same might have put the two together with the most insignificant amount of working up and unconscious embellishment, and there would have resulted a most notable example. But the strict facts point to nothing but the merest coincidence. It happened that my friends *were* staying by the sea-side (this I knew previously), and that a family calamity *had* befallen one of them at a time not far from that of my dream. But it did *not* abso-

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lutely coincide in date, as belief in the action of telepathy ought to require; and it was not of the nature that my mind had been led to apprehend; so that it could not really be critically considered to fulfil the due conditions of prescience or warning in any way.

With regard to the lottery question, it is undeniable that both in the weekly public drawings in Italy, and at the tables of Monte Carlo, numbers dreamt of with particular emphasis, or recommended by the books of counsel as connected with various events, *do*, now and again, turn up. It could not be otherwise when the same are tried so often. Once, when a nephew of mine had been set upon by some Revolutionists in Rome for his known steadfastness to the rightful Government, a number of people in our neighbourhood who had seen him drive home with forehead bleeding, played that week on the numbers corresponding with "*gente assai*," "*grondante sangue*," and the day of the month; those numbers actually came out. When Pius IX. died I was absent from Rome, but a friend who knew I was interested in testing these things, played for me (by the way, it is generally considered to bring luck if another person plays for you). I lost because two of the numbers selected failed to appear, but one of them—85, the number assigned to "dead Pope"—really did, and I heard that out of the multitude of combinations tried that week some people hit on one which won. When I was collecting "The Folk-lore of Rome," a weird old woman, who gave me several of the traditions for it, told me one day she had dreamt of three numbers recommended in the books of counsel, connected with something that had occurred to her, and she was certain they must come out. I thought it incumbent on me to discourage her credulity, by refusing to profit by her advice; nevertheless, her three numbers came out just as she had predicted. In course of the more than 20 years that I have known Italy I have been made acquainted with a few more such *coincidences*. But I have known incomparably more trials that have failed. The disproportion is so enormous that one would think it must destroy all faith in "trying one's luck." But the argument of the votary always is that it was not the predicted number that was fallacious, it was that the player was not lucky enough to hit on the right combination of events; consequently he goes on putting his faith in the numbers and trying over and over again various combinations until either he has no means left to try with, or, by force of coincidences some combination he has tried turns out "lucky." This is the most unlucky event of all, because without counting up the number of failures, the one winning fact is published abroad and induces a number of other persons into error.

Since the above was written, my little article in *Notes and Queries* has brought me a good many letters on this subject from

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various quarters, to some of which I should be glad to subjoin a few words of reply. Mr. C. C. Massey, both in the columns of *Notes and Queries* and of *Light*, and other correspondents in private letters, have taken exception to my introduction of the word "superstition." It very often happens that, in striving after brevity, one fails to hedge one's argument against conveying some one or other of the constructions to which it is liable, but which it was not intended to bear. That there *are* people who attach a superstitious value to the alleged fulfilment of a dream he will not, I fancy, deny. But I can quite believe that this has no connection with his own line of thought. At the same time, if I said a few words in deprecation of superstition I do not see why persons who are not superstitious need take umbrage at them. Mr. Massey would very probably not deny either that the grounds of belief in a future state, and the evidences of the separate existence of a soul, must be sought in some region of inquiry quite above that of hallucinations which may chance to coincide with a person's death, or a "rapping, tapping, at my chamber-door," for which we may not for the moment be able to account; that the arguments in favour of religious belief and of a moral government of the world, must stand or fall by some higher criterion than the coincidental failing of an heir to a family which has been guilty of spoliation or other crime.

I think of coincidences exactly what Max Müller has said of myths. "Morals have been made an appendix" to coincidences just as they have been "to fables." Coincidences in themselves, like "the original myths, have no moral teaching. But art and religion have made use of' coincidences as of "myths (themselves devoid of moral conscience) for their own æsthetic and moral ends."

By another correspondent it has been brought forward against my theory of coincidences that dreams coinciding with subsequent events are taken out of the category of common dreams by being more vivid and coherent. I seize this opportunity of stating that my experience is entirely at variance with this view. For besides that we have no proof they are more vivid except by arguing backwards (and I have reason to think many occur which, for want of being vivid, are simply not remembered), I have frequently had the most distinct and consecutive dreams which have had no sort of fulfilment. I have somewhere a note of some curious dreams of encounters and conversations with statues endued with life, that I have had soon after being much in the sculpture galleries of Rome and Naples, but I cannot find it now. I have also dreamt with the greatest detail of being turned into stone, of the gradual lowering of the temperature and subsidence of the pulse, the horror at first, and the subsequent peacefulness and fascination, till at

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last one had attained a condition to awake from which was disappointment.

I have dreamt again and again of circumstances concerning absent friends, or of seeing them with unaccountably sad and anxious looks, which have struck me forcibly enough to make me secretly anxious to have news of them, and yet there was nothing in the least the matter with them in reality. I have heard my room door burst open and my name called, which is a favourite mode for the passing spirit of friends to manifest themselves among Germans, and yet the friend whose voice I recognised has been all the time in normal plight. I have had quite lately three most strikingly consecutive dreams, none of them connected with any matter in which I had been recently engaged, which have remained in my mind without any attempt at fading away. In the first I thought I was living in a very large, well-appointed house, and some ill-looking gipsies came to the window to beg, whereupon the mistress of the house was seized with the idea that it would exercise a civilising influence on them to invite them in and show them all the convenient arrangements of a luxurious abode; accordingly we led them over every part of the house and showed them the pictures and the *bric-à-brac*, and explained the uses of everything; but at last my hostess, to my extreme surprise, led them downstairs into a large crypt which ran all the way under the house, and where I seemed to know that we had Pius IX. in keeping, because he was not dead, as the world supposed, but imbecile, and as it would be impolitic to have an imbecile Pope he was hidden away here. I remonstrated at this betrayal of the great secret, but in vain, and in we all went. Pius IX. was reclining on a sort of altar-tomb, and my hope then was that he might not speak, and so they might suppose it was only his marble effigy. So far from this he got up and spoke to them, but no harm came of it as the gipsies did not seem to know anything about who he was. Ultimately they all went away, and I was left alone with him, which I did not half like; presently he began to complain of being tired and begged me to help him to lie down again, but he walked on to the far part of the crypt to another raised tomb there was there, and in doing so wore himself out and fell to pieces, and then I called a maid to come and help me put him together with diamond cement, he talking to us all the time.

In another, three friends with whom I was talking suddenly transformed themselves into three figures in elegant Japanese dress, and acted a sort of burlesque or extravaganza on the dining-table; one was a lady with a large high tortoiseshell comb in her back hair, the other two were men and all had fans. They performed the most graceful evolutions and dances the fan and the comb being, as it were, the "motive" of the whole. They constantly interchanged them, and now and then, at stated

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parts of the dance, the tall comb on the lady's head waved *itself* backwards and forwards with the movement of a fan.

In the third I thought I was in the dungeons of the Castle of St. Angelo, and was about to be put to torture. Suddenly a figure with no clothing but a red tattered drapery appeared and spoke with the guards, and I was immediately set free, and they carried him off instead. At first I would not consent to this, and then I guessed that it was Christ, and I said, quite unconcernedly, "I know what always happens in that sort of case. He will let them lock Him up in my place, and in the morning when they go for Him they will find that He has gone through the locked door." A friend, who then seemed for the first time at my side, said, "Hush, if they hear you say that they will stop your going, and take you back," and he dragged me away. We had not gone very far when I most grotesquely discovered that I had left my waterproof behind, and said I must go back for it. My friend strenuously opposed this and finally ran away, but I persisted in going back, but woke before I reached the fortress. I need not say that none of these have "come true."

Finally, I give for what it is worth, my testimony as an observer of coincidences and collector of folk-lore, to the unfailing accuracy of four noted folk superstitions. 1. I never dreamt of silver without some distinct and separate vexation happening to me the next day over and above the normal "evil thereof." (On the other hand, I never knew of any particular good luck follow dreaming of gold.) 2. I never saw a winding-sheet on a candle without hearing of the death of some person in whom I was interested immediately after. 3. I never observed the fire burn on one side without hearing of either a death or a parting. 4. I never saw a cat wash over its ears without rain following. These are indisputable facts; but I do not consider them any more for that predictions or warnings. They are simply coincidences of which science, in its present state, does not supply the connecting link. It is most probable that, in the last case, the condition of the atmosphere exercises an irritating influence on the delicate susceptibilities of the cat; and I feel no doubt that something equally simple exists to connect the other instances, though one may never know.

I cannot at this time refer to a collection I made a short while ago of coincidences of simpler occurrences still, and of late I have not taken note of them; but I have found that it falls within the experience of most people with whom I have conversed on the subject, as well as my own (though they had not paid attention to the matter until I have spoken of it) that two events having apparently no possible connection will again and again coincide. Such as that two people who have nothing

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to do with each other, should happen to call on the same day time after time; or that if one happens to be playing a certain piece of music when a particular friend calls, one should be playing the same when he calls again ever so long after, though one had no reason for playing it that day. Coincidences of this nature might also be collected, and I believe there are few persons who would have none to contribute.

I know many persons dismiss the consideration of these events with such an expression as "What possible connection *can* there be between a fire burning unevenly in one country and a person dying in another country?" I see none—any more than they; yet I am certain of my facts nevertheless. One would similarly refuse credit to all conjuring tricks if one did not know that they are not only really performed, but are mostly of the most simple contrivance. "How *can* a wand held over an egg make it dance?" one might say, if one did not know that the egg is blown out and connected with the wand by a hair. Still more might one, with a similar sentence, dismiss belief in half the combinations of chemistry, cooking, and what have become the commonest combinations of all sorts.

I can fancy that some amateurs of the telepathy theory may see in it a mode of accounting for some of the folk-omens*—one would like to think that the inanimate things about us sympathise with our interests and take upon them the office of telegraphy without the intervention of hired clerks and wires; but it is not always the readiest solution that is the right one. If telepathy existed to the extent of producing these isolated but intimate coincidences, it must do so many other things which observation proves with equal certainty that it does not do.

No, I think the science of coincidences is yet far to seek.

R. H. Busk.

[Our best thanks are due to Miss Busk for her interesting paper, but we presume Miss Busk would not deny that coincidences, such as are numbered 1, 2, 3 in the fourth paragraph from the end of her paper, belong to a wholly different category to coincidences such as apparitions at the moment of death, or the correspondence in position of numerous

* The local colouring and chronology of these folk-omens often supplies a fantastic commmentary on their credibility. In some parts of England, for instance, it is an unfailing omen of, I forget what, if the (coal) fire is found in the morning alive from overnight. In wood-fire countries this is a matter of everyday occurrence. Dreaming of gold, silver and copper have their connection with degrees of good and bad luck: what about times and countries where paper money, or cowries, &c., prevail? Dreaming of losing a tooth predicts the loss of a friend. Since the general introduction of false teeth, will the dreamt loss of a false tooth betoken the loss of a false friend?

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black lines seen in the spectrum of the sun with bright lines seen in the spectra of certain terrestrial bodies. This latter correspondence is (i) a general fact, *i.e.*, of universal observation, but for all that it might be a mere chance coincidence. We can, however, estimate the probabilities of its being so, and such an estimate shows (ii) that mere chance cannot account for it, but that there is probably some cause common to both the dark and the bright lines. What that cause is does not here concern us, but what we wish to point out is that the coincidences 1, 2, 3, cited by Miss Busk, must be shown to be something more than mere chance coincidence before they can be deemed worthy of serious attention. At the same time we quite agree with Miss Busk that as all our natural knowledge is derived from observation of coincidences, or the consequents of certain antecedents, it is desirable to keep a careful record of all recurring coincidences, however unrelated they may appear to be.—Ed. Journal S.P.R.]

SPECIMENS OF THE CLASSIFICATION OF CASES FOR "PHANTASMS OF THE LIVING."

IX.

In the December number of this *Journal* I printed a synoptic view of the divisions, classes, and groups in which our cases of the veridical hallucinations of waking persons have been provisionally arranged. And I must hope that the readers of these papers will from time to time refer to that synopsis in order to understand at what point in our series we have arrived, and what is the relation of the newly-cited cases to those which have preceded them.

It will be seen that in the November number we dealt with Division II., class G, group α; *i.e.*, cases where a percipient, alone or virtually alone, perceived a veridical, but unrecognisable, auditory phantasm. Group β, in the same class, to which we now come, includes cases in other respects similar, but where the phantasm was tactile instead of auditory.

In approaching *tactile* hallucinations we make in one way a decided advance as regards the evidential value of our narratives. For among the mere delusive hallucinations of sane persons imaginary touches are much rarer than imaginary sounds. Slight spasms or cramps of the

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muscles may indeed give the impression that the arm or leg is being grasped from without. In a case recorded by Dr. Paterson (*Edinburgh Medical and Surgical Journal*, No. 154), cramp of the triceps seems to have been the exciting cause of a hallucination which began with a clutching of the arm, and extended to imagined words and a figure. In this case the subject was much predisposed to hallucination. The cramp returned repeatedly, but did not produce the same effect again. The παλμοὶ, or quiverings of the subcutaneous muscles, from which, as supernaturally caused, the ancients were wont to draw auguries, belong to the same category. Illusions based on any of these fibrillar tremors would most naturally take the form of a supposed sudden grasp or touch of a finger. If the sensation were at all *prolonged*, its true nature would probably be recognised. There is no reason to suppose that it would be accompanied with a feeling of change of temperature, as of a specially *cold* touch or the like.

On the other hand, the tactile illusions of the insane (which merge into *internal* sensations in various ways) are usually of a more violent and painful character; as cuttings, tearings, gripings, and the like. They seem generally referable to some actual nervous lesion, central or peripheral, and suggest the persistent attack of an enemy, not the touch of a friend. The tactile illusions which sometimes precede an epileptic fit, or accompany the onset of paralysis, are, of course, not likely to be referred to any other cause.

The cases here referred to, it will be observed, are all cases of tactile *illusion*—that is, of the misinterpretation of sensations which have a real objective basis. Pure tactile *hallucination*, the imagination of a touch which is, in fact, a purely subjective phenomenon, seems a rarer thing.

But on the other hand, sensations of being touched do not readily shape themselves into a form clearly evidential of telepathic action. There are five ways in which such action might conceivably be suggested.

(1) The touch might leave an abnormal mark, as alleged in the Beresford case.

(2) The touch might be so characteristic as to be clearly recognisable as that of some absent person.

(3) It might seem specially to invite attention, as by repetition or insistance.

(4) It might be symbolical of death, as by extreme coldness.

(5) It might be accompanied by some auditory or visual phantasm.

The *first* of these categories is excluded from our consideration as in

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volving an action on ponderable matter, which is outside the region of pure *phantasm* with which these papers are concerned.

The *second* category will come on for consideration later, when we are dealing with *recognisable* phantasms. In this class we are confining ourselves to forms of phantasm too rudimentary for definite recognition.

Of the *third* category we have several examples. I select a narrative which includes also some touch of *symbolism*, as the hand is felt as cold. The incident, however, is too remote to allow us to press a detail of this kind. For so remote a story the evidence is good, as the incident was both a *noticeable* and a *simple* one, and therefore, the less likely to have been imagined or distorted. The Admiralty confirm the fact that Captain Heywood was in command of the Montague at the date referred to; but for "Master of Marines" we should apparently read "Captain of Marines."

From Lady Belcher, known to F. W. H. M.

DEAR SIR,—A note from Miss Keighley yesterday morning reminds me that I ought some time since to have complied with a request of Miss A. Swanwick's, that as you are much interested in those singular communications which sometimes seem to take place between living and departing beings, she wished me to repeat in writing for you a well authenticated story I had told her.

During the great French war, when Napoleon I. was overrunning Holland and after the unfortunate Walcheren expedition, our fleet was ordered to the Scheldt, I believe in the severe winter of 1813. The sailors and marines from the various ships were landed in parties to man and defend the dykes. So severe was the cold that long wooden sheds were erected, and large fires kept up for the watch parties.

All the officers in turn landed to keep the men to their posts.

On one night when my father, Captain Peter Heywood, landed with his men from the Montague, the line of battle ship he commanded, and the watch had been set, the officers stretched themselves down on some mattresses, the first lieutenant near him, then the Master of Marines. All was quiet, when the last mentioned officer cried out that some one had laid a cold hand on his cheek! Silence was ordered. Again in a few minutes he made the same complaint and challenged the lieutenant, who peremptorily ordered silence. A third time he made the same outcry, jumped up and rushed from the spot in terror. The whole party were thoroughly roused, and my father considered the circumstance so peculiar that he noted it, with the date and the precise hour at which it had occurred.

Weeks after, when the despatches and letters arrived from England, the Master of Marines received the news of his father's death, and the hour of his departure, which tallied exactly with the note which Captain Heywood had made. Up to the period of my dear father's death I have heard him

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mention the fact, but he never reasoned on it. He possessed a calm judgment and a very religious mind.—I remain, dear sir, yours very truly,

DIANA BELCHER.

25, Cumberland Terrace, Regent's Park.
April, 1884.

It so happens that in other cases which we possess where there is the symbolism of a cold hand, the pressure of a heavy corpse, &c., the agent is *recognised* ; so we shall come upon them under a later group. But I should not be surprised to come on some case where the sensation of chilling touch or lifeless pressure suggests the idea of death, without any accompanying identification of the dying person.

Passing on then to the *fifth* category above mentioned, I proceed to give an incident where the touch is not only repeated, but conjoined with a spoken summons.

From Mrs. Hancock, Penarth Lodge, Stoke Bishop, Bristol, a member of the Society of Friends, known to E. R. Pease.

In my Northern-Irish home, I received a letter on the 7th November, 1865, from my brother in Warwickshire, saying that my mother was ill, and he wished I would go and see her. I started the same evening by Belfast and Fleetwood. I had been several hours in my berth, on the Irish Channel, and was half asleep, when I was startled by feeling a hand grasp my shoulder and a voice say, in a loud whisper, "Come quickly." I rose up and sat looking round the cabin, but could see no one. I called to the stewardess, but she was fast asleep, and so were all the other ladies. I again lay down, but not to sleep, and in a very short time, not 20 minutes afterwards, the same pressure was put on my shoulder and the same words were distinctly uttered close to my ear, "Come quickly." I again called loudly to the stewardess and told her to light the lamp, for I was sure that some one must have been standing by me. She declared that no one had been in the cabin, and all around was so still and quiet. I reached the station at half-past 12 at noon, when my brother met me. He said, "All is over, my mother passed away at 4 this morning."

I ought to have stated that when I called to the stewardess and made her light the lamp, immediately after I heard the voice and felt the hand on my shoulder the second time, I then asked her to tell me what o'clock it was, and she said "Four o'clock." I looked at my own watch and it was the same. I being an only daughter and my mother having been a widow the last five years of her life, she was much wrapped up in me and in my children, and the tie between us was of no ordinary kind. I have always looked upon this as a direct voice from herself, just as she was dying and passing into the spiritual world.

(MRS.) LUCY HANCOCK.

Penarth Lodge, Stoke Bishop, Bristol.
April 14*th*, 1884.

In reply to your question, whether I have at any other time, besides the one described, "had an experience of the kind, *i.e.*, fancied I heard or felt a

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human presence when no one was present," I have to say that I never did.—LUCY HANCOCK.

June 26th.

Now although Mrs. Hancock knew that her mother was dangerously ill it would be difficult to ascribe this phantom to expectant imagination, since when it came, and came repeatedly, Mrs. Hancock was so far from recognising it as abnormal, or associating it with the dying person, that she called twice to the stewardess for protection against the supposed intruder. The call, indeed, was a *whispered* one, so that the tones which give character to a voice would not be heard; yet one might have supposed that here, if ever, the summons might have been recognised by one who was in fact already hastening to obey it.

But it would be quite fallacious to expect that either the percipient's recognition of any phantasm, or his degree of alarm at any phantasm, could be predicted from the nature of the phantasm itself. Both recognition and alarm depend mainly on the percipient's subjective state at the moment, the amount of attention which he can rapidly bring to bear on the phenomenon, and the explanation of it which first occurs to him. It has sometimes been said that the apparitions which people say they see can be no more than vague fancies, for when they really *do* see something which they take for an apparition (as a man dressed in a sheet, &c.) they faint with fear or die outright. This saying contains a certain element of truth, along with much over-statement. It is probably true that the fictitious phantom often gives more alarm than the real one, just as a person who *tries* to startle one is more likely to startle one than a person who merely presents himself, or tries, at most, to attract one's attention. The fictitious phantom chooses someone whom he knows to be already in a fright, and does his best to frighten him still further. The real phantom comes to some one who is not thinking about anything of the kind and merely tries (or seems to try) to make him perceive who it is that has come to him. Moreover, the fictitious phantom takes advantage of his spectator's prepossessions in a way which the real one generally does not. It is dead people in sheets that the ghost-fearing world stands in awe of; not people who are believed to be living, and who appear in their ordinary clothes. Now the true death-wraith, as we shall see as we proceed, is for the most part what may be called studiously commonplace in his appearance. He does not affect *bizarrerie* or aim at sensation of any kind; in fact, to speak seriously, he is probably himself for the most part only a sensation, which externalises itself not in the strangest but in the most familiar aspect.

Thus far, then, there is a certain truth in the assertion that the sham ghost terrifies more than the *bonâ fide* one. But he certainly does not do

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this, as was further asserted, by the mere fact that in his case there really *is* something to see or feel, while in the other case there is *not*. In the first place, people confuse real percepts, phantasmal quasi-percepts, and mere subjective sensations in all kinds of ways. A great poet once told me that in youth he sometimes went into the dining-room when it was dark, and walked up and down making verses. One evening, whilst thus employed he suddenly felt something clutch his leg. Startled for the moment, he rapidly argued with himself that the feeling must have been a mere illusion, and continued his walk and his ode. Afterwards his younger brother confessed to having hidden under the table and caught his leg to frighten him.

On the other hand, when phantasmal touches are felt, as in the case of Mrs. Hancock, they are very often taken to be the touch of some real intruder. When phantasmal figures are seen they are very often addressed as living persons, and even pursued for some distance, and if they vanish during the pursuit the sensation which they leave behind them is less often one of terror than of mere annoyance and bewilderment.

Equally mistaken, therefore, on the other hand, are those who talk of that indescribable awe which accompanies any contact with the supernatural;—justifying their own agreeable shudder at a ghost-story by attempting (so to speak) to deduce it from a cosmical law. It will be well to get rid of all these *à priori* fancies, and to recognise the fact that what a man thinks a phantom *is* when he sees it, or what he feels if he takes it for a phantom indeed, depends (as in the case of any other startling incident) much less on any definite rule as to the nature of the incident itself than on his own condition of nerves and brain at the moment. How widely this *susceptibility to shock* may vary in the normal states of a normal individual, anyone who is not grossly lymphatic can easily see for himself. It is enough to note the extremely different conditions—of heavy apathy or alert alarm—into which a sudden arousal from healthy sleep may summon us. I have been awoke by a mouse, and have started up with every sense on the stretch. I have been awoke by an earthquake, and have fallen asleep again without making a single reflection.

Class G, group γ.—Our next group consists of rudimentary, unrecognisable visual phantasms. Of these we have but few. We have, indeed, a good many cases where the phantom is *unrecognised*, though definite enough to have been capable of recognition; but these belong to a later class. In the present group we include only such phantasms as a ball of fire, or a vague shadow. Cases of this kind (which belonged to class F) were given in the *Journal* for October, 1884. Such a phantasm as a ball of fire seems to point strongly to-

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wards the explanation by telepathic impact,—it looks, that is to say, like the result of some vague shock to the brain rather than like the presence of any objective entity. But here again our subject is more complex than at first sight appears. For just as *raps*, which we might have classed merely as one of the simplest forms of externalised brain-shock, have been seen to slide insensibly into the raps termed spiritualistic, even so do these "balls of fire" slide insensibly into the so-called *corpse-candle*, or moving light alleged to be seen, with various symbolical modifications, as a premonition or announcement of death. For instance, we have a case where, at the moment of a friend's death, our informant saw a small light move across the room and pause above a chest of drawers, on which chest he then heard three raps given. Now from one point of view this might be merely the externalisation, to sight and sound, of a telepathic brain-shock. But, on the other hand, these small and momentary phenomena contain in miniature the whole question of corpse-candles and spiritualistic séances. Once more, therefore, we must turn aside from a complete investigation of a special class of phenomena, because the task would carry us outside the limits of the present work.

Of unrecognisable *shadows* or ill-defined forms we have, I think, only two satisfactory cases. In one of these a dark shadow bends over the percipient's bed, and utters words in a voice which is not recognised. In the other case the quasi-percept is oddly called "a bright shadow;" explained as an ill-defined luminous appearance (occurring in the day-time) of about the size and shape of the child whose death at the same moment seemed to have generated the phantasm.

But here we may pass on to the cases where the phantasm is *recognised*, class H of our synoptic scheme. And first of group *a* under this class, simple recognised auditory phantasms.

This group is a large one; and as might be expected, the great bulk of it consists of cases where the percipient hears his own name called, generally more than once, and in a tone of anxiety or appeal.

"George, George," "Mother, mother," "Mary, Mary," "Mamma, Mamma," "called by my name in soft low accents," "in a tone of mental distress," "in an anxious and suffering voice," such are the calls and the tones of which these percipients speak. It is noticeable in the *first* place, that this audition of a *name* is a form which a mere delusive hallucination readily assumes, and for that very reason, in our view, a form in which a vague telepathic impact would be likely to externalise itself; and in the *second* place, that the actual or mental utterance of a beloved name is one of the commonest ways in which a moment of culminant anxiety or distress finds its expression; that is to say, it is likely that many "agents" in some critical moment would project their

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telepathic influence in this special form, and it is also likely that a *vague* telepathic impact would often present itself in this special form to the percipient's senses.

And in a somewhat similar way we may explain one or two cases where the sound heard at the moment of death is identified as the *footstep* of the agent, or the rattle of the gig in which he is expected to return home. All the sounds belonging to such a return have no doubt long since become an established cerebral element, for agent and percipient alike, and easily revocable into the consciousness of either.

FREDERIC W. H. MYERS.

CASES RECEIVED BY THE LITERARY COMMITTEE.

It is proposed to print in the *Journal* a considerable part of the evidence received by the Society for Psychical Research from month to month. This has already been done to some extent; but the great bulk of the cases sent to us have hitherto been printed on separate slips, at the expense of a Member of the Society. These slips, with a few exceptions, are open to the inspection of Members and Associates at 14, Dean's Yard. For convenience of reference, the cases now to be printed in the *Journal* will be lettered and numbered continuously with the slips already printed. No opinion as to the evidential value of the cases quoted is implied by the fact that they are printed in the *Journal*. The series from which specimens will be given will consist of

L—Phantasms of the Living.
G—Ghosts, or Phantasms of the Dead.
M—Mesmeric and Clairvoyant Cases.

The *numeration* of the slips merely indicates their collector or editor. In each series the sequence is as follows:—

No.	1—300, and 1,000—1,300	Edited by Mr. Podmore.
,,	300—600, and 1,300—1,600	,, Mr. Gurney.
,,	600—900	Mr. Myers.
,,	900—1,000	Mr. Hodgson.
,,	1,600—1,700	Prof. Barrett.

In the G series, Nos. 1—100, are edited by Mr. Pease.

We begin with a group from the G series. The G cases are further classified as :

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Transitional, *i.e.* : Where the phantasm occurs soon after death.

Fixed local and Fixed family: } Where it is alleged to haunt some locality, or some family or group of persons.

Motived : Where it is alleged to appear in order to effect some definite purpose.

Occasional : Where the appearance is isolated, and apparently purposeless.

G.—637—Transitional.

Sent to F. W. H. M. by the Bishop of Carlisle.

From the Rev. G. M. Tandy, Vicar of West-Ward, near Wigton, Cumberland, formerly of Loweswater.

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

In the evening I was writing, and, wanting to refer to a book, went into another room where my books were. I placed the candle on a ledge of the bookcase, took down a book and found the passage I wanted, when, happening to look towards the window, which was opposite to the bookcase, I saw through the window the face of an old friend whom I had known well at Cambridge, but had not seen for 10 years or more, Canon Robinson,(of the Charity and School Commission). I was so sure I saw him that I went out to look for him, but could find no trace of him.

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

GEO M. TANDY,
Vicar of West-Ward.

Mr. Tandy has had no other hallucinations.

G.—638—Fixed Local.

The writer of the following case, Mrs. L., is known to me. Mrs. L. has read this to Mr. L., and he confirms it. I inspected the locality with Mrs. L., on November 15th, 1884, and concur with the description given below. F. W. H. M.

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We were walking home from Richmond, my husband and I, one bright July day about half-past five, having ordered the boat to meet us and take us up to our own steps.

Between Richmond and Twickenham, on the Surrey side, is a splendid avenue of large trees; between the avenue and the river is a long and wide stretch of beach, and at the Twickenham end the ground is very open, and one sees the curve of the river and glimpses of some houses at Twickenham and Teddington; there is no bank or tree to intercept the view, and any one walking along the towing path can be seen for a long distance.

When a little way down the avenue, at the third tree, perhaps, a man passed stealthily behind me, to my left side, and went outside the trees—I was walking the furthest from the river. Two or three times he passed me thus, always in the same stealthy manner, as if not wishing to be seen.

I did not draw my husband's attention to him, because, although the last man to commence a quarrel, he never submitted to an impertinence, and this stranger's movements appeared so spy-like.

I did not know my husband had seen him till he passed the third time; then R. said:—

"What is that fellow dodging about for? the avenue is open to all, why does he not keep in or out of it? he appears anxious to know what we are talking about; as it does not concern him, we will go out into the open."

We were then about the seventh or eighth tree down. As he spoke he stepped on to the open beach, and gave me his hand to help me over some obstruction in the path, a fallen branch, if I remember rightly. Both these movements were made in less time than it would take me to speak of them.

As I put my hand in his, I looked round, and saw the stranger standing between the trees. It was the first full look we had, and I said, "He looks as if he had stepped out of an old picture!"

We could see only his boots, his cloak, and hat. The boots were peculiar, high, and falling over at the knee, his cloak large and round, and thrown over his left shoulder, in the Spanish fashion, and his hat, apparently a soft felt, had a very wide drooping border, and was worn so much on one side we saw no face.

We both distinctly remember that in all the times we saw him that day, no face was visible. His whole costume was of one tone, and that of a dusty cobweb is the only thing I can liken it to.

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We stood looking at him, I wondering if he would resent my husband's speech, but he made no movement, and I put my hand in R.'s to step into the open. As my husband's fingers closed on mine, he started, and as I looked up to see the cause I saw his eyes fixed steadily on the open space at the remote end of the avenue.

There, clearly defined by the bright background of the towing path and the river, stood the figure that, less than an instant before, was by our side, and which we certainly thought to be that of a fellow creature (of rather ill-bred manners, utterly inconsistent with the decided dignity of his appearance).

Had he been shot out of a gun, he could not have gone faster.

The distance I have since measured; it is [about 150 yards*]; the time occupied in traversing it I could not have counted a dozen in, however rapidly.

Now comes the most peculiar part of our experience, that which has made me very chary of telling it, for fear of ridicule.

When we saw the figure standing out there on the open ground, we were simply perplexed; no sensation of fear, or suspicion of the supernatural, entered our minds. We walked towards him with our eyes fixed on him.

There stood the figure, clearly defined, till we got within a certain distance; then it changed. It is so difficult to describe what did take place; the only way I can suggest it even is thus: You have seen a thick volume of smoke come out of a railway engine and gradually become thinner and thinner as it hovers over the ground, till you see through it the objects behind.

That is what took place. The figure stood there still, but, though it did not lose its shape, it gradually became transparent, till we saw the river and the bank and the distant trees through it! Still it was there. Then it got fainter and fainter, till there was not the least suggestion of it left; nothing but the large, bright, open space, without a single object behind which any one could have hidden.

We stood still, and I saw our boat coming. I got into it, feeling rather "dazed," like one does when waking from a too heavy sleep. As my husband pulled past the place where the figure had stood, for the first time a feeling of horror came over me, and I said, "What could it have been?"

He answered, "God only knows, darling, perhaps we never shall."

And so, I suppose, we must leave it.

M. R. L.

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* Dist[illegible]et precisely obtained.—F.W.H.M.

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G.—639—Fixed Local.

Sent by the Rev. Professor Sayce to F. W. H. M.

About midway between Bath and Bristol is the village of Timsbury. The principal house in the place is one which was built during the reign of Henry VIII., and was known in the time of my boyhood as The Court. When I was 12 years of age my father moved to the neighbourhood of Bath, and was shortly afterwards requested by an old friend to ascertain whether there was a large house, with grounds attached, in the locality to be let furnished. Timsbury Court was the only one which could be heard of, and as it seemed exactly the kind of place that was wanted, Mr. B. agreed to take it. With his wife and daughter, and a staff of servants he brought with him, he accordingly took up his quarters in the house at the beginning of October. Neither he nor any of his household knew any of the inhabitants of the village, or were in any way acquainted with the neighbourhood.

The following December my brother (who was two years younger than myself) and I went on a visit to our friends at Timsbury. As we were the first guests they had received we were given what was considered the best bedroom in the house to sleep in. It was called the Drab Room, because the walls were hung with drab tapestry, and was approached by a corridor which branched off from the head of the staircase. The nearest room to it was occupied by Miss B. Opposite the door was a mullioned window. Between the door and the window was the entrance to a recess in the wall which was fitted up as a dressing room.

As my lungs were delicate, and the weather was cold, I was not allowed to leave the house during the week that I spent in it, and a fire was kept burning in the bedroom. On the Thursday afternoon I had been reading a book on mesmerism,—a very undesirable one for a weakly boy to get hold of, and when it became too dark for me to read any longer without a light, I went upstairs to prepare for dinner. While I was standing in the dusk before the looking-glass on the table in front of the window, brushing my hair, I happened to glance towards my right, and there distinctly saw the figure of a man standing at the entrance of the dressing-room, about a yard distant from me, with his eyes fixed upon myself. What he looked like I will state presently. The suddenness of the appearance startled me exceedingly, and I rushed downstairs into the drawing-room in an agony of terror, declaring that I had seen a "ghost." I was well laughed at for my folly, and told that I must not read any more books on mesmerism. By the time dinner was over I had become reassured, and soon ceased to think any more about what I had seen.

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The following Saturday night I chanced to awake when the fire, which had been blazing brightly when I went to sleep, now cast only a slight flickering light over the room, just sufficient to disclose the outlines of things but no more. I then saw distinctly a human figure come out of the dressing-room and walk by the side of the bed. My brother, who was sleeping on that side of the bed, happened to be awake also, and saw the figure as well as myself. I asked him who it was. "Only Lizzie" (that is Miss B.), he said, and satisfied with the answer I turned round and fell asleep again. My brother saw the figure pass to the foot of the bed and there lost sight of it. In the morning I mentioned to Mrs. B. that her daughter had been in our room during the night, but no further notice was taken of it at the time. I must not forget to add that on several occasions my brother and I were much disturbed by strange noises which we ascribed to the wind.

The following spring two young ladies who were on a visit to the house, slept in the Drab Room. Early on Sunday morning they awoke suddenly, and saw a figure come out of the dressing-room and walk to the foot of the bedstead, where it stood looking at them. They were greatly alarmed and covered their faces with the bed clothes, but the next morning determined to say nothing from fear of ridicule. In fact they did not mention what they had seen until some months afterwards.

In the course of the summer the room was occupied by Mrs. Hb., a lady of decidedly unimaginative character. On the Sunday morning after her arrival she appeared at breakfast looking pale and unwell, and, after breakfast, asked Mrs. B. if she might have her room changed. Mrs. B. of course assented, but pressed her visitor to tell her what was the matter with the room, as she fancied she might have been annoyed by rats or something similar. After a great deal of hesitation Mrs. Hb. confessed that though she knew her hostess would think her extremely foolish, she felt convinced that she had seen something supernatural that morning. She had been aroused from sleep, she said, by hearing the clock strike 4, and just afterwards saw a human figure come from the dressing-room and pass to the foot of the bed, where it stooped down, so as to be hidden from view. She thought someone was playing her a trick, and jumped out of bed to see who it was; she searched the room and found nothing. Mrs. B. naturally in her mind ascribed her guest's apparition to a nightmare, but nothing would persuade the latter that she had not actually seen it with waking eyes.

In the early part of September, Mr. B. received a visit from his son-in-law, Mr. H. and his wife, who like the five visitors before

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them, also occupied the Drab Room. I heard the following story from Mrs. H.'s own lips. On the Thursday night after their arrival, she was sleeping on the side of the bed nearest the dressing-room, and was aroused from her sleep by feeling a cold clammy hand laid all across her face. It prevented her from opening her eyes, though she felt that if she could do so she would see something "uncanny." She kicked violently and awoke her husband, who told her she was suffering from nightmare, that was all. Mrs. H. was convinced that it was otherwise, and refused to sleep another night on that side of the bed. The following night Mr. H. was prevented from getting any sleep by an attack of toothache, and in the morning again began to laugh at his wife, telling her that if "there *were* a ghost in the room he must have seen it as he had been awake all night." The toothache disappeared in the course of the morning, and the following (Saturday) night Mr. H. slept additionally soundly in consequence of his want of sleep the night before. Suddenly he was startled from his slumbers by a cold clammy hand placed upon his forehead. He sprang up and saw a brown-looking figure, crouched up, hieing away from him into the dressing-room. He felt his pulse, which was beating normally, then he got out of bed, poured some water into the basin, and plunged both his face and his hands into it. Then he returned to bed, and sitting up in it looked at his watch, and found it was a little after 4 o'clock. At ten minutes past 4 the figure came out of the dressing-room, and stood close to his pillow, so close indeed that he might have touched it had he chosen. This time time the figure was erect, and he was able to measure its height against the window-frame, from which he discovered that it was not quite his own height. The figure was that of a man, dressed in a dark coat, which was fastened by gold buttons at the throat and wrist. The hair was dark and parted in the middle, the face pale and smooth, and the nose of the Greek type. In both face and dress the figure was precisely the same as that which I had seen. Mr. H. deliberated whether he should speak; while doing so he coughed, and immediately afterwards the figure melted before his eyes "like a mist." After this further sleep was out of the question, and Mr. H. agreed with his wife that they had better change their room. As the next day, however, was Sunday, they thought they would pass one more night there. In the course of this Mrs. H. was awakened by "horrible shrieks, groans and sighs," that proceeded from some part of the room. Her husband was awake, and she asked him what it meant. He replied that he had been listening to those sounds for more than an hour. Then he sat up and said, "In the name of God I command you to be silent." After this they heard no more.

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The story soon became known in the village, and our friends then learned that the Drab Room had been held to be haunted from time immemorial, though they could hear of no legend to account for the supposed fact. In the time of their predecessors it had been closed in consequence of the belief about it. So well-known in the village, indeed, was the belief, that some of the old people, as it turned out, refused to venture near the gates of the house itself after dark. Our friends remained there only a year or two after the discovery, as their servants became frightened and were accordingly disinclined to stay with them.

A. H. Sayce.

Mrs. Saxby, Mount Elton, Clevedon, sends us an extract from a letter written January 12th, 1860, by Miss Lily Boyd, the Miss B. of Professor Sayce's narrative. After describing the appearance to Mrs. Hb. in much the same way as Professor Sayce describes it, Miss Boyd continues :—

The next instance that has occurred, since we occupied the house, is more remarkable still. Mr. Sayce's two little boys slept together in the haunted room, when they stayed with us. On their return home their mother said, "You must have been very happy. Had you a pleasant visit?"

They replied they were very happy all day, but "they did not think it was kind in Lily to dress up in white and come to their bed at night, and that they did not like it at all." These children had never heard of the Timsbury Ghosts, and never speak of what they saw there as anything but "Lily dressed up."

They told their nurse that "one night Lily went into their room, dressed up in white, to frighten them, but they were so sure it was Lily that they determined not to take any notice of her, as they were very tired." Was not this most curious?

Frederick Holt, my brother-in-law, was all but frightened out of his senses, by an apparition which he saw in the haunted room. He had been lying awake for more than hour, one night, or rather very early one morning, when, from the corner whence it usually issues, where the dressing-closet door opens into the bedroom, a figure appeared, and slowly passed the bed. Frederick felt his pulse and his heart, in order to ascertain whether he was any way excited or fevered, as he thought, at first, it must be an illusion, but his pulse was quite steady. In about 10 minutes the figure returned, with its hands upraised, and with the most agonised expression of countenance that could be described. Mrs. F. Holt was asleep by her husband one night when the apparition appeared to him. He says he did not awaken her at first for fear of frightening her, and that when the figure returned he felt completely paralysed. He had himself been awakened that night by what felt to be a hand pressed tightly over his

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face, and he then saw an elderly gentleman with a fine line of face passing from his bed. He was dressed in brown, in the old style, with a long rounded-off waistcoat, and a light neckcloth which was fastened with a brooch or pin. He passed from the dressing-closet, at one side of the room, to a kind of wardrobe-closet for hanging things in at the other. Mr. Holt put his hand upon his own pulse to see if anything was the matter with him, and counted 80 beats, when the old gentleman came out of the hanging-closet again, and again passed by his bed, but this time it stopped, raised up its arms, and, clasping its hands together, laid them down, pressing them on the bed in which Mr. and Mrs. Holt were lying. It then passed on again to the dressing-closet.

Mr. Holt then told his wife what he had seen. Mrs. Holt saw nothing, but they both of them heard loud whisperings and voices all about the room. Neither of them could understand what the voices said. They described the room "as seeming all alive with voices."

These two accounts are quite independent, and it will be seen that Professor Sayce's recollection, at the distance of a quarter of a century, corresponds pretty closely with the contemporary account.

The Hon. Secretary of the "Haunted House" Committee informs us that there is a house now to let, near the Sussex coast, which is said on good authority to be haunted. The rent is about £100 per annum. He can send the usual particulars, and also the evidence for the abnormal occurrences, to any member of the Society who might wish to take the house.

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EXPERIMENTS WITH THE MAGNETIC NEEDLE.

TO THE SECRETARY OF THE SOCIETY FOR PSYCHICAL RESEARCH.

New Athenæum Club, S.W.

30*th December*, 1884.

SIR,—Professor Barrett has told me that certain experiments which I have been making with the magnetic needle would possess an interest for the members of the Society for Psychical Research, and he has suggested that I should furnish a report of them. But for his suggestion I should have hesitated to do so, as I greatly doubt whether these experiments have any real bearing on things psychical as distinguished from things physical.

My attention was first drawn to the subject by reading Reichenbach's account of his experiments with sensitives, and also the account given in Zöllner's *Transcendental Physics* of the effect produced on the magnetic needle by the finger of Dr. Slade. It seemed to me unlikely that two such observers as Reichenbach and Zöllner should be completely deceived in their observations, and I thought I would try for myself what effect could be produced on the needle by the human organism. Of course, a merely negative result would have proved nothing; but any positive result might be expected to throw some light on the phenomenon. And as I had cultivated mesmerism with some success, I thought it quite possible that I might produce some effect. I accordingly purchased a very ordinary compass with a glass cover, and found that by pointing the finger at the needle covered or uncovered no effect whatever was produced. It then occurred to me that in all the recorded experiments the compass had apparently been under glass, and it struck me as possible that the glass itself might have had something to do with the results obtained by others. Instead, therefore, of moving the finger near the glass, I moved it in contact with it. The result was that the needle, after a while, adhered to the glass by one of its points. In this there is nothing extraordinary. The needle will readily adhere to such a non-conductor when it has been charged with electricity by friction. It is in what followed upon this that the interest of the experiment consists. If now, when the needle was thus adhering to the glass, the finger was pointed at it from a little distance, the needle most certainly moved, and always in one direction—that, namely, away from the finger. This was so far interesting that it seemed to throw some light on the probable, or at least possible, genesis of the belief which connects (so-called) animal with mineral magnetism. This was probably the phenomenon which had been observed by Reichenbach and Zöllner, and the possibility of which had been so strenuously denied by other physicists. But whether this phenomenon proved the contention of Reichenbach and Zöllner was to my mind a very different matter. Unfortunately, I am not myself a physicist, and I feel the awkwardness of handling a subject with which I am but superficially acquainted; but I certainly think that the phenomenon is in some way due to the difference in temperature between the glass and the finger, and that it comes, therefore, under the known laws of heat and electricity. But this is a matter on which trained physicists should be able to speak with authority.

I repeated this experiment many times, and found that the slightest

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dampness on the glass prevented the phenomenon—a fact which seemed to ally it with statical electricity. I then once more made an attempt to affect the uncovered needle. I fitted up a little apparatus by which the naked needle was very delicately poised, and I fixed a piece of glass perpendicularly by the side of it, at about the distance of half an inch from it. I then found that, if by a slight friction on the glass I brought the needle into a state of oscillation—which was easy enough—I could then produce the phenomenon by pointing my finger at the naked needle. I presume that this is practically the same experiment as the other, but it *seems* more remarkable.

Two or three details should be noticed in conclusion. One is that the needle is always *repelled*, whether the finger is hotter or colder than the glass; for I have tried the effect of all possible changes of temperature. Another is that the effect can be conveyed very well through wood, but badly through metal, and not at all through india-rubber. Another point to notice is that the repulsion, under favourable circumstances, is strong enough to overcome the attraction of the magnet for iron (of course I took care to see that the iron had not been magnetised). Once more, the finger was clearly not magnetic as it repelled equally either end of the needle. Finally, I fancied that something at least depended on my own physical state. Sometimes a single pass on the glass would make the needle lively; at other times 30 passes would produce no effect, and this when the glass was perfectly dry. The experiment, as a rule, succeeded best soon after I had taken a meal, and at night better than in the day. This again would seem to connect the phenomenon with *heat*, it being a fact that the temperature of the body is higher after feeding, and also after intellectual exertion such as one naturally makes of an evening by reading or writing.

I should be very glad if the publication of this report should lead to the complete elucidation of anything which at present may seem mysterious in the behaviour of the magnetic needle.—I am, your very faithful,

A. Eubule-Evans.

[If the facts are as our correspondent describes I cannot account for them on physical grounds, although the pointing of the finger might discharge the electrified surface of the glass, and allow the electrically attracted needle to resume its north and south position, which would appear like repulsion by the finger. But this explanation appears to be negatived by the following letter I subsequently received.—Ed. Journal S. P. R.]

31*st December*, 1884.

Sir,—After two years of incredulity I am to-day convinced that Reichenbach and Zöllner were correct in affirming that the magnetic needle could be moved by something emanating from the human finger; although only last night I sent a report of my experiments to the Secretary of the Society for Psychical Research, and in this report I stated that I was by no means convinced by my own experiments.

This morning there is a hard frost here which has hardly ever been the case when I have been experimenting. I mounted a small needle on a very

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delicate pivot without any covering, and pointed a finger of my right hand at it. No result. It then occurred to me to point the left hand index finger—a thing I had never done before—and, lo! the needle was distinctly repelled. Being by nature very sceptical in such matters, I thought the motion might be caused by my breath, so I bandaged my mouth and nostrils, and held in my breath. There was no doubt about it—the needle became strangely perturbed, being at first attracted and then repelled by the finger. A curious circumstance was that I could effect this only at the south-seeking pole. I tried to affect the north-seeking pole with the *right* hand, but without result. I can throw no light on the cause of the phenomenon, but of its reality I am now at last certain. Whether I shall be able to repeat it I do not know, as I have tried so often before in vain to produce it. . . .

Since writing the foregoing I have successfully repeated the experiment at least a dozen times, but the power has now (for the time at least) gone again.

A. Eubule-Evans.

[Having read the note I attached to the former letter, Mr. Eubule-Evans informs me that when the finger was pointed at the needle, it was not merely released and allowed to resume its normal position after oscillation, but it was distinctly pushed aside by the finger—of course without contact—only resuming its proper north and south position when the finger was removed. I can only express the hope that Mr. Eubule-Evans will keep a careful record of all the conditions of his experiments, and that he will give me the opportunity of witnessing the phenomenon. It is also very desirable that the experiment should be carefully tried by as many of our friends as possible —Ed. Journal S.P.R.]

SUPPLEMENTARY LIBRARY CATALOGUE.

The following additions have been made since last month.

Lee (Rev. Frederic George, D.C.L.) More Glimpses of the World Unseen ..... *London*, 1878*

Theosophist (The) Vol. II. and III. ..... *Madras*, 1880-1

Bertrand (Professor Alexis) L'Aperception du Corps Humain par la Conscience ..... *Paris*, 1884

Jankowski, (Eduard) Phänomenologie und Metaphysik der anormalen Sinnesbilder ..... *Leipzig*, 1882†

Luys (Dr. J.) Le Cerveau, *3rd edit.* ..... *Paris*, 1878‡

Richet (Charles) L' Homme et l'Intelligence ..... *Paris*, 1884

Yung (Dr. Emile) Le Sommeil Normal et le Sommeil Pathologique *Paris*, 1883

* Presented by Mr. H. A. Smith. † Presented by Mr. C. C. Massey.
‡ Presented by Dr. A. T. Myers.

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JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

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PROFESSOR SIDGWICK will be proposed as a Vice-President, and for co-option on the Council, at the next Council Meeting.

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SMITH, PROF. JOHN, Sidney University, Australia.

MEMBERS.

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BUGBY, WILLIAM, Hillsboro,' South Beddington, Carshalton, Surrey.

BUNDY, COLONEL JOHN C., Chicago, U.S.A.

DASHWOOD, ALFRED, Rose Villa, Ryde, Isle of Wight.

HERON-ALLEN, EDWARD, Constitutional Club, London, S.W.

HIBBS, REGINALD R., 13, St. Lawrence Road, North Kensington, London, W.

WALROND, E. D., B.A., Hillingdon, Uxbridge, Middlesex.

ASSOCIATES.

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ARKWRIGHT, WALTER GEORGE, Balliol College, Oxford.

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TRENCH, J. TOWNSEND, J.P., Kenmare, Ireland.

TURNER, MISS LUCY, 4, Brigstock Road, Thornton Heath, Croydon.

WHITRIDGE, FREDERICK W., University Club, New York, U.S.A.

WILLIAMSON, CHARLES N., 35, Hamilton Gardens, St. John's Wood, London, N.W.

WRIGHT, FRANCIS M., M.A., 5, Union Square, Packington Street, London, N.

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COUNCIL MEETINGS.

At a Council Meeting held on the 30th of January previous to the Annual Business Meeting, the President in the chair, the following Members were present: Messrs. Walter H. Coffin, Edmund Gurney, Chas. C. Massey, F. W. H. Myers, Frank Podmore and Henry A. Smith.

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

One Member, Miss A. A. Leith, desired to continue this year as an Associate, and one Associate, Mr. B. Whishaw, desired to become a Member. These changes were agreed to.

Miss Scott desired to resign her Membership, on the ground that circumstances at present prevented her from taking any active interest in the Society's work.

Two donations were reported to the funds of the Society:—One Guinea from Miss Curtis, an Honorary Associate, and Three Pounds from a lady who wished her contribution to be anonymous. The Council recorded its thanks to the donors.

Presents to the Library were also received with thanks from Mr. H. A. Smith, Mr. C. C. Massey, and the Rev. Canon Wood.

The Treasurer reported that the Rev. W. Whitear had become a Life Member, having sent him a payment of £21.

The usual monthly cash account was presented, which showed that only about one quarter of the Members and Associates had sent in their subscriptions for 1885 during the month.

The Assistant-Secretary presented a balance-sheet of the receipts and expenditure of the Society during the year 1884, which had been audited and found correct, and also a report from Mr. Morell Theobald, F.C.A., as auditor. It was resolved that the balance-sheet and Mr. Theobald's letter be laid before the Annual Business Meeting, in the report of which they are more particularly referred to.

At a Council Meeting held on the 13th of February, the President in the chair, the following Members were present: Professor Barrett, Messrs. Alexander Calder, Walter H. Coffin, Edmund Gurney, F. W. H. Myers, Edward R. Pease, Frank Podmore, J. Herbert Stack, and Hensleigh Wedgwood.

The Minutes of the previous Meeting having been read, it was reported that with one or two slight verbal amendments, the whole of the alterations in the Rules proposed by the Council had been adopted, at the Annual Business Meeting, and that the voting at the Annual Meeting had resulted in the election, as Members of the Council, of the Rev. W. Stainton Moses, Dr. C. Lockhart Robertson, and Messrs. G. P. Bidder, Q.C., A. Calder, R. Hodgson, and J. H. Stack.

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The Council then proceeded to the election of a President of the Society for the ensuing year. Professor Sidgwick expressed his belief that the time had arrived when it would be best for a change to be made in the position which he had occupied since the foundation of the Society. He entered into various reasons for this belief, explaining that it in no way arose from any diminished interest on his part in the Society; on the contrary, one of the objects he had in view was that it would enable him in a more independent manner to pursue certain branches of the Society's work, and to express his conclusions.

After a free expression of the feelings of the Council, the following resolution was, on the proposition of Professor Barrett, unanimously agreed to: "The Council having heard Professor Sidgwick's announcement of his retirement from the office of President, desire to place on record their sense of the invaluable services rendered by him to the Society during the three years of its existence, and their deep gratification that the Society will still have the advantage of his help and guidance."

Professor Barrett proposed the election of Professor Balfour Stewart, F.R.S., as President of the Society for the year. This proposal was warmly seconded and unanimously carried.

Mr. Alexander Calder and Mr. Edmund Gurney were re-elected as Hon. Treasurer and Hon. Secretary respectively.

On the proposition of Professor Sidgwick, seconded by Mr. Edmund Gurney, Lord Rayleigh, F.R.S., Professor J. C. Adams, F.R.S., and Professor O. J. Lodge, D.Sc., were unanimously elected Members of the Council in accordance with Rule 18.

In harmony with the change in the relation of the Council to the research work of the Society, it was resolved to appoint a "Committee of Reference," to whom all Reports and Papers which it was proposed to publish should be sent in proof.

The following Members of Council were elected as Members of this Committee: Professor Balfour Stewart, *ex-officio* as President; Professor Adams, Professor Barrett, Mr. Edmund Gurney, Professor O. J. Lodge, Lord Rayleigh, Dr. C. Lockhart Robertson, and Professor Sidgwick.

It was resolved that there should be four special Council Meetings in the year, for which the more important business should be as far as possible reserved; and that for attendance at these four Meetings, the expenses of members of the Committee of Reference should be paid.

It was further resolved that a statement of the changes in the method of conducting the experimental investigations of the Society should be inserted in the next Part of the Proceedings.

The following Committees were appointed, with power to add to the number of their members:—

LITERARY COMMITTEE.—Messrs. Edmund Gurney, Richard Hodgson,

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Chas. C. Massey, F. W. H. Myers, Frank Podmore, and Professor H. Sidgwick.

Library Committee.—Rev. W. Stainton Moses, Dr. A. T. Myers, and Mr. F. W. H. Myers.

House and Finance Committee.—Messrs. Alexander Calder, Edward R. Pease, and Josiah G. Stapelton.

Dr. Chas. Richet, of Paris, and Professor John Smith, of Sydney University, Australia, were elected Corresponding Members.

One new Member and eight new Associates were elected, whose names and addresses appear on another page.

It was agreed that Mr. Frank Miles should, at his request, continue as an Associate instead of as a Member.

A copy of a pamphlet entitled "Gedankenlesen," was received from the author, Dr. Carl du Prel, for which thanks were recorded.

Mr. H. Wedgwood brought before the Council the alleged phenomenon of an iron ring too small to have been passed over the hand, which was now on the wrist of Mr. Husk, and proposed that the Council should appoint a Committee to examine and report on the subject Professor Barrett and Mr. Gurney were requested to inspect the ring, and if possible to obtain the assistance of an anatomist or surgeon.

Professor Barrett being desirous of relinquishing the editorship of the *Journal*, Professor Sidgwick expressed his willingness to undertake that office; and he was appointed accordingly. It was further agreed that for the future the *Journal* should to some extent be regarded as the organ of the Literary Committee; and that its size might extend to 32 pages, in order to afford space for the insertion of matter selected from the evidence collected by that Committee.

The Assistant-Secretary reported that an order had been received from the Hon. Sec. of the American Society for Psychical Research for 300 copies of different Parts of the Proceedings, for the use of their Members, under the arrangement which the Council had proposed.

The next Meeting of the Council will take place on Friday, the 6th prox., at 4.30 p.m.

GENERAL MEETING.

A General Meeting of the Society was held on the evening of Friday, January 30th, at the Rooms of the Society of British Artists, in Suffolk Street, Pall Mall, the President in the chair.

The first paper read was by Mrs. H. Sidgwick, "On the Evidence collected by the Society for Phantasms of the Dead."

After pointing out that the existence of phantasms of the dead can only be established, if at all, by the accumulation of improbabilities in which we become involved by rejecting a large mass of apparently

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The Council then proceeded to the election of a President of the Society for the ensuing year. Professor Sidgwick expressed his belief that the time had arrived when it would be best for a change to be made in the position which he had occupied since the foundation of the Society. He entered into various reasons for this belief, explaining that it in no way arose from any diminished interest on his part in the Society; on the contrary, one of the objects he had in view was that it would enable him in a more independent manner to pursue certain branches of the Society's work, and to express his conclusions.

After a free expression of the feelings of the Council, the following resolution was, on the proposition of Professor Barrett, unanimously agreed to: "The Council having heard Professor Sidgwick's announcement of his retirement from the office of President, desire to place on record their sense of the invaluable services rendered by him to the Society during the three years of its existence, and their deep gratification that the Society will still have the advantage of his help and guidance."

Professor Barrett proposed the election of Professor Balfour Stewart, F.R.S., as President of the Society for the year. This proposal was warmly seconded and unanimously carried.

Mr. Alexander Calder and Mr. Edmund Gurney were re-elected as Hon. Treasurer and Hon. Secretary respectively.

On the proposition of Professor Sidgwick, seconded by Mr. Edmund Gurney, Lord Rayleigh, F.R.S., Professor J. C. Adams, F.R.S., and Professor O. J. Lodge, D.Sc., were unanimously elected Members of Council in accordance with Rule 18.

In harmony with the change in the relation of the Council to the research work of the Society, it was resolved to appoint a "Committee of Reference," to whom all Reports and Papers which it was proposed to publish should be sent in proof.

The following Members of Council were elected as the Committee: Professor Balfour Stewart, *ex-officio* as President, Professor Adams, Professor Barrett, Mr. Edmund Gurney, Professor Lord Rayleigh, Dr. C. Lockhart Robertson, and Professor

It was resolved that there should be four special meetings in the year, for which the more important business should if possible be reserved; and that for attendance at these the travelling expenses of members of the Council

It was further resolved that the question of conducting the experimental investigations be inserted in the next Part of the

The following Committees were appointed, with the number of their members:—

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strong testimony to facts which, as recounted, would seem to admit of no other satisfactory explanation, and that in testing the value of this testimony we are bound to strain to the utmost all possible suppositions of recognised causes, the writer went on to say that the Society now possesses, as the residue of a much larger number, a collection of about 370 narratives that seemed to deserve some consideration, of phenomena not clearly physical. The present paper was chiefly occupied with the possible non-ghostly explanations, one or other of which the writer thought might, by straining, be applied to the greater number of these cases. These explanations she classified by reference to the various sorts of error by which the evidence to such phenomena is liable to be affected, viz., (1) hoaxing; (2) exaggeration or inadequate description; (3) illusion; (4) mistaken identity, including under this head cases where it is possible that a person taken for a ghost has really been alive all along; (5) hallucination.

The first four scurces of error she discussed at some length, and illustrations were given of cases where the third and fourth might, perhaps, have occurred.

In dealing with the fifth source of error, the writer said that the great difficulty here arose from the fact that genuine phantasms of the dead, such as were under discussion, would themselves generally take the form of hallucination of the senses, and that, at the same time, as solitary and seemingly non-veridical hallucinations of persons apparently healthy do occur, we should not be justified in assuming a hallucination to be what the Society calls veridical without some special external reason or confirmatory coincidence. When the phantasm is that of a *living* person, information about that person may afford the required confirmation. But in the case of phantasms of the dead, we cannot obtain this kind of confirmation. Other kinds of confirmation are, however, possible. The first mentioned was that which occurs when two people have a hallucination simultaneously. But cases of this kind might, it was suggested, perhaps be explained by Thought-transference between the percipients, without necessarily assuming a cause external to both of them.

The other kinds of confirmatory evidence mentioned were three in number. It might be alleged (1) that the apparition resembled a person unknown to the percipient so strongly that he afterwards recognised his portrait; (2) that two or more people saw independently of each other, and at different times, apparitions which seem clearly to have been very much alike; (3) that the phantasm conveyed correct information unknown to the percipient. The discussion of narratives where confirmation of these kinds is claimed was deferred to another paper.

Mr. F. W. H. Myers then read the second part of a paper "On a

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Telephatic Explanation of some so-called Spiritualistic Phenomena." The paper aimed at establishing two points: First, that the unconscious mental action, which is admittedly going on within us, may manifest itself through graphic automatism with a degree of complexity hitherto little suspected; and secondly, that automatic writing may sometimes furnish replies to questions which the writer does not see, and mention facts which the writer does not know, and has never known; the knowledge of those questions or of those facts being apparently derived by telepathic communication from the conscious or unconscious mind of another person. The following is a brief sketch of the arguments used (some of the considerations given in a previous paper being, for the sake of clearness, repeated here): Automatic writing is observed in various morbid states. A man attacked by a slight epileptiform seizure, while in the act of writing, will often continue to write a few sentences unconsciously, which, although probably nonsensical, will often be correct in spelling and grammar. Some agraphic patients also, though conscious that they are writing, are not aware what the letters written actually are; so that the formation of those letters has been an unconscious act. In somnambulism, also, the patient will sometimes write long passages, or even solve mathematical problems with the data of which his waking mind was already familiar. The writer is acquainted with a gentleman who finds that if he fixes his attention on a given word, and then allows his hand to rest in the writing attitude, the word is written without conscious volition of his own, and whether his eyes be open or shut.

The explanation of "planchette"-writing must be sought in analogies like these. A "planchette" is simply a piece of wood supported on two wheels and a pencil, with the objects (1) that a small muscular tremor may be able to set it in motion; (2) that the writer may be able to remain unconscious of what he is writing, which is hard to effect if a mere pencil be employed. The "planchette," of course, affords no evidence, except to the writer himself, that the writing is automatic; but actual experiment shows that perhaps one person in a hundred has this actual tendency to graphic automatism,—a result in no way physiologically surprising. The interest of the matter thus automatically written lies, of course, not in its *substance*, which is generally capricious and incoherent like a dream, but in the indications which it gives of the mode of mental action which has produced it. The gradual acquisition of the faculty of writing with "planchette" presents analogies to the process of learning afresh to write, which patients in a state of so-called *second consciousness* have sometimes to go through. There are analogies also both to atactic and to amnemonic agraphy, substitution of letters often much resembling the classical cases of Jicmnos for James Simmonds, Jaspenos for James Pascoe, and others recorded by Drs. Hughlings Jackson, Ogle, &c. The constant repetition of the

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same meaningless word in "planchette"-writing reminds one of the single meaningless utterance of some aphasics. In vocal automatism, the same peculiarity is observable, as in the reiterated cries of the so-called "gift of tongues" in the Irvingite congregation. Taking all these points together, there seems reason to conjecture that automatic writing is, in some cases at least, due to the action of the right cerebral hemisphere, to which Dr. Hughlings Jackson is disposed to attribute the non-propositional utterances of aphasics. A curious confirmation of this view is afforded by the frequency of *reversed script* (Spiegel-schrift, or mirror-writing), early in the development of graphic automatism. Eschenmayer and others have collected cases where *Spiegel-schrift* accompanies left-handedness, and Dr. Ireland conjectures that the verbal image as formed in the right hemisphere may be reversed in this manner.

This unconscious cerebral action may be much more complex than has hitherto been supposed. A gentleman, known to the writer, has repeatedly written down, automatically, a jumbled series of letters which, on investigation, turned out to be *anagrams*, with a definite meaning, sometimes containing a reply to questions. Similarly, a phrase recollected from a dream may for some time puzzle the waking mind to detect its meaning.

But more than this. There are sometimes cases where replies are automatically written to questions which the writer has not seen, and has no means of knowing. Such are some of the cases on which Spiritualists base their belief in an intervening intelligence. But those who have followed the evidence which the Society for Psychical Research have now for nearly three years been publishing, as to the transmission of thought from one mind to another without the agency of the recognised organs of sense, will prefer to look first for the action of the mind of some other person present at the time. For if telepathy be a reality, traces of it must be looked for wherever unconscious mental action is concerned.

Space permits of only one illustration of this telepathic action showing itself in graphic automatism. The Rev. P. H. Newnham, of Maker Vicarage, Devonport, who had had reason to believe that an unusual communication of thought existed between himself and Mrs. Newnham, determined in the year 1871 to try whether he could so transmit questions to her mind, without speech or sign, as that her hand should unconsciously write replies thereto. He arranged tables in such a way that she could not see what he wrote; and then wrote questions, one by one, without informing her what the question was. Her hand wrote automatic answers to these questions, clearly indicating that the question had been understood, though the reply was often of a capricious or evasive kind,—a characteristic frequent in these acts of

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the unconscious mind. In some cases correct replies were given to questions involving Masonic secrets, and in other cases answers were given which, though coherent and intelligent, were different from the beliefs, existing in either of the two conscious minds concerned. The series of 309 questions extended over eight months, and was carefully recorded by Mr. Newnham in a note-book which Mr. Myers has inspected. Copious extracts from this note-book will be published in the Society's Proceedings. To an observer less cautious than Mr. Newnham many points in these automatic replies might have suggested the agency of some extraneous intelligence. But Mr. Newnham prefers to suggest (in independent accordance with the view put forward in this paper) that the dreamlike mixture of shrewdness and incoherence seems rather to resemble the action of an "untrained half of the brain;" or, at least, some unfamiliar mode of the working of the writer's own intelligence.

On the whole it seems that if telepathy be admitted as a *vera causa*, it affords a probable explanation of a great mass of cases which Spiritualists have alleged as proving the action of unseen intelligences, and which science has as yet neglected to examine.

Further cases of graphic automatism, spontaneous mirror-writing, &c., (occurring in normal or abnormal states) are earnestly desired, and may be sent to the Secretary, Society for Psychical Research, 14, Dean's-yard, Westminster.

AMERICAN SOCIETY FOR PSYCHICAL RESEARCH.

Our readers will remember that in the November number of the *Journal* we announced the formation of an American Society for Psychical Research. Several meetings of the Provisional Committee have been held in Mr. R. Pearsall Smith's house in Philadelphia and elsewhere, and we are now glad to announce the organisation of what promises to be an influential and valuable Society. We observe with pleasure that Prof. Simon Newcomb, who occupies a foremost place among American men of science, has consented to act as President. The following report appeared in one of the leading New York papers, the *Evening Post*, for January 10th.

BOSTON, January 9th.

At a meeting held on Thursday at the rooms of the American Academy of Arts and Sciences, in this city, the definite organisation of the American Society for Psychical Research was completed. The officers of the Society were elected as follows: President, Prof. Simon Newcomb, of Washington; Vice-Presidents, Prof. G. Stanley Hall of Baltimore; Prof. G. S. Fullerton, of Philadelphia; Prof. E.

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Pickering, Dr. H. P. Bowditch, and Dr. C. S. Minot, all of Harvard University; Secretary, Mr. N. D. C. Hodges, of Cambridge, Mass.; Treasurer, Prof. William Watson.

In view of the dangers to which the new Society is exposed in the systematic investigation of the little-known psychical phenomena, great care has been taken to exclude from active control all elements which might turn the energy of the Society into a helpmate of any of the vague, unsettled, and sometimes fraudulent enterprises of Spiritualists. A scientific research must be free from all taint of crankiness. Hence the decision that all persons elected to the Society become associates; from among the associates 100 members to be elected, who alone have the right to vote. Out of the members again are elected a council of twenty-one, including the officers above named; the remaining members of the present Council are: Dr. Wm. James, Prof. George F. Barker, Mr. S. H. Scudder, Dr. C. C. Everett, Mr. Moorfield Story, Prof. John Trowbridge, Prof. A. Hyatt, Prof. J. M. Pierce, Mr. Coleman Sellers, Major Woodhull, Messrs. C. C. Jackson, T. W. Higginson, W. H. Pickering.

The Society, the foundation of which is due to the initiation of Prof. W. F. Barrett, of Dublin, starts with a considerable number of adherents, about eighty members and fifty associates. Its headquarters are, for the present, in Boston, yet it has a widely distributed constituency which is growing rapidly, as the interest felt in the objects of the Society is very general. It is expected that an important part of the work of the Society will be done at Baltimore and Philadelphia.

What is that work to be? Readers of the *Evening Post* will remember the publication of an account obtained from Professor Barrett, of the results of the investigations of the English Psychical Society, showing that there are many obscure phenomena of the mind by no means yet adequately explained. The most remarkable of their announcements was the discovery of thought-transference, mental images, passing from one person to another without following any of the known channels of communication. As this is the most novel and startling of the published conclusions of the English Society, and as it offers varied opportunities for exact scientific experimentation, it has been decided to make the study of thought-transference the first undertaking of the American Society. A committee has been appointed, with Dr. H. P. Bowditch as chairman, to conduct this investigation. A circular will shortly be issued stating the exact methods of experimentation, and asking co-operation. It may be mentioned that it is the policy of the Society to conduct all its investigations experimentally, in the belief that the most satisfactory results will be thus obtained; for the present, at least, it will not attempt to collect other evidence.

The Committee desires first to find sensitive persons, so-called mind-

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readers, and to test the exact extent and conditions of their peculiar power, if it exists. They would try with such a person whether he could reproduce a simple drawing which a second person looked at intently, but which the sensitive or percipient could not see; whether he could identify a word upon which another person had concentrated his attention; if this is done the Committee will test the effect of distance between the two persons, of the interposition of various obstacles; use rigid conditions to exclude possible collusion, conscious or unconscious; study the influence of the number of persons who concentrate their attention upon the image the sensitive is to perceive, &c. All these and such other experiments as opportunity and experience may suggest will be work for the Committee itself, but they ask the co-operation of every one interested in bringing them into communication with persons who are supposed to have the faculty of "mind-reading."

The Committee hopes also to carry on a series of statistical researches which it trusts will be participated in by many besides themselves. Let an example suffice to indicate what is intended. Suppose two persons are together; a pack of cards is taken and turned up by one of them, card by card; as they are turned, the second person, who is placed so as to be unable to see the cards, guesses the suit. Now if there is any thought-transference, the guesses must be right oftener when the first person knows the suit of the card turned up, than when he does not; he has, therefore, only to keep tally, and a comparison of the proportion of errors in the two circumstances will show whether thought-transference occurs. To secure a certain result, however, a very large number of observations must be made, and it is desirable to have many observers. Professor Richet, of Paris, has already tried this form of experiment, and reached the conclusion that thought-transference does take place.

It is hardly necessary to point out the profound significance of this inquiry, particularly if the answer is in the affirmative. On the other hand, as the affirmation has already been publicly and repeatedly made, if yet it is erroneous it is most important to demonstrate its falsity. It has such far-going consequences that to establish either alternative would be a public service of the highest value.

At the recent meeting there was much discussion as to the means and conditions of Psychical Research, but no further plans were fully matured. It was announced that an arrangement had been made to supply gratituously all the members and associates with the Proceedings of the English Society, beginning with number six. It is to be hoped that every one interested will assist the Society. Inquiries and communications should be addressed to the Secretary, Mr. N. D. C. Hodges, 19, Brattle-street, Cambridge, Mass.

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PROFESSOR SIMON NEWCOMB AND MR. EDMUND GURNEY ON PSYCHICAL RESEARCH.

The following discussion between Professor Simon Newcomb and Mr. Edmund Gurney has lately appeared in the pages of *Science*. Prof. Newcomb began with the following paper, which we mentioned at the time as appearing in the same number of *Science* that contained a cordial leading article on the work of our Society.

Although it may be regarded as doubtful whether the Society for the investigation of psychic force, proposed at the recent meeting of the American Association, will result in any new discoveries, yet the philosophy of the subject is of sufficient interest to merit general consideration. The first and greatest obstacle we meet with in such investigations is the absence of clear ideas of what it is we are to look for, and how we are to distinguish between real relations of cause and effect and mere chance coincidences. The state of mind of the community at large is also unfavourable to the attainment of any result. If we take out of it two classes holding quite opposite views,—the one comprising those who look upon the subject with that sentiment of credulity and wonder which is fatal to all scientific accuracy ; and the other, those who think it all nonsense, and unworthy the attention of common-sense people—we shall have but few left for patient research.

If, however, this remnant is going to investigate the subject in a scientific spirit, they are entitled to all the light that can be thrown upon it. We begin by warning them against a kind of inquiry which can lead to absolutely no conclusion. We refer to such inquiries as those made in the following extract in the New York *Nation*, of August 28th, 1884 :—

"The Society for Psychical Research will be grateful for any good evidence bearing on such phenomena as thought-reading, clairvoyance, presentiments, and dreams, noted at the time of occurrence, and afterwards confirmed ; unexplained disturbances in places supposed to be haunted ; apparitions at the moment of death or otherwise ; and of such other abnormal events as may seem to fall under somewhat the same categories."

It would be difficult for the Society to put forth anything better fitted than this advertisement to lower the estimation in which their work is held by common-sense people. Let us make a little calculation showing how often coincidences of the kind sought for must really occur in our country. Numerical exactness in our data cannot, of course, be reached : all we can do is to make rough estimates which shall not be unreasonably far from the probable truth. Any physician, we apprehend, will consider it quite within the bounds of probability that one per cent. of the population of the country are subject to remarkably vivid dreams, illusions, visions, &c. This will make half a million such people in the United States. Each of these persons may be supposed to have 50 friends or relations, of whom one per annum dies. If they are subject to a dream or vision once a week, there is one chance out of seven that they have one on the same day that the friend dies. Let us suppose that it takes a combination of eight separate and independent points of resemblance, between the vision and the circumstances attending the death of the friend, to constitute a remarkable coincidence, and that each of these has a probability of one-half. We shall have, in one case out of

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256, remarkable combination of coincidences. Putting these results together, we may infer, that, as a matter of fact, some case of extraordinary coincidence between the circumstances of death, and the dream or vision by a friend of the dying person, does occur somewhere in the country nearly every day in the year. Thus, what the Psychical Society will find, will be what we know must exist as the result of chance coincidence. The search after haunted houses is of a different kind, but the result must be equally inconclusive; all that can be discovered is cases in which the cause of some apparently singular phenomena happened to be undiscoverable. The idea seemingly entertained by the psychists—that the residuum, after they have eliminated all cases in which the natural causes could be found, must be genuine—has no logical foundation. One can hardly lie on his bed awake an hour after midnight without hearing some sound the cause of which it is beyond his power to guess; and we do not see any essential distinction between this case and that of a haunted house.

The general question at issue is, whether there is any such process as what the psychists very happily denominate "Telepathy," which may be defined as *feeling at a distance* without the intervention of any physical agent. And just here we have the real point at issue between them and those people "of the earth, earthy," who think their work is all nonsense. The real questions are two in number.

First, Can the mind be influenced by things external to itself in any other way than by such things acting physically upon the nervous system? Second, Can the mind, by any act of the will, produce any effect outside of itself, except through the agency of the organs of motion of the body itself acting according to physical laws?

The two questions may, perhaps, be combined into one by inquiring whether it is possible that mind can affect mind otherwise than by some physical connection between the nervous systems with which the two minds are associated. That there is a natural tendency to believe in the possibility of the so-called Telepathy is, no doubt, well-known to all who have considered the subject. The frequently expressed view that the mesmeriser influences his subject by the mere act of his will, and especially the readiness with which this view is received, may be cited as an example. But it is none the less true that the longer we live, the more evidence we see that there is no such action. It is true that this evidence is negative, and so may always lack something of being conclusive; yet the more closely we look into the case, the less foundation we can see for any positive belief in Telepathy. We must remember that the physical connection through which one mind affects another may be of the most delicate kind; may, in fact, nearly evade all investigation. The slightest look, an unappreciable motion of the muscles of the mouth or eyes, made perceptible through the light which is reflected to the eye of the second person, constitute a physical connection. Now, since in the operations of mesmerism the subject is always within easy sight or hearing of the operator, there is always room for the action of a physical cause between the two through the intervention of light or sound. Telepathy between the two could be proved only by finding that the subject was affected by the mesmeriser when the latter was not within sight or hearing or knowledge of the former.

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The Society for Psychical Research has published in its Proceedings very detailed accounts of a number of investigations undertaken by its committee and members, some of which are very striking. The report of the Committee on Haunted Houses, however, can hardly be regarded by lookers-on as anything better than very scientific children's ghost stories. The extraordinary cases of events or accidents happening to one person being reproduced in the imaginations or visions of others at a distance, are nothing more than recitals of what we know, from the theory of probabilities, must be very frequent occurrences. A feature of these coincidences which ought not to have escaped the notice of the Society is, that they have no feature in common by which they can be traced to the action of a general cause, and do not even tend to show that there are particular persons who possess the faculty of being influenced by Telepathy. A very striking case is that which most of our readers may have seen, in which a lady awoke under the impression that she had received a blow in the mouth at the very time when her husband, a mile or two away, actually did receive such a blow. Now, if this lady had repeatedly felt her husband's impressions in this way, or if it could be shown that a blow in the mouth or on any other part of the person often makes itself felt by Telepathy, the case would be better worth inquiring into; but there is no common feature of this kind in the cases as reported, and they thus fail to supply good evidence that they are anything more than mere chance coincidences.

The only case that looks at all strong in favour of Telepathy is that in which one person is made to draw figures similar to those thought of by another in his neighbourhood. If any of the members of our home Society can succeed in making this mechanism work, they will have something of great interest to show the critical observer. But we apprehend that the incredulous will, under almost any circumstances, require stronger evidence than any which he has any prospect of getting, to make him believe that there is no physical cause in action by which the subject has an inkling of the drawings he is to make, or an indication whether he is going right or wrong. This incredulous tendency will be greatly strengthened if the assistance of spiritualistic performers is called in.

To this letter Mr. Edmund Gurney replied in the columns of *Science* for December 5th, as follows:—

Your issue of October 17th contained two articles which are of good omen for the future of "Psychical Research" in America. Of the first, the editorial article, I need say little. It is cordially welcomed by my colleagues and myself for its recognition of the far-reaching importance of an enterprise in the further development of which our Society will, we hope, go hand in hand with yours. With the second article, on "Psychic Force," our agreement is less complete; but we still find nothing to complain of in the general attitude of the distinguished writer. He, too, recognises the legitimacy of the inquiry, while clearly apprehending its difficulties. He describes with entire justice the two opposed classes between which Psychical Research has to clear a path,—the party of easy credulity, and the party of easy incredulity; and he points out with no more than proper emphasis the rigorous caution which every forward step demands. Fraud and superstition have

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naturally seized on what science has so systematically neglected; and those who now endeavour to take the subject up from the scientific side must accept the fact and its consequences.

So far, then, we are wholly at one with Professor Newcomb; but we cannot quite so readily follow him in his criticisms of our own doings. He begins by condemning one of our public appeals for information; but his strictures seem to assume that all the information which the appeal brings in will be regarded by us as a safe basis for conclusions. The appeal is, of course, merely a first step, for which it would be difficult to imagine any effective substitute; though I may mention that a very large amount of our information comes to us through private channels. The sifting and treatment of the evidence according to scientific canons must be a subsequent labour, the *rationale* of which could not be set forth, or even suggested, in the terms of a short advertisement. And of this labour no portion is more important than the one which we are glad to find Professor Newcomb so explicitly recognising,—the application of the doctrine of chances. In all those branches of our inquiry where questions of *coincidence* occur, it is clearly essential to ascertain, as definitely as may be, how far the coincidences may fairly be ascribed to *chance*. We have taken, and are still taking, great pains to obtain this definite information. Very wide inquiries have been made; and the results, though far from complete, may still, I think, claim decidedly more validity, as a basis of computation, than Professor Newcomb's guess at what "any physician will consider quite within the bounds of probability." It would require more space than I can ask for, to comment on Professor Newcomb's numerical argument in detail. But I may remark that he seems to confuse the argument by classing all together what he calls "dreams, illusions, visions," &c.; at least, if he means to include in this heterogeneous group visual hallucinations of waking persons, which we regard as by far the most important phenomena from an evidential point of view. If any one, in his waking moments, experiences apparitions of human forms as often as once a week, which is the degree of frequency that Professor Newcomb's calculation assumes, it is obvious that the approximate coincidence of one of these apparitions with the death of the corresponding human being will be an insignificant accident. But we have not ourselves met with any specimen of this class. We have collected more than a hundred first-hand cases of apparitions closely coinciding with the time of death of the person seen; and it is only in a small minority of such cases that our informants, according to their own account, have had any other hallucination than the apparition in question.

The following sketch may serve to show the lines on which our own reasoning in the matter will proceed. We are making a census, which, so far, shows that in this country the proportion of sane persons, in good health and awake, who within the last 10 years have had a visual hallucination representing some living person known to them, is about one in 300. Now, let us make a supposition far below the actual mark, and confine the number of the acquaintances of each of these hallucinated persons to 5. Let us further suppose that one of these 5 persons does actually die in the course of the 10 years. This seems fair, on the whole; for, though in some cases more than one may die within that time, in others none may die. According

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to this estimate, then, the chance that the death will take place within 12 hours of the apparition will be one in 365 × 2 × 10 × 5; that is, one in 36,500: in other words, only one out of every 36,500 of the hallucinated persons will, in the course of 10 years, hit off the coincidence by chance. But since the hallucinated persons are only a three-hundredth of the whole population, this means that the proportion of the whole population who will by chance have an apparition of a person known to them within 12 hours of that person's death is only one in 10,950,000. Now, we ourselves have a large collection of such recent cases, resting on good first-hand testimony; but let us put the number far below the mark, and say 30 cases. If, then, these 30 coincidences are to be fairly attributed to chance, the population of the country will have to be 328,500,000. But we cannot suppose that our appeal for evidence has reached the whole population; and we shall be making a sober estimate, if we reckon that within the given time 10 times as many cases must have occurred as those we happen to have encountered. This brings the necessary population up to 3,285,000,000; and the number will be further immensely increased if we take count of the fact that many of the coincidences are extremely close—that the times of the two events fall not only within 12 hours, but within one. Thus the theory that chance would account for the cases could only be justified if the population of the country were several hundred times what it actually is. The *reductio ad absurdum* seems tolerably complete.

The case of dreams is, of course, very different. We are most of us constantly dreaming, A very large number of "odd coincidences" between dreams and external events is certain to occur by mere chance; and the cases are rare where the correspondence is of a kind which strongly suggests telepathic influences. Here, therefore, Professor Newcomb's estimate is far more applicable; and we have always felt that dreams, by themselves, could not be expected to afford conclusive proof of telepathy. This, however, does not seem a sufficient reason for ignoring them; since, if the fact of telepathic communication be otherwise established, they may throw light which we could ill afford to neglect, on the nature of the mental and cerebral processes involved.

As regards "haunted houses," we readily admit, and have expressly pointed out, the far greater uncertainty of the evidence as compared with the best telepathic cases. But even here we differ from Professor Newcomb in seeing a distinction between the experiences which we deem of some *prima facie* importance, and the experience which he supposes when a person lying awake an hour after midnight hears some sound the cause of which is beyond his power to guess. Sounds are the very weakest sort of evidence. What strength the *prima facie* case has, depends, not on things heard, but on things seen; and seen, not by one person only, but by several independently and at different times, and, as the seers affirm, without any knowledge on their part that the house was supposed to be "haunted."

Professor Newcomb's concluding remarks, dealing with the *experimental* side of telepathy, deserve careful attention. But his objections here rest entirely on the hypothesis of visual and auditory indications consciously or unconsciously given by the "agent" to the "percipient"; and though it is difficult, I know, to convince persons who have not been present that suffi-

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cient precautions have been taken to eliminate this source of error, it must surely be admitted that such precautions are possible. As regards sight, no one will deny the possibility; and, as regards hearing, we think, that, if a careful watch is kept, the means of communication resolve themselves into slight variations of breathing. Such variations were never detected in our experiments, and in any case could hardly be supposed capable of rapidly conveying to the percipient's mind the form of an irregular diagram; and the difficulty would be increased in cases where the signs would have had to be *unconscious*, as in many of our experiments where we were able not only to vary the "agent," but to act ourselves as "agents." As for "indications whether the subject is going right or wrong," they must, of course, be prevented by taking care that the "agent" shall not watch what the "percipient" is doing. Most of the spurious "thought-reading" of the "willing-game" would be prevented, if the "willer," instead of the "willed," were effectively blindfolded.

But we find ourselves once more wholly in sympathy with Professor Newcomb, when he insists that the experiments must be repeated again and again, under the strictest conditions, before we can reasonably expect thought-transference to be accepted as an established scientific fact. So far from resenting the demand for more evidence, we are ourselves unceasingly reiterating it. The responsibility for such novel observations cannot be too widely spread, and glad indeed shall we be to shift some of it to American shoulders.

The following is Professor Newcomb's rejoinder in the same number of *Science*:—

Mr. Gurney's letter suggests many interesting reflections on the probabilities involved in questions of Telepathic Phenomena, and I hope for an early opportunity to engage in a further discussion of the subject in the columns of *Science*. This will naturally involve the consideration of the points raised in his letter. Meanwhile there are two numerical data; and, if he would favour me with them, I should feel much flattered,—firstly, his estimate, from the census results, of the number of persons of the age of 15 and upwards, resident in the British Islands, whose statements he would consider *prima facie* entitled to full credence (to guide him I may remark that I see no reason why the number should not be from 10 to 20 millions); secondly, his estimate of the probability that one of these persons, taken at random, would not be above amusing himself or herself at the expense of a society so eminent as that of which Mr. Gurney is the honorary and honoured secretary. These numbers will come into my discussion, and I should much rather have them from an authority conversant with the subject than attempt to guess at them myself.

Mr. Gurney's reply, which appeared on January 23rd, is as follows:—

In a letter which you published on December 5th, I mentioned a sort of census whereby we are inquiring what proportion of the population has experienced waking visions of absent friends; the object being to discover how far *chance* may account for the numerous cases where such hallucinations

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have coincided with the death (or some serious crisis in the life) of the person whose presence was suggested, or how far, on the other hand, these cases drive us to some such hypothesis as "telepathy." In a letter published by you on the same day, Professor Newcomb has objected that untrue answers may be given by persons wishing to amuse themselves at our expense. I am far from denying that persons may exist who would be glad to thwart us, and amuse themselves, even at the cost of untruth. But when the question is put, "Do you remember having ever distinctly seen the face or form of a person known to you, when that person was not really there?" it is not at once obvious whether the *amusing* untruth would be "yes" or "no." In neither case would the joke seem to be of a very exhilarating quality; but, on the whole, I should say that "yes" would be the favourite, as at any rate representing the rarer and less commonplace experience. "Yes" is, moreover, the answer, which, as a matter of fact, it has been very generally thought that we ourselves preferred; so that to give it might produce a piquant sense of fooling us to the top of our bent. But a moment's reflection will show that, so far as the census might be thus affected, it would be affected in a direction *adverse* to the telepathic argument; for the commoner the purely casual hallucinations are reckoned to be, the stronger is the argument that the visions which correspond with real events do so *by chance*. And if the number of these coincident visions makes the chance-argument untenable, even when the basis of estimation is affected in the way supposed, *a fortiori* would this be the case if the *yeses* were reduced to their true number.

While on this point, I may add that in such a census as ours there are reasons why, quite apart from untruth, an unfair number of *yeses* are sure to be obtained. One chief reason is that, when forms to be filled up are distributed on a large scale, it is impossible to bring it home to the minds of many of the persons whose answer would be "no," that there is *any use* in recording that answer. Their instinct is, that results, to be of scientific value, must be positive, like natural-history specimens. This difficulty has been encountered again and again; and I feel little doubt that the proportion of *yeses* to *noes* will in the end be quite double what it ought to be: in other words, the telepathic argument, if it prevails will prevail though based on data distinctly unfavourable to it.

As Professor Newcomb seemed to confine his objection to the results of the census, I need not occupy your space with a description of the various precautions by which we ascertain that our cases of *coincident* visions—of *veridical* hallucinations—are *bonâ fide* records. Suffice it to say, that, whatever the possible sources of error in our evidence may be—and there are some which demand unceasing care and watchfulness—deliberate hoaxing is a danger which we believe we can reduce to an amount that will not affect the validity of our general conclusions.

[We are much indebted to our Russian friend, M. Theodore Bruhns, of Simferopol, for several valuable communications. Amongst other papers, he has sent us the following translation of a letter he has received from a physician at the University of Kharkoff. It will be

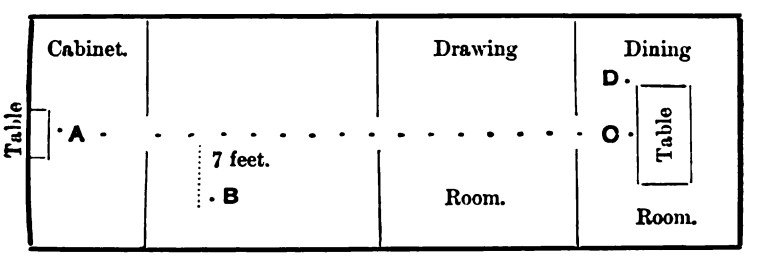
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noticed that the subject Mr. V—— appeared to be hypnotised by the concentration of attention of the operator. This is known to occur to sensitive subjects who have previously been hypnotised by the usual passes, but Dr. Chiltoff does not say whether Mr. V—— had been so treated, probably not. In that case this experiment is of much interest in its bearing upon other facts that have come under our notice in connection with the "willing game."—Ed. Journal S.P.R.]

ON THE ACTION OF THE WILL AT A DISTANCE.

Preliminary Report.

For the purpose of investigating the influence exercised by one mind upon another, apart from the recognised ordinary channels of sensation, I have carried out a series of experiments in the presence of many witnesses, and among them of Professor T——. These experiments were made with four gentlemen and two ladies. They consisted in the transmission of motor or inhibitory impulses. The experiments, 40 in number, were for the most part successful, except the series with Mr. A—— (a student of the University). But even in this last case the will of the operator evidently influenced "the subject;" but this subject did not exactly accomplish my orders. For example, when I mentally ordered him to lift his right arm, he raised the left one, &c. The distance between the operator and the subjects varied from three to 50 feet. The experiments were often performed through walls, closed doors, &c. During the experiments the subjects remained quite awake, except Mr. Vyézjaéff (a young officer of the Russian army), who always began to fall asleep at the beginning of each experiment. Herewith are the details of three experiments:



A the operator. **B** my wife. **C** Mdlle. T—— (the subject).
D is the position of the subject in Experiment 3. From **A** to **C** is 46 feet.

(1) *April 30th*, 1884. I sitting in the cabinet at my writing-table. Mdlle. T—— was sitting in the dining-room at the table, and was occupied in embroidering. The doors were open. Mdlle. T—— was mentally ordered to discontinue her work and to go out of the room. She knew

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nothing of my intentions. The experiment was commenced at 9.20 p.m. In eight minutes, my wife, who was playing on the piano, came to me and asked if I had not influenced her by my will, for she said that she felt such a fatigue in her hands that she was obliged to discontinue her playing. But I did not think of her, all my thoughts being concentrated on Mdlle. T——. At 9.35 p.m., Mdlle. T—— went out of the room. She told me afterwards that an irresistible force compelled her, against her own will, to rise off her chair. She felt a great fatigue.

(2) *October 29th*, 1884. Present: Professor T——, Mr. M—— (a physician) and a student of the University of Kharkoff. In the absence of the subject (Mr. V——) Professor T—— proposed the following problem: Mr. V—— must seize with his left hand the collar of his uniform. The subject sat with closed eyes in an arm-chair. I was seven feet before him. The witnesses sat near me. The experiment began at 10.5 p.m., and in seven minutes Mr. V—— had performed the thought-of order.

(3) *November 12th*, 1884. I was sitting in the cabinet at my writing-table. The subject, Mr. V——, was sitting at D in the dining-room at the tea-table. At the same table were also sitting some ladies. The distance between me and Mr. V—— was about 50 feet. Mr. V—— was ordered to come to me in the cabinet. I had concentrated all my thoughts upon the subject. As will be seen from the sketch, I could not see the subject. But I heard him distinctly conversing with the ladies. The experiment was commenced at 8.30 p.m. In three minutes I heard him saying that he felt a great fatigue. The ladies began to laugh at his intention to sleep in their presence. In 15 minutes I did not any longer hear his voice. At 8.55 my wife came to me, and said to me that Mr. V—— fell asleep. At 9 p.m. I saw the subject, with closed eyes, marching slowly towards me. Before the writing-table at which I was sitting, he stopped.

Summing up the results of my 40 experiments, I consider (1) That there exists an unknown force, acting from the operator to the subjects, and according to the wish of the operator, provoking determined muscular contractions. (2) That this force acts directly on nervous centres, and not on the groups of muscles thought of. (3) That the character of the motions provoked by this force shows that they are of a *central origin*. (4) That this force acts as well at the distance of three as at the distance of 50 feet. (5) That this force penetrates through various obstacles, walls, closed doors, &c. (6) That it acts in all possible directions. (7) That the intensity of its action upon diverse organisms depends upon the individuality of each organism.

A. Chiltoff, M.D.

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A NEW HYPNOSCOPE.*

By J. Ochorowicz, M.D.

Yesterday an illusion, to-day a reality, hypnotism has definitely entered the domain of science. There is no longer any question either as to the possibility of these strange phenomena or of their high importance; it rather concerns us to increase the number of observations and determine the means of study. It is with this idea in view that I have devised a little apparatus which I call a *hypnoscope*, and concerning which I think it will prove of interest to say a few words. In truth, this little apparatus serves for discovering and, after a manner, of measuring "hypnotic sensitiveness." What is this special sensitiveness? Before it is possible to give a definition of it, it will be necessary to recognise its existence. Up to the present we have had no suitable means that permitted of ascertaining whether a person was "hypnotisable" or not; and we have not even been agreed as to the possibility of reproducing hypnotic phenomena in every one, or in but a limited number of sickly subjects. On the one hand, the exaggerations of "magnetisers," and, on the other, the incredulity of physicians, have for a long time contributed to prevent a solution of this problem. As a general thing, magnetisers have proclaimed the possibility of "making every one feel" their mystic influence, in asserting that "the producing of [magnetic] sleep, in whomsoever it be, is only a question of time," while physicians have been nearly unanimous in recognising that it is only with those having diseased nerves, and especially with hysterical women, that these sorts of experiments have any chance of success. The researches to which I have devoted myself contradict both these assertions.

Hypnotic sensitiveness—that is to say, the faculty of being influenced by the practice of hypnotisation—is neither inherent to everybody nor connected with any disease whatever—hysteria, epilepsy, neurasthenia, or anemia. It is a complex aptitude, but one *sui generis*, which depends upon peculiar reflex relations between the cerebro-spinal and ganglionic systems, and especially between the brain and the vaso-motor nerves. This special aptitude being for the most part innate, one is hypnotisable or not just as he possesses such or such a temperament. The best of intentions, on the one hand or on the other, cannot suffice to put a person asleep who is devoid of such special aptitude.

What is the number of hypnotisable subjects? This question has been recently propounded by Dr. Bremond. "I know," says he, "97 young persons in whom all these nervous states can be produced at will. Here, at Paris, out of nine young people who belonged to liberal pro

* From *La Lumière Electrique*. See note at end.

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fessions, and who consented to undergo experiment, it was found possible, in a few minutes, to put two into these nervous states of fascination, catalepsy, lethargy, and somnambulism. In what proportion are such impressionable subjects found? Who can answer the question?" This is a service that the hypnoscope is destined to render us.

According to the experiments that I have been able to perform among persons of all conditions taken at random, the number of subjects who are hypnotisable amounts to about 37 per cent. These persons are hypnotisable in varying degree; 15 per cent. exhibit complete somnambulism, and 4-5ths per cent. undergo the influence of suggestions, even in a waking state. Thirty per cent. marks a mean. The figure is lower in certain professions, and especially among physicians (about 5 per cent.). It is higher in ordinary people, in the sick, and in young persons between 15 and 25 years of age. Women are no more susceptible than men, and in spite of a certain relation with nervous diseases in general and hysteria in particular, this aptitude *sui generis* is not synonymous with nervousness. A goodly number of extremely nervous persons are not sensitive to hypnotisation, while we find excellent subjects among healthy people who are in no wise nervous. Healthy women are generally less sensitive than men, while among the sick there is a marked preponderance on the side of females. Sometimes the proportion is 45 per cent. in men and 37 in women (service of Dr. Dumontpaillier, at the Hôpital de Pitié). Hysteria seems to present a favourable field, yet there is a goodly number of hysterical women who are absolutely refractory.

And now, if this sort of research has appeared to us worthy of attracting the attention of our readers, it is for the reason that, according to our observations, what is true for hypnotism is likewise so for the *physiological action of the magnet.* Everybody who is sensitive to the magnet is hypnotisable, and this, too, to a degree that entirely corresponds; all others are refractory.

Having remarked this principal fact, I have endeavoured to give the magnet a form that is at once efficacious and practical. The hypnoscope

FIG. 1.

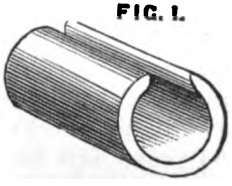
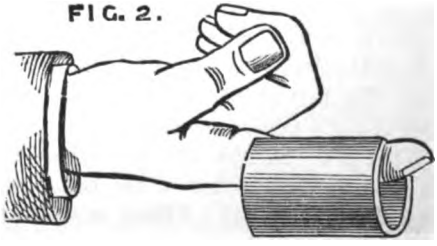


FIG. 2.



is a tubular magnet, whose form (Fig. 1) recalls that of the Joule electromagnet, only the lines of force therein are directed rather within than

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out of the magnetised tube. This latter is only 3·4 cm. in diameter by 5·5 in length, and weighs but 169 grammes. Forged from Alvar steel, it exhibits under this form a remarkable power, since it lifts as much as 25 times its own weight.

The mode of application is very simple. After removing the armature the forefinger of the person who is to be submitted to the test is introduced into the hypnoscope in such a way that it shall touch both poles at once (Fig. 2), and at the end of *two minutes* it is removed, and an examination made of the modifications that it has undergone. In 70 persons out of 100, taken at random, no change will be observed. In about 30 per cent. two kinds of modifications will be observed—viz., *subjective or objective.*

Here is where we think that we have found an answer to the question raised by Sir William Thomson in his last lecture "On the Senses of Man." Have we a special sense for the impressions of magnetism? "It is possible," says the English scientist, "that there is a magnetic sense, and that a magnet of *very great power* may produce a sensation entirely different from that of heat, force, or any other sensation; . . . at all events, the fact merits profound research."

In answer to these reflections, I will limit myself to the remark that in experimenting since 1880 I have never observed sensations that were entirely new, and as, moreover, it would be difficult to find organs for such new sense that were adapted to it, there is no ground for admitting a sixth, *magnetic* sense. But this does not prevent more than a quarter of humanity from being influenced by a magnet of medium power, and experiencing certain very distinct sensations. The principal of these are the following:—

Twenty times out of 100, disagreeable stinging and itching; and, sometimes, one would say sparks or needles pricking the skin. Seventeen times out of 100, a sensation as of a cold blast, or one of heat and dryness. The two impressions may co-exist—one in the right arm and the other in the left. Thus, a magnet placed under the feet of paralytics has been observed to warm them, although a good fire was powerless to do so. The cold draught much resembles that which one experiences in front of an electro-static machine. Eight times out of 100 there are painful sensations—pains in the joints. "I should say that my bones were being broken," exclaim the subjects under experiment. Five times out of 100 there is a sensation of inflation of the skin—and one which may be real, since it is sometimes difficult to remove the subject's finger from between the poles of the hypnoscope. Two times out of 100 there is a sense of weight in the finger or the entire arm; also a sensation of being irresistibly carried along, followed by a *real attraction*, and almost always a contraction with complete insensibility. This is an exceedingly curious

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phenomenon. I exhibited this experiment before the Medical Society of Lemberg in 1881. The subject (who was in excellent health) was asleep, the eyes closed, the pupils directed upward, and the head completely covered with an opaque veil. At every approach of the magnet to within a distance of about 15 cm. his hand was quickly extended toward it, and followed all its motions until it became rigid and insensible. Then it became necessary to restore sensibility, or rather hyperæsthesia, in order to re-begin the experiments. I hasten to add that the same phenomenon was reproduced, although, perhaps, a little less markedly, by the approach of a metal, of glass, or of any other body whatever. The subject, when questioned in his sleep, said that he felt as if he were being carried along in a given direction without knowing why. The *objective* modifications are profounder, and more important for diagnosis. They belong to one of four categories—*viz.*, *(a)* involuntary movements (quite rare); *(b)* insensibility (complete analgesia or anæsthesia); *(c)* paralysis (impossibility of moving the finger; *(d)* contractura (rigidity of the muscles).

The phenomena that are called forth disappear in a few minutes under the influence of a very slight massage; but, without that, they may persist for several minutes, and even for several hours.

Persons in whom the hypnoscope causes insensibility, paralysis, or contractura may be hypnotised in a single séance. With others the experiment must be repeated.

Let us now touch upon the question of the causes.

So it is evident that the magnet exerts a certain influence upon the nervous system of *persons who are predisposed.* This *physiological* action has been very little studied; there exists, nevertheless, a certain number of experiments relative to the *therapeutic* action. Without speaking of Mesmer, it was established as long ago as 1779 by Drs. Andry and Thouret, and confirmed by Becker (1829), Bulmering (1835), Lippic (1846), and especially by Maggiorani (1869-1880). To-day it is placed beyond controversy by Messrs. Charcot, Schiff, Vogt, Benedict, Vigouroux, Debore, Proust, Ballet, and others.

But, while it is incontrovertible, is it really *magnetic?* It seems to me that it may be so admitted, [only] in part, since (1) the importance of the action is not in direct relation with the power of the magnet, but rather with the degree of hypnotic sensitiveness of the subject experimented upon; and (2) the north pole has no other influence than the south, although it should necessarily have in the case of an action that was purely and simply magnetic. Is it, then, a metalloscopic action, as Mr. Pellot has supposed? This question, which had been already asked at the date at which I made my first communication through Dr. Brown-Sequard, I will answer as follows: (1) the number of persons who are sensitive to metals is less than that of those sensitive to the

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magnet, and much less than the number of those who are specially sensitive to *steel*. (2) There are persons sensitive to metals (to copper, for example) and insensible to the magnet, and consequently likewise refractory to hypnotisation.

Then is this mysterious action merely imaginary—the effect of suggestion, as one says to-day after the labours of Dr. Bernheim? No; because (1) it is sometimes (though rarely, it is true) exerted unknown to the subjects under experiment, upon persons asleep, upon animals, &c.; and (2) we may easily distinguish the sensations produced simply by emotion or expectant attention from those produced by the hypnoscope; for imaginary sensations change character or disappear on a new test, while genuine ones always return, preserve their characters, and even become more and more marked. Imaginary sensitiveness becomes effaced, while real sensitiveness is increased by habitude.

Nevertheless, we may grant that the imagination, without being a sufficient cause to explain the phenomena, enters into play in the great majority of cases, as an auxiliary, in preparing the accessibility of the patients. In short, the influence is double—physical and psychical. Being capable of serving as a physical excitant, does the magnet act directly upon the tissues exposed to its influence, or rather indirectly by reflex way? It appears that both cases present themselves, but that the last is the more important. It is the vaso-motor nerves that seem to be reached by preference. Are the direct action upon the tissues or the blood and the reflex action upon the nerves identical? It appears not. At all events, magnetism alone does not explain these effects. I rather incline toward the hypothesis that, in the majority of the phenomena, the magnet is merely the substratum of another action, which is so weak, from a psychical point of view, that it hides itself from our instruments, and exhibits itself only through the intermedium of exceptionally sensitive nervous systems. Is this other physical action due to a new and unknown force? It is probable that it is not an entirely new force, but only a new and unknown manifestation—a peculiar modification of electric phenomena. This is all that the present state of our knowledge allows us to say. But the insufficiency of theory in no wise interferes with the practical use of the hypnoscope, and, if it is true that it gives us at the same time useful indications as to the state of the nerves in nervous complaints, the importance of the application may be readily seen.

My personal idea goes still further. I see in the revelations of this instrument the necessity of a future subdivision of therapeutics. It is useless, and even imprudent, to apply the same remedy to sensitive and non-sensitive persons. With a large number of hypnotisable patients, all remedies are equally good or equally bad, *according to peculiar*

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nervous influences. We may neutralise strong doses of the most typical medicaments, and reproduce their effect in a most positive manner, by *suggestion.* In sensitive persons we obtain an improvement that is often almost instantaneous under the influence of various trifling means that hypnotism and magnetism put at our disposal.

[We reprint Dr. Ochorowicz's paper from the translation which appears in the *English Mechanic;* the author is evidently entirely ignorant of the work done by the Society for Psychical Research, and though his experiments appear to be numerous his generalisations are somewhat hasty, *e.g.*, "everybody who is sensitive to the magnet is hypnotisable," &c.; nor do we think he has taken sufficient precautions to preclude the effect of the imagination, due to expectant attention, from vitiating his conclusions. Nevertheless, the paper is interesting and worthy of record.—ED. JOURNAL S.P.R.]

APPARITIONS AT THE MOMENT OF DEATH.

The testimony of competent witnesses on behalf of apparitions of their relatives or near friends when these are at, or about, the moment of death, is so abundant and the evidence so cumulative that there are few natural phenomena of an infrequent character that can be accepted with more confidence. As a matter of evidence, and also of intrinsic probability, it is better established that such apparitions do occur than that, say, "fire balls" exist, though no meteorologist now doubts these latter, however inexplicable they may be. To the volume of evidence collected by the Literary Committee of the Society for Psychical Research I add the following which reached me whilst in America. Through the kindness of Major Woodhull, M.D., of David's Island, New York, I was enabled to see the narrator, Captain MacGowan, who is in active service in the United States Army, and permits me to give his name; the names of other persons who could confirm the narratives were also given to me, but not for publication.—W. F. B.

In the year 1875, Captain A. B. MacGowan, 12th U. S. Infantry, was stationed at Camp Independence, California; having with him his wife. His two sons, Charles, aged 15, and George, aged 12, were at that time at school, at Napa College, California, and boarded in the house and at the table of one of the instructors, Mr. George.

Mrs. MacGowan was a lady of robust health, almost unacquainted with illness; and at this particular time was arranging to give an entertainment to their friends, military and civil. The station being not only far beyond the railroad, but out of the ordinary line of travel, guests would come to such a party with their own conveyance, and after several days' journey; and arrangements would be made to entertain them over-night and longer. Such a festivity would be quite an event for the outpost and for all those interested in it. There was no telegraphic communication with this camp; and the mails were slow, and the distance long. In fact, from Camp Independence, the school is nearly 600 miles. The boys knew what was going on at home by

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previous correspondence, and knew that, so far from there being any cause for uneasiness, the prospect was one of active enjoyment.

On the morning of December 23rd, 1875, Charles, the elder of the boys at school, came to the breakfast-table with a disturbed countenance, but denied having any trouble when asked about it by the teacher. He was unable to eat any breakfast, although allowing himself to be helped; but when the teacher, at the meal, insisted on knowing the cause of his distress, fearing he might be ill, he burst into tears, and exclaimed, "My mother is dead." He then went on to say that, having gone to bed and to sleep as usual, and with no premonition of trouble, he was awakened in the night and saw his mother standing by his bedside; who said to him, "Charlie, be a good boy;" and then disappeared. This occurred between 11 and 12 p.m. He had gone to sleep, not hearing 11 strike; but was awakened by this occurrence, and heard all the other hours strike, including 12 o'clock, till morning. The teacher endeavoured to make light of it; but the boy would not be comforted. In a day or two a letter was received, saying his mother was indisposed, but not seriously; this was followed a few days later by the announcement that she had unexpectedly grown worse, and had suddenly died, at 11.20 p.m., of this same night (December 22nd, 1875), in which the apparition was seen. The teacher, Mr. George, made a note of the occurrence, and subsequently informed Captain MacGowan thereof.

[Captain MacGowan stated that his son had both heard the voice and seen his mother. Though I have been unable to communicate with the son, I am informed that the impression produced on him was most solemn and profound. I have written to Mr. George, *who noted down the facts at the time and before the mother's death was known*, but have had no reply as yet. Mrs. MacGowan was suddenly taken ill and her death was most unexpected.—W. F. B.]

Premonition.

The following is also from Captain MacGowan:—

In January, 1877, I was on leave of absence in Brooklyn, with my two boys, then on vacation from school. I promised the boys that I would take them to the theatre that night, and I engaged seats for us three. At the same time I had the opportunity to examine the interior of the theatre, and I went over it carefully, stage and all. These seats were engaged the previous day, but on the day of the proposed visit it seemed as if a voice within me was constantly saying, "Do not go to the theatre; take the boys back to school." I could not keep these words out of my mind; they grew stronger and stronger, and at noon I told my friends and the boys that we would not go to the theatre. My friends remonstrated with me, and said I was cruel to deprive the boys of a promised and unfamiliar pleasure to which they had looked forward, and I partly relented. But all the afternoon the words kept repeating themselves and impressing themselves upon me. That evening, less than an hour before the doors opened, I insisted on the boys going to New York with me, and spending the night at a hotel convenient to the railroad, by which we could start in

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the early morning. I felt ashamed of the feeling that impelled me to act thus, but there seemed no escape from it. That night the theatre was destroyed by fire with a loss of some 300 lives. Had I been present, from my previous examination of the building, I would certainly have taken my children over the stage, when the fire broke out, in order to escape by a private exit, and would just as certainly have been lost as were all those who trusted to it, for that passage, by an accident, could not be used. Had I gone my sister, who was present, but in another part of the house, would surely have been lost also, for we had arranged to go home together. As it was she left the building before the play was finished and was at home when the fire began.

I have never had a presentiment before or since. I am not in the habit of changing my plans without good reasons, and on this occasion I did so only with the greatest reluctance.

What was it that caused me, against my desire, to abandon the play after having secured the seats and carefully arranged for the pleasure?

August 27th, 1884.

[Captain MacGowan stated to me that the voice was perfectly clear, "like someone talking inside me," it kept saying: "Take the boys home, take the boys home." And this from breakfast time till he took the boys away, shortly before the theatre opened. He never experienced anything like it before or since; never had any other hallucination. His sister has still got the tickets which he had bought and paid for. Three hundred and five people were burnt to death that night.—W. F. B.]

CORRESPONDENCE.

MODERN PROPHECIES.

To the Editor of the "JOURNAL OF SOCIETY FOR PSYCHICAL RESEARCH."

SIR,—There is one subject which seems to me well worthy of careful investigation by the Society for Psychical Research, *i.e.*, the examination of the evidence for and against modern prophecies. A large number of these, as we all know, are forgeries. Some of the most barefaced are those connected with the name of Mother Shipton in our own country, and which have been exposed in *Notes and Queries*. There are, however, two or three prophecies of Mother Shipton's (or at least quoted in her name in 17th century editions of her prophecies) worth noticing.

Cazotte's famous prophecy has also, I believe, been proved to have been published after the events, and therefore is worthless. But these failures of Shipton's and Cazotte's by no means prove the falsity of all modern prophecy. Let me quote a few worth examination.

1. The prophecy of S. Malachi. This may be disputed in its earlier parts, but in the 19th century some points are very singular.

2. The famous French prophecies of Nostradamus, some of which, as affecting English history, are being published by Mr. Ward in the *Antiquarian Magazine*.

3. The singular forecast of the life of the Empress Josephine, which Sir A. Alison in his history accepts as, on good evidence, told by Josephine many

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years before her being empress. Around the Bonaparte family there are a cluster of these forecasts which much affected Napoleons I. and III. to believe in these things.

4. The so-called Merlin prophecies, some of which are obscure, but others very curious, *e.g.*, one, in old Cornish, relating to the place wherefrom I am writing, which may be thus rendered :—

> "They shall land on the rock of Merlin,
> Who shall burn Paul, Penzance, and Newlyn."

The Spaniards landed at Point Spaniard, near the Merlin rock, in 1595, and burnt Paul, Penzance, and Newlyn ; but had it been an afterthought, or a forgery, the mistake would not have occurred of saying they would land on the fatal rock. The prophecy otherwise was fulfilled to the letter.

5. The remarkable prophecies of the fall of Poland in the 17th century.

6. The prophetic history in Latin of the House of Brandenburg.

7. Last, not least, the ancient oracles, especially of Delphi.

Beside these, there are scores of cases in almost every European history of prophecies having been fulfilled. Might not the authorities (before the time) for these prophecies be critically examined ? and where accidental coincidence is a possible explanation, the mathematical law of chances should be applied.

In fine, the questions to be considered are :—

1. Was the prophecy undoubtedly published before the event happened ? If there is any uncertainty about this point, further inquiry is needless.

2. Was the statement actually or only approximately fulfilled ? In the case of imposture or forgery the actual facts would be reproduced. Approximations should encourage further research.

3. Was the prognostication merely the exercise of ordinary forethought on the part of the seer, just as some historians by studying the past have occasionally guessed the probable future pretty well ? In this case it is merely mental acumen involved.

4. May the fulfilment be mere chance ? Here the mathematical law of chance should be applied as in other departments of Psychical Research. There are coincidences, but they are infrequent, and ruled by mathematical laws.

W. S Lach-Szyrma.

Newlyn S. Peter Vicarage, Penzance.

ANNUAL BUSINESS MEETING.

The Third Annual Business Meeting of the Members of the Society was held at 14, Dean's Yard, London, S.W., on the 30th of January.

The President, Professor H. Sidgwick, briefly referred to the growth of the Society during the past year, mentioning some of the facts recorded on the first page of the *Journal* for January.

An audited balance-sheet of the receipts and expenditure of the Society during the year 1884 was placed before the Meeting. A letter from Mr. Morell Theobald, F.C.A., as the auditor appointed by the Members at the Annual Business Meeting last year, was read, in which he expressed his satisfaction at the way in which the accounts were kept, and made one or two suggestions for the future as to the system adopted. The letter was referred to the Finance Committee. The balance-sheet is given on another page. In further commenting on it

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the President said it appeared that,after taking account of moneys due and owing at the end of the year, there was still a balance on the right side; in addition to which there was the Library, the stock of Proceedings, and the furniture and fittings belonging to the Society It was agreed that a valuation of these should be made during the current year, so that at its close the Society might know its exact position both as to capital and as to receipts and expenditure.

Several alterations in the Constitution and Rules, which had been agreed to by the Council during the past year, were submitted to the Meeting; as also were several proposed by the President and other Members, the tenour of which the Council had approved. The President explained the intention of these, dwelling especially on the changes proposed in Rules 4 and 19. These seemed to him to have become advisable both in consequence of the adhesion to the Society of several persons of scientific eminence, and of some changes which it was proposed to make in the relation of research-committees to the Council.

After two slight verbal alterations had been agreed to the alterations were adopted as follows :—

That in Rule 4 the words—"or a single payment of Twenty Guineas"—be inserted in section (*a*) after the word "annually."

That in the same Rule the words—"or a single payment of Ten Guineas, and who shall be eligible to any of the offices of the Society"—be inserted in section (*b*) after the word "annually."

That in Rule 6 the following sentence be inserted after the words "for the following year":—

> "The subscription of each year remaining unpaid on and after the 1st of July, will be considered as in arrear, and no Member or Associate so in arrear shall be entitled to enjoy any of his privileges while such subscription remains unpaid."

That Rule 8 stand thus :—

HONORARY MEMBERS AND HONORARY ASSOCIATES.

8.—The Council may invite any person who

(i) Is either distinguished for knowledge or experience in Psychical Research or otherwise eminent, to become an Honorary Member of the Society; or any person who

(ii) Has rendered services to the Society, to become an Honorary Associate, such person to be eligible for re-election annually.

Honorary Members and Associates shall have the privileges without the obligations attaching to Associates.

That Rule 9 stand thus :—

9.—The Council shall have power to elect as Corresponding Members, who shall be on the same footing as Honorary Members, persons able and willing to forward the objects of the Society. They shall be eligible for re-election annually.

That in Rule 10 the clause "shall be given at least seven days previously," be altered to "shall be given at least ten days previously."

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That Rule 16 (now numbered Rule 17) stand as follows, and that it be placed immediately following Rule 19 (now numbered Rule 20) :—

17.—If the number of nominations for election to the Council exceed the number of vacancies, voting papers shall be sent round to all Members of the Society, at least ten days prior to the Annual General Meeting. These papers must be in the hands of the Secretary of the Society before the commencement of the Meeting. [The rest as at present.]

That the first sentence of Rule 19 stand as follows :—

Any Member or Associate of the Society who shall have paid up all subscriptions due from him, including that for the current year, or any Vice-President, Honorary Member, or Honorary Associate of the Society, shall be eligible for election as a Member of Council. [The rest as at present.]

That in Rule 24 the first clause of the last sentence stand thus :—"Every Committee appointed by the Council shall report its proceedings to the Council through the Chairman or Secretary of such Committee, one of whom must be a Member of Council."

The Meeting then proceeded to the election of new Members of Council to fill the six vacancies caused by the retirement in rotation of five Members, and by the death of Mr. Walter H. Browne. A large number of voting papers having been sent in, the President deputed Mr. Gurney and Mr. Podmore to count the votes. The result was that the following gentlemen were elected :—

G. P. Bidder, Q.C.	Rev. W. Stainton Moses.
Alexander Calder.	C. Lockhart Robertson, M.D.
Richard Hodgson.	J. Herbert Stack.

During the time occupied in examining the voting papers, the President entered at some length into the changes contemplated in regard to the position of the Council towards those who were engaged in the work of experimental research. The Hon. Percy Wyndham, M.P., pointed out some respects in which he did not think the new plan would work so satisfactorily as the old one had done. In reply to these remarks, and to others which were made, the President entered into further explanation of his views, referring to the manner in which the Royal Society exercised a control over the papers presented to it. It was agreed that a brief statement should be prepared, explaining the new relationship and the conditions under which the Council would be prepared to aid investigation by pecuniary grants. On the question being put to the Meeting the vote in favour of the change was carried *nem. con.*

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SOCIETY FOR PSYCHICAL RESEARCH.

RECEIPTS AND EXPENDITURE ACCOUNT FOR THE YEAR ENDING 31st DECEMBER, 1884.

Dr.

1884.	£	s.	d.	£	s.	d.
Jan. 1.—To Balance in hands of Treasurer ...	39	5	1			
Do. Secretary ...	2	17	6			
				42	2	7
Dec. 31.—,, Subscriptions :—						
From 171 Members	365	8	0			
,, 208 Associates	224	14	0			
				590	2	0
,, Donations				496	4	0
,, Sale of Publications :—						
Per Trübner & Co. (July 1883 to June 1884) ..	44	3	1			
,, Secretary	30	9	6			
				74	12	7
,, Rent—(Two upper floors at 14, Dean's Yard, six months to Michaelmas, 1884)				27	10	0
,, Sundry Receipts				3	4	8
				£1,233	15	10

Audited and found correct—
MORELL THEOBALD, F.C.A.

January, 1885.

Cr.

1884.	£	s.	d.	£	s.	d.
Dec. 31.—By Research Committees :—						
Literary Committee ...	137	6	0			
Mesmeric Committee ...	24	13	6			
Haunted House Committee	14	8	0			
Salary of Copyist	60	0	0			
Travelling Expenses of Copyist	5	0	0			
				241	7	6
,, Library				22	14	1
,, Printing :—						
Proceedings, Part IV. ...	48	6	0			
,, ,, V. ...	73	2	6			
,, ,, VI. ...	64	15	6			
,, ,, II. Ed. S.	21	0	0			
Index to Volume I. ...	3	7	6			
Journal, Nos. 1—7 ...	48	5	6			
General	58	18	4			
				317	15	4
,, Covers and Binding, Proceedings, Vol. I.				8	15	9
,, General Meetings				32	11	5
,, Lectures				53	10	0
,, Advertising				63	14	3
,, Reporting				15	4	6
,, Translation (from the German)				9	9	0
,, Travelling Expenses (Members of Council)				23	9	2
,, Salary to Secretary (July 1883 to Sep. 1884)				140	0	0
,, Rent and Service (twelve months to Michaelmas, 1884)				120	0	0
,, Furnishing				9	17	4
,, Reading Room and Stationery				11	11	0
,, Gas (six months)				4	12	5
,, Postage (Secretary's)				44	7	8
,, General Expenses				29	13	3
,, Balance in hands of Treasurer	75	3	2			
Do. Secretary	10	0	0			
				85	3	2
				£1,233	15	10

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JOURNAL

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SOCIETY FOR PSYCHICAL RESEARCH.

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COUNCIL MEETING.

At a Council Meeting held on the 6th of March, the following Members were present :—Messrs. Alexander Calder, Walter H. Coffin, Edmund Gurney, Chas. C. Massey, Edward R. Pease, and Frank Podmore. Mr. Calder was elected to take the chair.

The minutes of the previous Meeting were read, and with a slight alteration signed as correct.

On the proposition of the Chairman, seconded by Mr. Gurney, Professor H. Sidgwick was elected a Vice-President, and a Member of the Council, in accordance with Rule 18.

Five new Members and eight new Associates were elected, whose names and addresses appear on another page.

A letter was read from Major G. Rowan Hamilton, a Member of the Society, expressing his wish to resign, mainly on account of being so much abroad.

It was agreed that Mrs. Wingfield should, at her request, be elected as a Member instead of as an Associate.

Information was received of the death of Mrs. Jennings, who joined the Society last year as a "Library Associate."

Presents to the library were on the table from—Mr. E. Heron-Allen, Mr. H. A. Kersey, Mr. John Moule, Members of the Society; from the Phasmatological Society of Oxford; and from Dr. Monckton, of Maidstone. The books are specially acknowledged in the Supplementary Catalogue on another page. The thanks of the Council were directed to be given to the donors.

Mr. Gurney reported that he and Professor Barrett had been permitted by Mr. Husk to examine the iron ring on his wrist. They found that five fingers could be inserted between the ring and the wrist. Their opinion was, that, though the ring in its present shape

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could certainly not be drawn off without considerable violence, if at all, yet, if it were hammered or forced into a more convenient form, the insertion or withdrawal of the hand might be possible. The question on which Professor Barrett and Mr. Gurney had to report was restricted to this one point—how far the mere fact that the ring, when they saw it, was round the wrist, could be regarded as a conclusive test of its having got there by some unknown agency. They considered that in itself the test was not conclusive.

Subject to a suggested alteration of one phrase, a new edition of the "Objects" was agreed to, embodying a statement of the new arrangements with regard to the research work of the Society.

The Finance Committee presented a report, accompanied by an estimate of receipts and expenditure to the end of the year. The following is a summary of its principal points:—

The Committee reported that they had met and had examined the financial affairs of the Society. After making what they considered a reasonable estimate of the number of new Members and Associates who might be expected to join the Society during the remaining months of 1885, the unappropriated income of the Society, including the balance now in hand, might be set down at £868, without calculating on the receipt of any important donations.

Keeping efficiency in view, they submitted a proposed distribution of this sum, which included the items of rent, general meetings, salary, and necessary current expenses on the scale of last year, the issue of two more Parts of *Proceedings*, and the monthly journal, leaving only a comparatively small amount available for experimental work. This result, however, is attained only by the inclusion of an offer on the part of Professor Sidgwick to defray in the first instance, certain items of expenditure connected with the work of the Literary Committee, to be repaid by the Society in the event of there being a sufficient surplus at the end of the year.

The report of the Committee also states: "It will be observed that no allowance is made in the estimate for lectures, nor for library purchases. . . Should donations be received provision can be made for these items."

The usual monthly cash account was presented, and various accounts passed for payment.

On the application of Mr. Edmund Gurney, a grant not exceeding £10 was authorised to a Committee for Mesmeric Investigation.

It was agreed that a General Meeting should be held in the month of April, at the Rooms of the Society of British Artists, Suffolk-street, Pall Mall, the chair to be taken at 8.30 p.m., and that the Council should meet on the afternoon of the same day.

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GENERAL MEETING OF THE SOCIETY.

It has been arranged to hold the next General Meeting on Friday, April 24th, at the Rooms of the Society of British Artists, Suffolk Street, Pall Mall. The chair will be taken at 8.30 p.m.

NEW MEMBERS AND ASSOCIATES.

MEMBERS.

Ashburton, The Lady, Kent House, Knightsbridge, London, S.W.

Beaumont, Captain Alexander S., South Norwood Park, London, S.E.

Chiltoff, A., M.D., University of Kharkoff, Russia.

James, Arthur Gwynne, LL.B., 2, Temple Gardens, London, E.C.

Porter, Miss, 47, Brompton Square, South Kensington, London, S.W.

ASSOCIATES.

Darbishire, Samuel D., M.D., 60, High Street, Oxford.

Elliot, William Scott, Jun., 29, Hyde Park Place, London, W.

Guinness, Miss Henrietta, 23, Lower Leeson Street, Dublin.

Hoffmann, Oskar von, 7, Augustus Platz, Leipzig.

Max, Professor Gabriel, 17, Heustrasse, Munich.

Nevill, The Lady Dorothy, 45, Charles Street, Berkeley Square, London, W.

Prothero, Mrs., Trumpington Street, Cambridge.

Smith, H. B., Trinity College, Cambridge.

Waterhouse, Charles H., M.D., 23, Opernring, Vienna.

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CASES RECEIVED BY THE LITERARY COMMITTEE.

In our January number notice was given of the intention of the Literary Committee to publish in the *Journal* a selection of the reports of phenomena which they from time to time receive. The following narratives, collected by Mr. Podmore, are obviously of very unequal evidential value; but even those which, from this point of view, are most defective, have one or more features of interest for the investigator.

The numbers attached to the different narratives are for the convenience of members of the Literary Committee. The letter L that stands before each number indicates that these narratives belong to that part of the collection which is distinguished by the Committee as relating to "Phantasms of the *Living*." It will be remembered that the Committee include under this term apparitions or dreams occurring at or about the time of the death of the persons whom they represent. The letters that follow the number refer to the classification of these "Phantasms" adopted by the Committee as the most convenient. They indicate that the state of the Agent (A) and of the Percipient (P) is either *normal* (n), *dying* (d), *sleep* (s), or some peculiar *excitement* (e).

We shall welcome any communication tending to throw further light on any of these narratives.

L.—79—A^n P^s and ^{n}

(Amended Version.)

From Miss Deering, Louisville, Kentucky.

I very distinctly remember that one day, a few years ago, my father lay down for a few minutes, as at that time usual before going to his office in the afternoon. Seated on a stool beside him, and with my left hand enfolded in one of his, I read the book in which I was at the time interested, for five or possibly seven minutes. At the end of that time he turned his face toward me, and seeing that the room was shaded, remarked: "Anna, you will injure your eyes reading in this dim light." "And I do not particularly like this book," I responded. I held in my hand a historical novel, the name of which I am sorry I cannot recollect, but I remember vividly that the passage I had just read purported to be one of the last scenes in the life of Marie Antoinette, and I remember as distinctly that in that scene a tall man carried a coffin from a room in which Marie Antoinette and some attendant ladies were at the time standing. I remember that in the story that tall man stood prominently in the foreground, and that my mind was strained under the part he took in that scene almost to the verge of repugnance.

In reply to my father's question why I did not like the book, I replied in substance as in the foregoing, and he immediately told me

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that he had just seen what I had described, and had opened his eyes and turned his face toward me to dissipate the scene, which for the moment he had looked upon as an isolated phantasm.

ANNA M. DEERING.

Louisville, Kentucky, U.S., *October* 18*th*, 1884.

From Mr. Deering.

While I lay with my daughter's hand in mine, as she relates in the accompanying memoir, I fell into the semi-slumber usual with me on lying down to rest for a few minutes after my luncheon, early in the afternoon. At these times I very seldom fall asleep, but simply into a species of slumber, in which I frequently find myself in a kind of rayless or moonless moonlight, looking, and this usually with serene pleasure, at near-by gardens, slopes, rivulets, and various little vistas, which more times than otherwise vanish at my bidding, and, except I fall asleep, are immediately replaced by others. Sometimes these are peopled with apparently living figures, and frequently these also dissolve at my bidding, and are replaced by others. There is, however, this difference, any control I exercise for the purpose of a change seems to be more immediate and more absolute over a change of figures than over a change of scenes.

I am quite sure that at these times I do not fall into any condition that fairly can be called pathological.

Under the slumber now under consideration, my attention became fixed on a tall thin man, with head uncovered, beardless, and dressed in black. He came toward the foot of the bed on which I lay from the left; and perhaps I should note that my daughter sat upon my left. Immediately I saw several other figures; and though these stood outside the lines or field of my direct vision, I remember distinctly that they made on me an impression of sympathy with powerlessness. I might think that the sympathy touched me through the countenance of the man, were it not that he impressed me with also the opposite of powerlessness. His age seemed to be about 50, his face oblong, a little sallow, seriously thoughtful, and withal indicative of great but quiet firmness in action, whether from a sense of duty based on his own judgment, or duty under a sense of obedience, I cannot determine, though in the absence of any appearance of the vindictive, I think, or at least am inclined to think, that alike his presence and his action were based on simply an obedience to some rightful authority. This action was a reverent stepping forward, and a silent laying of his hands on a coffin that seemed to rest across the foot of the bed. The moment I saw the coffin I thought: I do not like this scene; please go away and let something more agreeable come in. But the scene would not change, and again I thought: Please go away and let something more

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agreeable come in; and again the scene would not change. He raised the coffin, it seemed as easily as though it had been that of an infant, and was in the act of stepping backward, as though withdrawing from a presence, when I thought: Then I will not prolong this slumber; I will open my eyes and arouse myself. And, on immediately doing so, I spoke to my daughter as she narrates, and then without anything like amazement, listened to her description from the book.

I have been minute, as in the foregoing, because I wish to put every feature of and every impression given me by the scene carefully on record, against a search which I purpose to keep up for the book out of which my daughter at the time sat reading. She did not then or ever read to me what she had read, but simply and in her own language drew the scene; and this in, perhaps, as few words as she has now written it, nor have we since that time in any particular way conversed about it. My impression is that the book she read was an octavo in paper covers, but its name or author, or whose it was or what became of it, neither of us can recollect; nor do either of us at this time remember any of the scenes immediately preceding or attending the tragic death of Marie Antoinette as these are, or may be, recorded in history.

WILLIAM DEERING.

Louisville, Kentucky, U.S., *October* 21*st*, 1884.

This incident was originally related in the Louisville *Medical News* by Professor Palmer, a letter from whom is appended.

Louisville, Kentucky, U.S.A.,
September 26*th*, 1883.

The article appearing on the other side is true in every particular. The gentleman, a resident of this city, a man of high nervous organisation, was born in Belfast, U.S.A. Between himself and his daughter exists a degree of attachment rarely seen in such kinship. I related the incident as he gave it to me.

E. R. PALMER, M.D.,
Professor of Physiology, &c.
University of Louisville, U.S.A.

[We have not as yet come across any historical novel containing the incident referred to, and we can find no trace of it in any history or memoir of Marie Antoinette.—F. P.]

Note.—It is obvious that the value of this narrative, as affording evidence of Thought-transference, must be proportional to the degree of exactness with which the correspondence between the dream and the description in the book can be made out. It might, therefore, be considerably increased if the book could be discovered. Even as it stands the coincidence is certainly remarkable; but as Miss Deering's description preceded her father's account of his vision, it is possible that its similarity to the description became unconsciously somewhat stronger in recollection than it was in reality.

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L.—1047—A^{d} P^{s}

From Mr. F. Teesdale Reed, Longfleet, Poole.

I had an uncle who, after spending thirty-three years on board ship, left the sea, got married, and settled down near London. His only son and myself were constant playmates, and for a short time school-fellows also. My cousin's one great wish was to go to sea, but this, so far from being encouraged, always provoked a stern rebuke, if even the topic only was mentioned. At last Cousin Jack seemed to have got over his yearning for the naval service; he quietly bore with a good grace what to him was a bitter disappointment. As he was now a big lad it was necessary to find him something to do. A post was found for him under my father in a house of business in the City. Here he did well, and soon won golden opinions from all about him. One day—it was Lord Mayor's Day, and the City was too excited to settle down to sober business—Jack asked my father for half a day's holiday and an advance of five shillings. The holiday was granted and he was told he could take the money and enter it in the proper book. After that he went, as was thought, for a few hours' pleasure. He never returned. Inquiries were made at every likely place, but to no purpose. His parents were utterly disconsolate at his disappearance. We all guessed that he had gone off to sea, but none dared give utterance in the father's presence to the thought, knowing how unwelcome such an explanation would be. Months passed by and no news came. At length—perhaps it was twelve or eighteen months afterwards—my thoughts were again directed to my missing cousin. It was in this way. One Sunday morning my father invited me to go with him to see my uncle and aunt. On the road he told me that during the night he had had a most remarkable dream, and he wished to test it as far as he could, for he was strongly persuaded that it would be fulfilled. At the same time he urged me to notice the date and preserve in my memory the details as far as possible. I may just say, in parenthesis, that we continued our journey, paid the visit, but found that nothing had been heard of my cousin. The dream, so far as I can recollect it at this distance of time, was somewhat as follows: The scene is in a foreign port (guessed at the time to be Spanish). On board a British man-of-war that is anchored there a young man (my cousin Jack) is giving instructions to some men at work in the rigging. He is apparently dissatisfied with what they are doing, for he hurries up, makes some slight alteration, and then descends. A rung of the rope ladder gives way as his foot touches it, he falls backward, head first, and dies instantly. The surgeon hurries to the spot, examines the body, but leaves it as he can do nothing there. Then arrangements are made for the burial. The coffin is taken on shore, some of the officers and men accompany it, and it is solemnly lowered into the grave. There

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the dream ended. Some time after my father (he had already ascertained the time it would take for a letter to come from the Spanish coast to England) asked me one morning if I still remembered his strange dream. He then made me repeat it to him. After that he said: "Well, if there is anything in it, your uncle will have heard something about it by this time, let us go and see him." When we reached the house we could see at a glance that something had happened. My father at once asked if there was any news yet of Jack. Yes, that morning's post had brought a large envelope bearing the Lisbon post-mark. It was written by one of the officers of a man-of-war that was then anchored at Lisbon, and its purpose was to make known the death of my cousin. After a very kind and favourable notice of Jack's general conduct and abilities, it gave full details of his death and burial. Those details tallied exactly with the details given in my father's dream, and it occurred the very date of the dream. I was perfectly amazed. I inspected the letter and could not see any point in which there was the slightest contradiction or even divergence. Of course my uncle was then informed of the dream, and I feel sure the talk we then had about the matter helped my uncle to bear his bitter trial with more serenity than he would have done if we had not been there with our visions from dreamland.

F. T. R.

Longfleet, Poole, *28th October*, 1884.

I can quite understand your desire to verify, as far as possible, every statement made, but unfortunately I shall not be able to furnish much corroboration. I have just a little; what there is I will place before you. I found the inclosed "inspector's certificate." I see it corrects my story in one point, and confirms it in another. I said that the event happened about thirty-two years ago; this document is dated 1847, *i.e.*, thirty-seven years ago. At the time of writing the paper I did not sufficiently think over the question of time. I would add that the family consisted of my uncle, aunt—who are both dead—my cousin John (of whom I have written), and his sister, who is still alive in Australia. She may be able to furnish more particulars. Her address I will procure and forward to you in a few days' time. However weak it may be in collateral evidence, I am positive as to the fact of the dream, and that I have fairly represented it in its essential points.—Yours truly,

F. T. Reed.

The inspector's certificate shows that John Tabner, seaman, died at sea on board H.M.S. Canopin on the 24th of April, 1847.

Note.—We have here, in the absence of an independent account of the death given in any detail, and of written notes of the dream, to rely almost entirely on Mr. Reed's recollection as regards the degree of correspondence

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between the two. Considering the length of the time since the event occurred, this is, of course, natural. It will, however, greatly add to the evidential value of the narrative should we succeed in obtaining from Mr. Tabner's sister an account of her recollection of the circumstances, corroborating and supplementing Mr. Reed's.

L.—1049—A^{d} P^{n}

From Mr. Wm. Garlick, F.R.C.S., of 33, Great James Street, Bloomsbury, W.C. (Known to F. P)

In the early morning of August 29th, 1832, when lying in bed half asleep and half awake, I was suddenly startled by perceiving the form of my brother George, then absent from home, standing beside me. The room was quite light, and my recognition of the figure was complete and clear. He looked at me, and then seemed to fade slowly away. My brother (who had a special warm affection for me) was at that time a sailor on board the merchant ship "Eliza," bound for the East Indies. I had no reason to suppose anything was wrong with him, nor was he specially in my thoughts. The vision, for I felt certain that I was awake and not dreaming, made a very strong and painful impression upon me, so much so that the family where I was staying asked the cause of my troubled looks. I told them what I had seen, and at my hostess's * request made a note of the occurrence. Months afterwards we received the intelligence that my brother had died at Baroda, near Sumatra, of dysentery. The date and hour of his death (as nearly as could be calculated) coincided exactly with that of his appearance to me at Stroud (Gloucester). I am of a calm and unimaginative temperament, and have never had any similar experience before or since. The coincidence was well-known to various members of my family, but I do not now remember that I mentioned the matter to anyone else at the time.

WM. GARLICK.

From Mrs. Garlick.

I was present at the breakfast table on the 29th August, 1832, when my mother, Mrs. Humpage, questioned Mr. Garlick on the cause of his unusual gloom and quietness. He then told us that he had seen his brother—who was at that time at sea—in his bedroom an hour or two before. My mother remarked, "You will be sure to hear something, so note the date."

Some months afterwards I remember that a letter came for Mr. Garlick, forwarded from his mother, announcing the death of this brother on that day, the 29th August. I heard of this, of course, as soon as the letter was received.

L. GARLICK.

November 18th, 1884.

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* Afterwards my mother-in-law.

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At a personal interview, Mr. Garlick explained that the figure remained in his sight, apparently, about ten minutes. He has a very vivid recollection of the features, but cannot recall the dress. He infers from this that the dress was that which his brother usually wore, as he would certainly have noticed and remembered any unusual detail in the costume.

He was about 18 years old at the time.

The "note" referred to was a mental note only, but he is confident of the accuracy of his memory.

The precise hour of his brother's death was only a matter of inference. Mr. Garlick showed me the entry of the death, with the date, in his family Bible.

Mrs. Garlick's confirmation is given above; no other is obtainable.

Mr. Garlick has never experienced any other hallucination, veridical or otherwise.—F. P.

November 18th, 1884.

Note.—The long interval—52 years—between the date of this experience and the date of its record, and the irremovable uncertainty as to the coincidence in time between the vision and the corresponding death, are obvious defects from an evidential point of view; still, this and similar narratives are of value as confirming a generalisation based mainly on more recent and more precise evidence. The same remark applies to No. 1055.

L.—1050—A^{d} P^{n}

From Mr. S. S. Falkinburg, Uniontown, Ky., U.S.A., house painter and decorator, &c.

[Mr. Falkinburg's mother is dead. I have written to his brother to ask for his account of the circumstances.—F. P.]

Your favour of August 29th at hand and contents noted, and, in reply, will give you, to the best of my recollection, a full history of the circumstance.

The circumstance of which the *Dream Investigator* speaks was this, and let me assure you it is impressed upon my mind in a manner which will preclude its ever being forgotten by me or the members of my family interested. My little son, Arthur, who was then five years old, and the pet of his *grandpa*, was playing on the floor when I entered the house a quarter of 7 o'clock, Friday evening, July 11th, 1879. I was very tired, having been receiving and paying for staves all day, and it being an exceedingly sultry evening I laid down by Artie on the carpet, and entered into conversation with my wife (not, however, in regard to my parents). Artie, as usually was the case, came and laid down with his little head upon my left arm, when all at once he exclaimed,

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"Papa! papa! Grandpa!" I cast my eyes toward the ceiling, or opened my eyes, I am not sure which, when, between me and the joists (it was an old-fashioned log cabin), I saw the face of my father as plainly as ever I saw him in my life. He appeared to me to be very pale, and looked *sad*, as I had seen him upon my last visit to him three months previous. I immediately spoke to my wife, who was sitting within a few feet of me, and said, "Clara, there is something wrong at home; father is either dead or very sick." She tried to persuade me that it was my imagination, but I could not help feeling that something was wrong. Being very tired we soon after retired, and about 10 o'clock Artie woke me up repeating, "Papa, grandpa is here." I looked, and believe, if I remember right, got up, at any rate to get the child warm, as he complained of coldness, and it was very sultry weather. Next morning, I expressed my determination to go at once to Indianapolis. My wife made light of it and over-persuaded me, and I did not go until Monday morning, and upon arriving at home (my father's) I found him buried the day before (Sunday, July 13th). Now comes the mysterious part to me. After I had told my mother and brother of my vision, or whatever it may have been, they told me the following:—

On the morning of the 11th July (the day of his death) he arose early, and expressed himself as feeling unusually well, and ate a hearty breakfast. Soon after leaving the table he said he believed he would "clean up and put on a clean shirt, as he felt some one was coming to see him that day." He washed, went upstairs and put on his best clothes, and came down and told mother he would go in to the parlour and read, and if any one called to see him notify him.

He took the Bible (he was a Methodist minister) and went and remained until near noon. He ate a hearty dinner and went to the front gate, and, looking up and down the street, remarked that he could not, or at least would not be disappointed, some one was surely coming. During the afternoon and evening he seemed restless, and went to the gate, looking down street, frequently. At last, about time for supper, he mentioned my name, and expressed his conviction that God, in his own good time, would answer his prayers in my behalf (I being at that time very wild). Mother going into the kitchen to prepare supper, he followed her and continued talking to her about myself and family, and especially Arthur (my son). Supper being over, he moved his chair near the door, and was conversing about me at the time he died. The last words were about me, and were spoken, by mother's clock, 14 minutes of 7. He did not fall, but just quit talking and was dead.

Then mother's dream of the extraordinary large coffin came to her memory. She told me that she was going somewhere and saw the coffin, and asked myself and brother, Who was dead? who that large coffin was for?

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My brother replied it was for father. This so impressed her mind that it was a source of much discomfort to her. "To think," she said, "that I was warned so plainly, and yet did not have the least idea of his nearness to death."

Now what was so mysterious to me was the anticipated visit or arrival of someone on that particular day, as though he was impressed with the idea that someone would come.

In answer to my inquiries, my son Arthur says he remembers the circumstances, and the impression he received upon that occasion is ineffaceable. SAMUEL S FALKINBURG.

Box 142, Uniontown, Union Co., Ky., U.S.A.

The account in the *Dream Investigator* states that "when he (Arthur) awoke he told me grandpa had been there, and that he (my father) told him that he was very cold, and that he was frozen stiff."

I drew Mr. Falkinburg's attention to this discrepancy, and received the following reply :—

1st. (In answer to "hallucination" questions.) I do not remember ever having any experience of that kind before this happened, but I have frequently since. My little boy does not know, and it is difficult to get him to understand what is meant. He says he often has dreams.

2nd. My mother's dream occurred the night preceding my father's death.

3rd. My understanding at the time of the occurrence was that it was my father that was cold and complained of being frozen, and not the boy, as it was in July, and extremely sultry.

Many times since then I have imagined I have heard my father call me, and have looked for him almost expecting to see him. So my son says he has also.

My dreams are very generally of, and with him, and there is hardly a night passes but he and I are together in some way. I will write you one of my dreams in full in a few days.

S. S. FALKINBURG.

From Mrs. Falkinburg, Uniontown.

September 12th, 1884.

Mr. Frank Podmore.

SIR,—In answer to your request, I will say that I cheerfully give my recollection of the circumstance to which you refer.

We were living in Brown County, Indiana, 50 miles south of Indianapolis, in the summer of 1879. My husband (Mr. S. S. Falkinburg) was in the employ of one John Ayers, buying staves.

On the evening of July 11th, about 6.30 o'clock, he came into the

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room where I was sitting and laid down on the carpet with my little boy Arthur, complaining of being very tired and warm.

Entering into conversation on some unimportant matter, Arthur went to him and laid down by his side.

In a few moments my notice was attracted by hearing Arthur exclaim: "Oh, papa, grandpa, grandpa, papa," at the same time pointing with his little hand toward the ceiling.

I looked in the direction he was pointing, but saw nothing.

My husband, however, said: "Clara, there is something wrong at home; father is either dead or very sick." I tried to laugh him out of what I thought an idle fancy, but he insisted that he saw the face of his father looking at him from near the ceiling, and Arthur said, "Grandpa was come, for he saw him." That night we were awakened by Artie again calling his pa to see grandpa. Well, my husband has given you a detailed account, except that a short time after he started, Monday, to go to Indianapolis, I received a letter calling him to the burial of his father; and some time after, in conversation with his mother, it transpired that the time he and Artie saw the vision was within two or three minutes of the time his father died.

This, with my husband's, is about as near as I can call to recollection.

Hoping this may be what you requested, I remain, respectfully,

MRS. CLARA T. FALKINBURG.

Note.—The subsequent hallucinations of both percipients—if more than mere illusions—are an important feature in the above narrative, however they are to be explained. We may infer from them that both Mr. Falkinburg and his son have a certain predisposition to hallucination; hence perhaps somewhat less weight is to be attached to the fact that Mr. Falkinburg does not recollect having had any similar experience before the one described. In any case the transfer or suggestion of the phantasm from the son to the father is a phenomenon psychologically interesting.

L.—1051—A^e P^n

From Captain P. (Known to F. P.)

Some time at the end of 1868 I was discussing with a lady of my acquaintance the question of making compacts to appear after death. I doubted whether such compacts could be fulfilled; she stoutly maintained that they could be. Finally we agreed to make such a compact ourselves—that whichever of us first died should appear after death to the other. At the beginning of the next year I went on a voyage in the merchant ship, Edmund Graham, of Greenock, to Australia, and, on the 22nd of June, when we were between the Cape of Good Hope and Australia (lat. 40deg. S., long. 22 E.), and the ship running before a heavy gale of wind, the sea swept over the deck and washed seven of

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us, myself among the number, overboard. I gave myself up for lost, and I remember well that I thought of the panorama of their past lives which drowning men are said to see, and hoped that the show would commence. Then I regretted I was without my oilskin, as the water would have time to wet me through before death, and I expected to find it very cold; as far as I can recollect, this was all that passed through my mind. The next moment I caught hold of a loose rope that was hanging from the ship, and hauled myself on deck. The others were drowned. This took place between 3 and 4 a.m. on June 22nd. A few months afterwards I had a letter at Bombay, from my friend, in which she mentioned that on the night of the 22nd June she had seen me in her room.

When I saw her again, I received from her a full account of the circumstance. She told me that she woke up suddenly in the night, and saw me at the other end of the room, and that I advanced towards her. Whether she noticed the dress which I was wearing I cannot say. I have often since heard her describe the incident. As far as I can recollect, she told me the precise time of the appearance; and my belief is that it coincided in time with my being washed overboard. Though I cannot recollect calculating the difference of time, by reference to the longitude, I think it most likely that I did so and found the times to correspond. I was certainly, at that time, quite alive to the fact that 22deg. of longitude would make a sensible difference in the apparent time. M. P.

The following is a portion of a letter from the percipient to Captain P.:—

I enclose the papers you gave me to look at the other night, and in looking over the printed notes of the Society I see (as a Catholic) I can have nothing to do with it.

You can tell your friend the reason I decline saying anything about it is because I am a Papist, and that I consider those sort of things much too sacred to make the topic of conversation at any modern scientific meeting.

Note.—We have here a fair specimen of the large and varied class of obstacles which the present state of thought and feeling on the subject of apparitions places in the way of our investigation.

L.—1052—A^{d} P^{n}

From General H. (Through Miss Leith.)

In 1856 I was engaged on duty at a place called Roha, some 40 miles south of Bombay, and moving about in the districts (as it is

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termed in India). My only shelter was a tent, in which I lived for several months in the year. My parents, and only sister, about 22 years of age, were living at K., from which place letters used to take a week reaching me. My sister and I were regular correspondents, and the post generally arrived about 6 a.m., as I was starting to my work. It was on the 18th April of that year (a day never to be forgotten) that I received a letter from my mother, stating that my sister was not feeling well, but hoped to write to me the next day. There was nothing in the letter to make me feel particularly anxious. After my usual out-door work, I returned to my tent, and in due course set to my ordinary daily work. At 2 o'clock my clerk was with me, reading some native documents that required my attention, and I was in no way thinking of my sister, when all of a sudden I was startled by seeing my sister (as it appeared) walk in front of me from one door of the tent to the other, dressed in her night-dress. The apparition had such an effect upon me that I felt persuaded that my sister had died at that time. I wrote at once to my father, stating what I had seen, and in due time I also heard from him that my sister had died at that time.

November 11*th*, 1884. J. C. H.

In answer to further inquiries, General H. writes :—

By the context of the narrative you will see it was 2 p.m., broad daylight. My vision corresponded with the exact time of death.

I have never seen any other apparition.

You must excuse my sanctioning my name being appended to the account, though I am as certain of it as I am of my own existence.

General H. further informs us that his parents are dead, and that there is no friend living who may have seen his letter.

L.—1053—A^{e} P^{s}

From the Rev. J. C. Learned, 1748, Waverley Place, St. Louis, Mo.

August 24*th*, 1884.

To Prof. W. F. Barrett.

It was in 1863 that I took charge of the Unitarian Church in Exeter, N.H. Five miles away, Rev. A. M. Bridge was preaching at Hampton Falls,—with whom I sometimes exchanged pulpits. After a year or so he gave up the work in this little parish, and somewhat later entered upon an engagement in the town of East Marshfield, Mass., as the railroad runs, nearly 80 miles from Exeter.

On Wednesday, December 13th, 1865, on waking in the morning, I remarked to my wife upon the very vivid and singular dream which I had had, and related it fully. I had seen Mr. Bridge taken suddenly

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and violently ill. He seemed to be in a school-room. He sank down helpless, but was borne away by friendly hands and laid upon a couch or lounge. I was by him, and assisted others in whatever way I could. But he grew worse; even the open-air did not revive him; a leaden pallor soon spread over his features; peculiar spots, which I had never noticed before, like moles or discolourations of the skin, appeared upon his face, and after much suffering he died.

Immediately after breakfast, and while we were again speaking of the dream, a ring at the door admitted to my house Mr. Wells Healey, an old parishioner of Mr. Bridge's, at Hampton Falls. I guessed the nature of his message. He had come to ask me to attend the funeral services of his former minister, who had suddenly died two days before (Monday), at East Marshfield. Mr. Bridge's family had not removed there, but he would be buried among the people he had so recently left.

I attended the funeral as requested. I learned from the family and friends the particulars of his death, which coincided remarkably in several points with the dream already repeated to my wife; and when I looked at the face of the dead man as he lay in his coffin, my attention was arrested and fixed by *the peculiar spots upon the face* to which I have alluded, and which were stereotyped upon memory by the dream.

September 4th, 1884.

1. I do not at present know the residence of any member of the family of Rev. A. M. Bridge, nor do I know any persons in East Marshfield who could give me particulars of his death; but the exact date, with the circumstance of the dream, I obtained from my wife's diary.

2. I have often had vivid dreams, always quickly enough forgotten, because nothing came of them. I have no doubt this would have been forgotten but that something did come of it, and so was often alluded to and retold afterward. Indeed, I don't know that any other dream of mine ever had any other significance than to be laughed at.

3. In the case cited, it would seem to me that any occult influence affecting my train of thought must rather have reached me from the living—the mother and children at Hampton Falls—than from the dead father. My impression is that the body was sent to the family on the day after his death, so that it was present with them on the night when the dream occurred. Very likely the circumstances of his illness and last moments had been detailed to them and others by friends in attendance. I was very likely to be thought of in connection with the burial, as I was a near neighbour, and often visited and preached in the little church.

J. C. Learned.

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From Mrs. Learned.

I distinctly recall the fact of the dream related by my husband, so soon after verified in many particulars. I made it a point to record it in my diary at the time, and we have often referred to that singular experience since.

LUCY W. LEARNED.

Note.—The value of this narrative would of course be materially increased if we could obtain independent evidence as to the circumstances of the death. We should then ask Mrs. Learned to let us if possible have the exact quotation from her diary, which would make the case a pretty complete one. As it is, however, we think it has considerable interest.

L.—1055—A^{d} P^{n}

From Mr. E. Stephenson, School House, Market Weighton Yorks.

November 25th, 1884.

I am head-master of the boys' school and organist of the parish at Weighton. My parents reside in Hull, my father being a cooper and cask merchant there.

My mother's maiden name was Jane Cooling. Several years ago (about 10 or 12) she told me a remarkable story which sank deeply into my mind.

I got her to tell me the whole of her story again, and it was exactly the same as that she had told years before. I cross-questioned her, but always got the same answers.

My mother is 65 years of age. Her mind is quite clear and her memory very good. The affair happened when she was about 16 or 17 years old, and she maintains that even yet she can see (in imagination) her brother as fairly as she saw him then.

The following is the story, which I have recently taken down carefully from her own lips. Having subjected my mother to some very close questioning, I feel sure that you may depend upon the statements being trustworthy.

Henry Cooling, the brother of Jane Cooling, was a sailor, and had gone on a long voyage.

Jane was living in Hull in the house of Mr. Kitching, Mytongate. There was a large cupboard in the house, which was on a kind of landing, approached by two or three steps.

Just as she was about to go up to it, she saw distinctly, about 5 p.m., her brother Henry standing in front of the door. His eyes were fixed on her for a short time, and then he disappeared towards the left. He was dressed in his seaman's drawers and shirt. The trings of his drawers were loose; his feet were bare; his hair was

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untidy; and his whole appearance was like that of one roused suddenly from sleep.

After the vision had vanished, as soon as she recovered herself, she went home to her father and told him what she had seen. He said it was all nonsense, and told her to take no notice of it.

However, some days later, a letter came from the captain of the ship, stating that Henry Cooling had been washed overboard during a gale in the Bay of Biscay, just as he was called on deck to assist in working the ship, and the time he gave us about the time of the accident corresponded approximately to that at which Jane saw the vision.

The above is the story purely as she told it to me, and she confidently affirms that it is perfectly true in every detail.

Since the above was written, I have found the exact date of my uncle's death—March 27th, 1836. My mother would, therefore, be 17 within a few days.

E. S.

In answer to inquiries, Mr. Stephenson writes:—

December 2nd, 1884.

I remember my mother telling us the story several years ago, while her father was living in our house, and I have no recollection of anything but his fullest assent to what she told. You will remember that in my previous letter I stated that she told her father what she had seen several days before they knew what had happened. He lived with us many years, he knew we were informed of the affair, and I never knew him contradict the story in any way. I could almost swear that I have heard him affirm, but will not do so as I do not exactly recollect the occasion, and do not wish to give you anything but the purest evidence in such a matter.

My mother confidently affirms that she saw the vision at that hour, 5 p.m., and the letter from the captain of the vessel several days afterwards confirmed her statement as to the time, and the being called from his berth.

My mother has not, when completely awake, had any other apparition or hallucination except the one furnished you.

See note to 1049.

L.—1057—A^{e} P^{n}

From Mrs. W. (Through Miss A. Leith.)

In 1874 I was in England ill in bed, and I distinctly saw my dear mother, who was at that time at Nice, come up to the foot of my bed; and look earnestly and sorrowfully at me; it was broad daylight, and I noticed the shawl she wore, one I had not seen her wear for many

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years. I started up and she was gone. I then knew that her last illness must have come, though I was kept in ignorance of it, as I was so dangerously ill myself. I wrote to her, and her answer told me what I dreaded was true. I was allowed to recover sufficiently to go out to Nice, and be with her to the end. Also, I ought to say, that the morning her dear image appeared to me, a doctor arrived from London whom she had sent to me by telegraphing to him from Nice, and this doctor was the means of saving my life, as I was at that time so ill that he said I could not have lived more than four hours longer.

C. M.W.

In a letter dated the 23rd January, 1885, Miss W. writes in answer to our inquiries, that her mother "does not know anything about the shawl forming part of my grandmother's dress at the time she saw the apparition." She adds that Mrs. W. has seen no other hallucinations, and that she had no reason to suspect her mother's illness at the time. Miss W. writes: "I clearly remember, in 1874, my mother in her dangerous illness seeing my dear grandmother come up to the foot of the bed. My mother has often told me since that her mother was wearing a certain crimson shawl she was very fond of, that her spectacles had dropped, and she looked over them at my mother, with sad inquiring eyes. My mother gazed at her for a minute, and then cried out when the apparition vanished; and when the nurse came in, having heard her cry, my mother insisted on being told the truth about her mother, for she said she knew that she had come to tell her she was dying, which was indeed the fact, though she lived long enough to enable my mother to see her before she died." E. M. W.

Note.— The above narrative, taken in connection with the two that immediately follow (No. 1058), constitute an example of a small, but especially interesting class among the cases collected by the Committee; which appear to suggest that certain persons are peculiarly and constantly liable to spontaneous telepathic impressions. In the case above given, however, it is not quite clear how far the vision coincided with a sudden and marked change in the state of the agent. Also it is possible that the doctor's visit, or the expectation of it, may have called up her mother's image to Mrs. W.'s mind, and that her illness may have rendered her specially liable to hallucination. It would remain noteworthy (unless there was special reason to fear the attack of fatal illness) that the apparition produced a true conviction in Mrs. W.'s mind as to what was occurring to her mother.

L.—1058—A^{e} P^{s}

From Mrs. W. (Through Miss A. Leith.) *Cf.* L. 1057.

A.

When I was in the South of France, in 1878, I had a dream that a sister, who is especially dear to me, was in a carriage accident, and in my dream I saw her killed, but on reaching her I found her unhurt;

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and as she smiled at me I dreamed I was dying of the agony of mind I had gone through. I never can forget the dream, the suffering was so intense. I awoke with pain in my heart and faintness, and woke my husband and told him. (I think my cries in my sleep awoke him.) I wrote to my sister, and when her answer arrived she gave me in it the account of the danger she had passed through.

C. M. W.

B.

One night I was awakened out of my sound sleep by a voice close to my ear, saying, "Rise, you have no time to lose"; and words to the effect that the child of this very dear sister was dying, and that she needed my prayers. I cannot remember the exact words, but I felt it was conveyed to me that *I* had to help her with all the earnestness I could, and there was an awe about it I cannot describe. Afterwards I found that at this very time on that night her most beloved child had passed through the crisis in diphtheria.

Nothing of importance ever happened to any one very dear to me without my feeling it, though I may be far from them.

C. M. W.

On one occasion I received an anxious letter from my sister inquiring if anything had happened to me, as she had dreamed of a serious carriage accident in which I was in danger. This letter was received by me before I had informed her of the danger in which I had been placed, and the serious consequences which mercifully were averted by the presence of mind of my coachman.

Bessie S.

On another occasion my sister was awakened by a voice which said distinctly, "Rise at once. You have no time to lose. One you love is in sore need." She did rise from her bed to pray for me, and afterwards knew that my child had passed through the crisis of diphtheria at that very time, and that her life was in imminent danger.

Bessie S.

I perfectly remember both these "prophetic" dreams of my mother's, as she related them to me before receiving the answers to her letters to my aunt.

E. M. W.

In a letter dated January 23rd, 1885, Miss W. writes in answer to our questions:—

Mother is not in the habit of dreaming of accidents, and as far as she can remember it was the only time she has ever dreamt of an accident. The carriage did not upset. The facts are as follows:—My aunt has a very light cab built by my uncle especially for her, and on

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one occasion my aunt was driving along a narrow road, when her coachman whipped up the horses, and began driving at a furious pace. My aunt alarmed, looked through the little window at the back of the carriage, and saw a great dray with a runaway horse tearing after the carriage. Just as it must have run into it and smashed it the coachman turned the cab into an opening in the road. It was the only place in the road where the cab *could* have stopped, and it was the coachman's only hope to reach it, and the dray rushed by, leaving the cab unharmed. It did a great deal of damage, and the driver was killed. You see mother did not dream exactly the facts of the case, but only that my aunt was nearly killed by a carriage accident.

As to the "other intimations of danger," &c., they are this, that whenever anything happens to those dear to her she always knows there is *something* happening. For instance, I was laid up with a very bad cough and cold when away from her last year, and she wrote me an anxious letter, saying, she knew I was ill, for she had an idea I had inflammation of the lungs. Last month I was suffering dreadfully from toothache and determined I would go and have two teeth out without saying anything to mother for fear of worrying her; she thought I was going for a walk, but all the time I was gone she was so unhappy about me, and S. told me when I had come back that mother had cried and been wretched all the time. You see the things are not big enough to attract much attention, but we in the house know them to be true.

Note.—We have no evidence in the case of the dream of the carriage accident that it took place on the night of the day on which the accident occurred, and even if it did so, we should have to suppose either a deferred impression or that Mrs. S. was in sleep repeating her experience of the day. But probably no one who accepts the general fact of telepathic communication will be disposed to conclude that the coincidence was a merely accidental one. Mrs. W.'s impression, in the borderland between sleeping and waking, of the danger to her sister's child, is, however, more impressive, both because it was more than a dream, and because the time coincidence seems in this case to have been ascertained to be exact. With regard to Mrs. W.'s less definite impressions whenever anything of importance happens to any one very dear to her, it is difficult (as Miss W. suggests) to make them evidentially valuable without constant and careful notes because of the double indefiniteness—the difficulty (1) of deciding what is an event or experience of importance, and (2) of distinguishing clearly a peculiar feeling that something is happening from vague anxiety about absent friends. If Mrs. W. could continuously for some little time make a note in writing, with as much detail as possible, whenever a feeling of this kind occurred, and afterwards add the confirmation, much interesting light might be thrown on the subject.

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CASE OF MONITION, SUCCEEDED BY CERTAIN MESMERIC PHENOMENA.

Dr. Nicolas, Count de Gonémys, of Corfu, a member of the Society for Psychical Research, has kindly sent us a narrative of personal experience of a very interesting kind. The narrative, which is in the French language, is too long for insertion here, but the English abstract given below will place our readers in possession of its principal features. We retain the first person in the narration for the sake of clearness.

In the year 1869 I was Officer of Health in the Hellenic army. By command of the War Office I was attached to the garrison of the Island of Zante. As I was approaching the island in a steamboat, to take up my new position, and at about two hours' distance from the shore, I heard a sudden inward voice say to me over and over again in Italian, "Go to Volterra." I was made almost dizzy by the frequency with which this phrase was repeated. Although in perfectly good health at the time I became seriously alarmed at what I considered as an auditory hallucination. I had no association with the name of M. Volterra, a gentleman of Zante with whom I was not even acquainted, although I had once seen him, ten years before. I tried the effect of stopping my ears, and of trying to distract myself by conversation with the bystanders; but all was useless, and I continued to hear the voice in the same way. At last we reached land; I proceeded to the hotel and busied myself with my trunks, but the voice continued to harass me. After a time a servant came and announced to me that a gentleman was at the door who wished to speak with me at once. "Who is the gentleman?" I asked. "M. Volterra," was the reply. And M. Volterra entered, weeping violently in uncontrollable distress, and imploring me to follow him at once, and see his son, who was in a dangerous condition. I found a young man in a state of maniacal frenzy, naked in an empty room, and despaired of by all the doctors of Zante for the last five years. His aspect was hideous, and rendered the more distressing by constantly-recurring choreic spasms, accompanied by hissings, howlings, barkings, and other animal noises. Sometimes he crawled on his belly like a serpent; sometimes he fell into an ecstatic condition on his knees; sometimes he talked and quarrelled with imaginary interlocutors. The violent crises were often followed by periods of profound syncope.

When I opened the door of his room he darted upon me furiously, but I stood my ground and seized him by the arm, looking him fixedly in the face. In a few moments his gaze fell; he trembled all over, and fell on the floor with his eyes shut. I made mesmeric passes over him, and in half an hour he had fallen into the somnambulic state.

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The mesmeric cure lasted two months and a half. During that time many interesting phenomena were observed.

1. He became clairvoyant as to his own malady, foreseeing the days and hours of his own attacks, and the nature of each.
2. Sometimes I mesmerised him from my own house, without his previously knowing of it.
3. In the somnambulic state he prescribed for himself; and the exhibition of the remedies prescribed (though these were apparently insignificant) was followed by an improvement in his symptoms.
4. Once, when in the mesmeric trance, he ordered me to let him sleep for eight days continuously, without waking him, but merely causing him to drink one glass of orange-water, and placing in his mouth some morsels of gum. He did, in fact, sleep for eight days, during which time no shouts or pinches from any one could awake him, although he replied at once to questions which I addressed to him from an adjoining room.
5. He used to discern me at a distance during his crises, and once, at my request, he described with great accuracy my house at Corfu.

The cure, however, was not uninterrupted. Often in the mesmeric sleep he seemed to become a different person, expressed hatred for me, spat at me, and tried to abstract himself from my influence. I contended against these moods with all my might, and finally he would become calm again and say "that it was not himself who had thus acted." A month before his final cure he foresaw its date, but warned me that I should have a severe conflict with him of an hour's duration, at a date which he announced beforehand. After that struggle, if my will prevailed, he would be completely restored to reason. At the appointed hour I proceeded to mesmerise him, in his father's presence. As soon as he fell under my influence he became wildly excited, called me his assassin, implored his father with tears to turn me out of the house, and gradually became more and more convulsed and haggard, with continual cries of "The doctor is killing me!" I continued to mesmerise him, exerting the whole force of my will, and precisely at the end of an hour the youth became unconscious, and fell on his mattress, dragging me down with him in his fall. In 20 minutes more he awoke into the mesmeric trance, and said, "Doctor, you have saved me. I am now perfectly cured. Let me sleep another hour and then wake me; there is nothing more to fear." He awoke perfectly well, and has had no return of his terrible malady.

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Count Gonémys proceeds to discuss the nature of the purposeful voice, or auditory monition, which warned him on the steamer of the approaching need of his services. Count Gonémys inclines to the belief that this call emanated from some third intelligence,—not from the mind of the distressed father. "Let us assume," he says, "that M. Volterra in his despair at his son's condition had read in the newspaper that an officer of health was expected at Zante, and had ardently wished for the arrival of a new physician who might save the boy. Let us further suppose that this strong wish had radiated from him on every side, till it encountered the physician in question. Nevertheless, this *desire* of his could not be formulated as an *order*, an *admonition*;—and this order could not be given in the *third person*, 'Go to Volterra,' instead of 'Come to me.'"

Now here we shall be inclined to differ from Count Gonémys. In our view, if a telepathic impact were communicated from M. Volterra to Count Gonémys, the veridical hallucination to which it gave rise might quite conceivably assume its definite shape in Count Gonémys' brain, and represent itself to his consciousness, not as an appeal from a suffering stranger, but as an order from some external power. The *impulse* to the hallucination, in such cases, is given, as we argue, by the *agent*, but the *form* of the hallucination is determined by the special tendencies, or capacities, of the *percipient's* mind or brain. The monitory turn of the sentence would, therefore, not prevent us from classing it among our cases where the critical distress of one person represents itself in the consciousness of another.

The absence of previous *rapport* between M. Volterra and Count Gonémys is a more serious difficulty. It is, however, a difficulty which has met us in many other cases, (forming a class in our Provisional Index), where, nevertheless, we have thought that the hypothesis of an extraneous intelligence need not at present be discussed. For we have as yet so little conception of the mode in which the agent's mind exercises its telepathic impulse that we cannot lay down any definite line as to the percipients whom that impulse may affect.

We hope shortly to print a second communication received from Count Gonémys. In the meantime, any Member or Associate desirous of seeing the MS. of the above case, which contains a good deal of theoretic discussion, may obtain it on loan by applying to the Assistant-Secretary

F. W. H. M.

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REPORT ON A HAUNTED HOUSE AT NORWICH,

November 22nd, 1884.

In accordance with your instructions I have been to Norwich to gather all the available evidence in connection with the "hauntings" which you were informed occurred there. I called upon Mr. I. O. Howard Taylor (an Associate of the Society for Psychical Research), who first drew your attention to the matter, and ascertained from him the address of the person who was inhabiting the house at the time the disturbances were said to occur. He is a clerk, and we may call him Mr. X. He gave his evidence clearly and *very* emphatically; he is an exceedingly intelligent witness, but I consider him to be of a somewhat nervous and excitable temperament, although, of course, his occasional highly-strung manner may have been due to the nature of the circumstances which he was relating. His statements were to the following effect:—

In September, 1883, he returned from his marriage trip and, with his wife, took possession of a house in —— Road. He cannot say how soon disturbances were noticed with extra interest, for it was several months before the noises which were heard in the house were recognised as of an unusual character. However, when Mr. and Mrs. X. were in their bedroom at night, tramping sounds, like people occupying the sitting-room they had just left, were heard, the handle of a door at the foot of the stairs was once or twice unmistakably tried, and sounds of footsteps mounting the stairs were heard. Instant investigation failed to discover a cause for these sounds, and their frequent repetition led to the conclusion that the house was "haunted by a haunt," to use Mr. X.'s own expression. The first unmistakable proof, however, of the correctness of this conclusion was presented to him one night in the form of an apparition. He was in bed with his wife in the spare bedroom — a window having been broken in their own room. His wife was asleep; he could *not* sleep, but was lying quite still, and wide awake. Suddenly, on the first stroke of 12 from a clock in the city, there was an audible "swish," and the figure of a man stood before him, at the foot of the bed. The figure was that of a respectable old gentleman of about 60, with sharp, well-marked features. He was dressed in a black coat and waistcoat, and stood quite motionless, staring intently at him. Mr. X., without the ability to do otherwise, stared in return, until the last stroke of 12, when the apparition appeared to raise its arms and sink through the floor. This experience had a very marked effect upon his nerves, and during the four months which elapsed between that date and the time they were compelled to vacate the premises, he was continually apprehensive and nervous,

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sometimes feeling utterly unable to go down from the dining-room to the kitchen alone. This arose from a sense of fear, which he could not overcome, even if by so doing he could have possessed himself of a handsome reward. He did not mention his experience to his wife, nor to *anyone;* she, however, did not fail to observe his changed behaviour and looks, and frequently remarked upon the facts, as did also their friends and neighbours. The noises still continued, and formed the subject of much speculation between them; the servant frequently heard footsteps walking up and down the kitchen stairs, and at night they were frequently heard, very distinctly and unmistakably, in different parts of the house. The servant, too, says she sometimes heard subdued voices and other vocal sounds, but she seems hazy in separating these from those produced by the woman next door, who suffers from a chronic cough. But the one manifestation which brought about their retreat from the house occurred about 8.30 in the evening, in the last week of September, 1884. Mrs. X., the servant, and a little girl who had been taking tea with them, were sitting in the back room of the two which form the ground-floor. They were chatting unconcernedly, and Mrs. X. was assisting the little girl with some painting, standing with her back to the window, which overlooks the yard. Suddenly, apparently from a vacant chair which stood beneath the window, there came a loud *sigh*, which was quickly followed by five more low gasping sighs, as from a strong man in great bodily and mental anguish: then a pause of a few seconds, followed by another sigh, much louder than the preceding ones, and partaking more of the nature of a groan. The three hearers were considerably frightened and upset: Mrs. X. was seized with a violent cramp in her side, the little girl was fearfully ill, and the servant had an attack of hysteria, and, as soon as they recovered the use of their limbs, they lost no time in leaving the house. As they left the room, and were entering the front one, which opens into the street, they heard three (? two) *raps* on the wall of the staircase as they passed it. Mr. X., meanwhile, was at his business: he returned home to find the house locked up, and a neighbour explained to him what had occurred, and told him where to find his wife. He found her, with the servant, at the house of a friend. Both of them were very ill and hysterical, and it was only after considerable discussion and persuasion that they could be induced to return to the house for one more night. Ultimately they did return, and Mr. X. went upstairs to wash his hands. Then came his turn to be again startled. As he was passing the spare room he declares that he distinctly heard a woman's whisper, saying, "Hark! the master of the house has returned; we must depart." A sound of footsteps followed, apparently crossing the room, and then ensued a succession of sobs and

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wails, such as might be caused by a female in deep distress. In spite of all this they went to bed, and passed the night as best they could. Mrs. X. was dosed with spirits to induce sleep,—for her husband was becoming seriously alarmed about her—and the next day they left the house, taking up their quarters in that of a friendly neighbour. A fortnight later they took the house which they now occupy, and had their furniture removed from the troublesome one. This latter has now been empty for the past two months. I had the opportunity of questioning Mr. and Mrs. X. and the servant separately; their accounts agree pretty accurately, and the experiences appear to have been distributed amongst them in this way :—

Mr. X.: Apparition; sounds of footsteps about the rooms, and up and down stairs; whisperings and sobbings; door-handles tried. Mrs. X.: Sighs and groans; raps; sounds of footsteps (similar to those heard by her husband); door-handles tried. Servant: Sighs and groans; raps; footsteps (similar to those heard by her master and mistress) and confused whispering in the spare room, from which room her bedroom leads. The little girl who heard the sighs, groans, and raps, in company with Mrs. X. and the servant, can testify to that effect, but I was unable to see her. From the manner in which their evidence was given, and from their own remarks, it seems pretty clear that it has been repeated to one and another a considerable number of times, and the little differences of detail, which *evidently* once existed in the impressions of each, have now been corrected and straightened out, until the accounts form a fairly harmonious whole. It is clear that the matter has been well talked over amongst their immediate neighbours, and Mr. and Mrs. X. have come in for a large amount of cross-questioning, doubt, and ridicule. Three times a few friends, with Mr. X., have watched in the house at night, but nothing has happened, with the exception of noises purposely made in the next house, with the object of frightening the watchers for a joke. The disturbances are said to have mostly occurred between 10 and 12 at night. I went about 10 o'clock with Mr. X. to examine the house, and stayed there about two hours. It is a *very* tiny place, and consists of a basement, ground floor, and first floor. The kitchen is little better than a cellar, and, although the house is not at all old, its *construction* is not of a modern kind. The street door opens right into the front room, and no space is lost in unnecessary passages, or landings. The foot of the staircase which leads to the first floor is right *in* the back ground-floor room. The house is semi-detached, and has a garden in front, and a yard at the back, which is separated from the side road by a brick wall. In this yard men have been known to get, and the shutters were once tried by someone who was heard to decamp over the wall.

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Any noise made in the side road by passers-by could be plainly heard in the back room (the room in which the sighs were heard) and the small size of the house renders movements in the adjoining premises plainly audible. I, myself, heard strange sounds, but could account for nearly all of them. They were caused by the next door people going up and down stairs, by their fire being poked, by their voices, by passers in the street, and by the vibration of distant carts. In addition to these there were some sounds which I could not exactly localise or account for, but they only consisted of such creaks and strains as one is almost sure to hear in a completely empty house, or, indeed, in any other house if intently listened for.

Such is the result of my inquiries. The evidence seems strong and decisive, and is now not easily shaken, but it is the opinion of the friends and neighbours with whom I came in contact that the apparition was due to a dream image; the sighs heard by Mrs. X. and the other two were probably attributable to some cause existing in the side road—the effect of which cause upon the trio in the back parlour was probably heightened by the growing conviction that the house was haunted. The other noises are popularly accounted for by ascribing them to the natural ones made in the next house, and I can well conceive that a watchful imagination might be well fed from this source alone. Mr. X. is *said* to be imaginative and somewhat excitable, and it is suggested that upon returning from work, and finding his wife and servant in hysterics, his combined feelings of nervousness, and determination not to be frightened in his own house, caused him to construe the wheezing and coughing of the woman next door into the whispered sentence that "the master had returned"; the former emotion being responsible for the illusion, and the latter for its character. The words, "Hark! the master has returned, we must depart" were heard proceeding from the dark spare bedroom, and I must confess that when I stood in this room and listened to the gasps of the patient next door (for she was coughing a great deal that night) the same thoughts had occurred to me before they were revived by the neighbours. At any rate, such is the substance of the belief of one who spent a night watching in the house. For my own part, if I had not heard the account of the disturbances *first-hand*, I should unhesitatingly say, after an examination of the house and its surroundings, that they are to be satisfactorily accounted for upon a purely natural and easily found basis. But when one hears the emphatic way in which Mr. X. declares that he was wide awake when he saw the apparition, and hears Mrs. X. and the servant declare that the sighs were undoubtedly *in the room*, and not outside the window, it is felt that they either must have seen and heard what is stated, or that self-deception was at work to a *very* considerable extent. In

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listening to their evidence, however, one has an uneasy feeling that the frequent repetition and re-examination of their experiences has produced a more vivid impression of the minute circumstances than *originally* existed. In other words, one feels that the account has *grown*. Mrs. X. is a very young woman, very voluble, and fond of ventilating her religious creed. She seems quickly to jump to uncharitable conclusions, for her theory is that because the harmless old landlady does not care to recognise the supposed haunt as a fact, it necessarily proves that her husband, who died peacefully in the house, must have murdered a baby, or been guilty of some other crime for which he is condemned to haunt the premises. This is considered to be a very satisfactory explanation of the old lady's lack of sympathetic interest in the matter; and her attempts to quell a report which might prove damaging to her property are at once hailed as sufficient proof that her husband was the ghost, and plainly show a desire to shield his sin, and conceal its ghostly consequences. Such a mental attitude on the part of the principal witness seems materially to detract from the effect which her account might otherwise have.

The house is again let, and is to be taken possession of on Monday, November 24th, 1884. The in-coming tenants are aware of the report connected with it, and treat it with scorn. Perhaps the further development of the matter may be safely left in their hands.

G. A. Smith.

OXFORD BRANCH OF THE SOCIETY FOR PSYCHICAL RESEARCH.

A branch of the Society for Psychical Research has recently been formed at Oxford. Mr. Arthur Sidgwick, Fellow of Corpus Christi College, is its President, and Earl Russell, of Balliol College, is acting as Honorary Secretary. We hope to give a list of the members of the Oxford branch and other particulars in our next issue.

AMERICAN SOCIETY FOR PSYCHICAL RESEARCH.

We understand that this Society already numbers over 500 Associates.

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NOTES ON THE DIRECT TRANSFERENCE OF BRAIN-IMPRESSIONS.

To the Secretary of the Society for Psychical Research.

Sir,—I understand that the Society for Psychical Research invites communications on the above subject, more generally known under what is, in my opinion, the misleading term of "Thought-reading." For some considerable time I have been engaged at intervals in experiments of this nature, and I have arrived at certain generalisations which I think may be helpful to others engaged in similar experiments. No doubt, here as elsewhere, the "personal equation" will have to be taken into account, but I do not think it will greatly modify the results attained.

My objects have been to ascertain by personal experiments (1) whether it is possible to transfer an impression made on one brain directly to another without the use of any of the ordinary channels of communication, and (2), if so, the conditions under which the transference is made. In almost all cases an ordinary pack of cards was used to supply the brain-pictures.

It did not take long to convince me that this direct transference of a picture from one brain to another was possible. In fact, I was soon struck by the comparative facility of the operation under favourable conditions. I allow that my method of estimating results was not exactly that laid down by other observers. I attached (as I still attach) less importance than others to absolute accuracy in the transference of the picture. In such cases, as it seems to me, the results are to be judged, not by mathematical, but logical laws. The point to be considered is this: Is there a reasonable certainty that the picture has been seen, although, perhaps, not with absolute distinctness? The following record of experiments made on the 2nd February, 1885, with the help of Mr. W. S. Riley, will illustrate my meaning. (There were no second guesses.)

	CARD SELECTED.	CARD NAMED.
1.	7 of clubs	8 of clubs.
2.	1 of diamonds	3 of diamonds.
3.	9 of spades	9 of spades.
4.	4 of clubs	5 of clubs.
5.	2 of diamonds	2 of hearts.
6.	10 of clubs	8 of clubs.
7.	5 of hearts	4 of hearts.
8.	3 of spades	2 of diamonds.
	(Here there was interval for rest.)	
9.	3 of clubs	5 of spades.
10.	6 of spades	7 of spades.
11.	8 of hearts	8—suit not seen.
12.	4 of hearts	4 of hearts.
13.	6 of hearts	6 of spades.
14.	3 of diamonds	1—suit not seen.
15.	9 of diamonds	6 of hearts.

Now it seems to me that in the above list there is no reasonable doubt that, in addition to Nos. 3 and 12, which are absolutely correct,

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Nos. 1, 4, 5, 6, 7, 10, 11, 13 were also seen by the percipient, though with varying degrees of clearness; and that, therefore, in the whole list of 15 cards there were really only 5 (if so many) of which no impression was conveyed. And I consider that such a list is at least as valuable as another shorter one which I might give, in which, out of 6 cards, 4 were transferred with perfect accuracy to the brain of the percipient.

I have taken much pains to find out what is the nature of the impression made on the percipient; and I have come to the conclusion that, in the large majority of cases in which the answer is correct, the impression made is pictorial. It is not a suggestion, but an actual image that is conveyed. Sometimes a suggestion is imagined, but in this case the answer is generally wrong. I have often asked: "Did you seem to *see* the card?" without giving a hint as to whether the card named were right or wrong. Almost invariably when the card was wrong, the percipient (not knowing the fact) would reply: "No, I didn't see it; but something seemed to tell me it was that one." On other occasions, when the card was rightly named, the percipient (equally uncertain of the fact) would say: "Yes; I seemed to see that quite distinctly."

This view was confirmed by my own experience as percipient. I have had but little practice in this capacity, and have on various occasions entirely failed to get any results worth mentioning; but on two occasions I was more fortunate. On one of these I named rightly several figures in succession. Now, these figures I saw most distinctly with my eyes closed; they appeared somewhat large, and distinctly, though faintly, luminous against a background of darkness; and when I saw them I had the absolute conviction that they were the right ones. On another occasion I saw in much the same way some cards, but not with the same distinctness. The card would appear and disappear so rapidly that I had a difficulty in counting the pips. It was, for instance, very difficult to distinguish between an eight and a 10. It was equally difficult to make out the suit. There was absolutely no indication of colour. When I had satisfied my mind that the card was a 10, it looked something like the 10 of diamonds, but with the sharp corners of the diamonds rounded off. It proved to be the 10 of clubs.

Being convinced that, in my experiments at any rate, the impression conveyed was pictorial, I endeavoured, by the aid of a black bandage, to make the darkness as complete as possible before the eyes of the percipient whilst I arranged for a very bright light to fall upon the card. My best results have been secured under these conditions. Another important point seemed to be to devise some means by which the instant of transference should be accentuated. At first I tried saying "one—two—three—" the "three" to be the crisis point, but, fancying that the suggestion of any numbers might have a tendency to confuse, I substituted three taps on the card, the third being harder than the previous two. It is, I think, impossible to *keep* the mind concentrated on a particular card, nor do I think it necessarily an advantage to try to do so. I believe the transmission and the perception to be an instantaneous process which may be repeated, but cannot be sustained. I do not think that the attempt at repetition is very often successful, as the impression has already lost its freshness. For this reason I soon gave up allowing or attempting second "tries." Many of the cards seen with

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absolute correctness were named in a moment. On the other hand cards which took a long time to see were either entirely wrong or only partially right.

To sum up, I come to the conclusion that in my experiments the impression made was pictorial; that it was conveyed instantaneously; that colour could not be conveyed but form only (spades were constantly confused with hearts). In this connection I may mention that I have never succeeded in getting the ace of spades correctly named. It has always been described as a court-card.

I may add a few other details. In my experience the sensitiveness requisite for the reception of brain-impressions is very evanescent. In the great bulk of my experiments the cards first taken were the ones most readily and clearly seen. The faculty was practically exhausted after about 10 or 12 attempts. I may mention that, after two decided failures, I always now break off. It is, in my opinion, most important to allow nothing to occur which would tend to weaken the faith of operator or percipient in their respective powers. I attribute, in fact, a great part of what success I have achieved to my constant efforts to convince the percipient of the possibility of seeing the cards. A long record of failures is most disheartening and indeed paralysing. The impression of even a single failure is to be avoided if possible. For this reason I do not endorse what your committee say in circular No. I: "If the first trial is a failure, the percipient should learn that fact from the silence of the experimenter." In my opinion he should be carefully guarded from learning that fact at all until the experiments are over. This is another reason why no second trial should be allowed, as a second trial implies failure in the first.

It sometimes happens that two cards present themselves successively to the mind of the percipient. As a rule, in this case I found that it was the first which was the right one, or the nearest to the right one. On the few occasions when it was not so, the second card was described as appearing much more vividly and distinctly than the first.

On some occasions the séance has been a complete failure. On these occasions there has always been some obvious physical reason, such as a cold on the part of the percipient or myself, or the presence of some visitor who, without intending it, introduced a disturbing element. It is this last difficulty that makes it almost useless to try to reproduce the experiments before strangers. The slightest uneasiness on the part of the percipient, or even over-anxiety to succeed, is sufficient to destroy the sensitiveness.

I might add more, but I will not trespass further on your space. On some future occasion I hope to furnish some notes with respect to clairvoyance.—I am, faithfully yours,

A. Eubule-Evans.

New Athenæum Club, S.W.,
February, 1885.

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JOURNAL

OF THE

SOCIETY FOR PSYCHICAL RESEARCH.

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COUNCIL MEETING.

At a Council Meeting held on the 10th of April, the following Members were present:—Messrs. Alexander Calder, Edmund Gurney, C. C. Massey, Edward R. Pease, Frank Podmore, Professor H. Sidgwick, and Mr. Hensleigh Wedgwood. Professor Sidgwick took the chair.

After the reading of the Minutes of the previous Meeting, five new Members and eighteen new Associates were elected, whose names and addresses are given in another page.

It was agreed that Major de Witt Jebb should, at his request, be elected as a Member instead of an Associate.

Letters of resignation were read from the Rev. R. W. Corbet, a Member, and from Mr. Alfred J. Shilton, an Associate.

An anonymous donation of £10 was received through Mrs. Sidgwick, to meet the expenses of lectures and other objects, for which a vote of thanks was recorded, to be conveyed to the donor.

The Library Committee reported having received a donation of £5, to be spent in books, from Mrs. Myers, of Cheltenham. Presents to the library were on the table from Mr. William Tebb and from Mr. H. Venman, and are specially named in the Supplementary Catalogue. The thanks of the Council were directed to be given to the donors.

At the request of the Rev. W. Stainton Moses, who was desirous of minimising his work as much as possible, it was agreed to remove his name from the Library Committee.

A cash account for the month of March was presented, and several payments authorised. The Treasurer called attention to the fact that many Members had not yet remitted their subscription for the current year. It was agreed that a notice should be inserted on the cover of the next number of the *Journal*, requesting them to do so.

The next Meeting of Council will take place on Friday, the 24th inst., at 4.30 p.m., previous to the General Meeting to be held in the evening of that day.

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NEW MEMBERS AND ASSOCIATES.

MEMBERS.

ALLEN, WALTER W., Topeka, Kansas, U.S.A.
BAMPFYLDE, HON. MRS., 144, Piccadilly, London, W.
CHASE, LIEUTENANT W. S. L., V.C., D.A.Q.M.-General, Quetta District, Beluchistan.
MONEY, COLONEL GERARD NOEL, C.B., F.R.G.S., Vigo House, Weybridge.
TULLOCH, CONRAD, Linwood, Erith, Kent.

ASSOCIATES.

BADELIER, EMILE, Rangoon, British Burmah.
BRAYSHAW, JOHN L., Settle, Yorkshire.
CAMPBELL, ROBERT ALLEN, C.E., St. Louis, Mo., U.S.A.
DICKSEE, FRANK, A.R.A., 108, Peel Street, Campden Hill, London, W.
FOLKESTONE, THE VISCOUNTESS, 8, Ennismore Gardens, London, S.W.
GLOVER, JOHN J. T., 124, Stephen's Green, W., Dublin.
HASTINGS, MISS, 3, Ridgway-place, Wimbledon.
HORNE, ALDERSON, 46, Russell Square, London, W.C.
LOWE, FREDERICK J., 1, Elm Court, Temple, London, E.C.
MILLER, MRS. WILLIAM PITT, Marlewood, Grange-over-Sands, Lancashire.
MOLESWORTH, GUILFORD L., Simla, India.
PODMORE, REV. THOMPSON, M.A., The College, Eastbourne.
RATHDONNELL, THE DOWAGER LADY, Drumcar, Dunleer, Co. Louth.
RICKETTS, CAPTAIN C., Hawthorn Bank, Westbury Park, Bristol.
SEYMOUR, CAPTAIN EDWARD H., R.N., United Service Club, Pall Mall, London, S.W.
SIMPSON, REGINALD WYNNE, B.A., 14, Cornwall Gardens, London, S.W.
SOUTHWARD, REV. W. T., M.A., St. Catherine's College, Cambridge.
WALKER, FRANK COOPER, 21, Alma Square, St. John's Wood, London, N.W.

SUPPLEMENTARY LIBRARY CATALOGUE.

The following additions have been made since last month.

PSYCHOLOGICAL REVIEW (The). Vol. I. .....*London*, 1879*
UNSEEN WORLD (The). *2 d edit.* .....*London*, 1853
VENMAN (H.) Spiritualism the Modern Mystery. From a Neutral Standpoint. .....*London*, 1873‡

* Presented by Mr. William Tebb. ‡ Presented by the Author.

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MR. HODGSON'S INVESTIGATIONS IN INDIA.

Those members of our Society who have read the First Report of the Committee appointed to investigate the Evidence for Marvellous Phenomena offered by certain members of the Theosophical Society, will be interested to hear that Mr. Hodgson, a member of the Committee, has been conducting the investigation on the spot energetically and impartially; and that he is now, we believe, on his way back. He has already sent home a considerable mass of documents, including depositions of witnesses mentioned in the First Report, &c. The additional evidence is for the most part unfavourable to the genuineness of the phenomena, and Mr. Hodgson inclines, we believe, to the conclusion that the alleged marvels are altogether to be attributed to fraud. His grounds for this conclusion, and his views as to the most probable explanation of the marvels, will be fully discussed in a Second Report which will be presented to the Society shortly after Mr. Hodgson's return.

Mr. Hodgson found that the editor of the *Madras Christian College Magazine*, who is now the possessor of the Blavatsky-Coulomb letters, was quite willing to submit the question of their genuineness to the decision of a professional expert. Accordingly a certain number of the letters, which Madame Coulomb affirms herself to have received from Madame Blavatsky in her own name, have been sent for examination to the well-known expert, Mr. F. G. Netherclift, with some undisputed specimens of Madame Blavatsky's handwriting. His report, which is unfavourable to Madame Blavatsky, will be laid before the Society along with the rest of the evidence. Meantime, the following description which Mr. Hodgson gives of an experience of his whenvisiting the Coulombs, will at any rate show that the latter would be useful confederates in any conspiracy to produce fraudulent phenomena.

"*Madras, January 9th*, 1885.

"This morning I called upon the Coulombs, who are living at the house of Mrs. Dyer in St. Thomé. I conversed a short time with M. Coulomb before Madame Coulomb appeared. In the course of the conversation that followed I remarked, concerning certain cases of premonition, that I had no satisfactory theory at present to account for them. At this moment something white appeared, touching my hair, and fell on the floor. It was a letter. I picked it up. It was addressed to myself. M. and Madame Coulomb were sitting near me and in front of me. I had observed no motion on their part which could account for the appearance of the letter. Examining the ceiling as I stood I could detect no flaw; it appeared intact. On opening the letter I found it referred to the conversation which had just taken place. I transcribe the words:—

"'Because the existing cause of to-day foretells the effect of to-morrow—a bud assures us beforehand the full-blown rose of to-morrow; on seeing a fine field of corn in which are buried eggs of locusts, we are to foresee that

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that corn will never enter the granary ; by the appearance of consumptive father and scrofulous mother a sickly child can be foretold. Now all these causes, which bring to us these effects, have in their turn their effects themselves, and so, *ad infinitum* ; and as nothing is lost in Nature, but remains impressed in the *akasa*, so the acute perception of the seer beginning at the source arrives at the result with exactitude.

'THE NEW ADEPT, COLUMBUS.'

"M. Coulomb then described the origin of the letter."

A large beam supported the ceiling, and resting on this, at right angles to it, was a series of small beams with spaces between them. These spaces were filled with blocks of wood, with mortar to keep them in place. Part of this mortar had been scraped out on the top of the large beam and between two smaller ones, so that a letter could be inserted and lie flat on the top of the large beam. "Round the letter was twice passed a piece of thread of the same colour as the ceiling. One end of the thread remained loose on the letter, the other end was in the hand of a person outside the room. The thread ran from the letter, close to the ceiling, passed outside and hung down. I was sitting under the main beam. The subject of conversation was led up to, and at the given signal (a call to the dog) the confederate in the verandah beyond pulled the thread and the letter fell. The confederate drew the thread entirely away and left the spot. The crevice for the letter might, in a few moments, have been stopped up and covered with dust, so that no aperture whatever appeared in the neighbourhood of the ceiling."

It will be remembered by those who have read the First Report of the Committee, that in the introduction to Appendix XXVI. they stated that all accounts of letters falling at "Headquarters" must, they thought, be regarded with suspicion, on account of the construction of the Indian ceilings. And though the one in question is somewhat different to that which they had in their minds, the narrative just given shows that this suspicion was well founded.

Copies of the First Report may still be obtained for 2s. 6d. by Associates who have not yet had one, by applying to the Assistant-Secretary, 14, Dean's Yard, S.W.

HAUNTED HOUSE.

Members and Associates desirous of occupying for a time a small house reputed to be haunted, with a view of investigating the phenomena, are invited to communicate with F. Podmore, Esq., 14, Dean's Yard, S.W. It it is not, of course, guaranteed that arrangements can be made with all applicants. The house is partly furnished, and is in a pretty part of the country, not very far from London.

DONATIONS RECEIVED.

	£	s.	d.
Mrs. Myers (of Cheltenham) for Library Fund	5	0	0
Anonymous to meet expenses of lectures or other objects ...	10	0	0

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CASES RECEIVED BY THE LITERARY COMMITTEE.

(*Continued.*)

The narratives now printed have been collected by Mr. Gurney, who is the author of the remarks prefixed and appended to some of them.

In the following case, there is a certain presumption that the vision was telepathic, in the fact that the hallucination was unique in the percipient's experience, and that the agent's thoughts must have been very much occupied with her at the time. But the fact that the experience was not mentioned at the time is of course an evidential flaw.

L.—1554.—A^{e} P^{n}

From Mrs. Beaumont, 1, Crescent Road, S. Norwood.

February 24th, 1885.

One day in the 40's, when I was living in the Rectory at Marlborough, my father's house, my mother and sister had gone out, and I was lying on a sofa in the drawing-room, at about 3 p.m. I was reading a book, when the light seemed to be slightly darkened, and looking up I saw, leaning in at the window farthest from me, about three feet from the ground, and beckoning, a gentleman whom I had only seen once, about a fortnight or three weeks previously. Supposing that my father wanted me to sign my name (as a witness to a lease, or something of that kind) I got up, went out of the window (which led down into the garden), and passed along in front of the house, and up six steps into my father's study, which was empty. I then went into the yard and garden, but found nobody; so I returned to my sofa and my books. When father came in, two hours afterwards, I said, "Why did you send Mr. H. to call me, and then go away?" My father replied, "What are you talking about? H. is down in Wales." Nothing more was said. I did not like to dwell on the subject to either of my parents, and I did not mention the occurrence to any one for several years. About a fortnight afterwards I was told by my mother that Mr. H. had written, proposing for my hand (some property of his adjoined some property of my father's in Wales). I cannot fix *exactly* how close the coincidence was; but my strong impression is that the letter was received within 24 hours of my experience. Before I was told of the contents of the letter, I remember that I found the blue envelope of Mr. H.'s letter (with T. H. on the corner, and with the coat-of-arms on his seal, and with the postmark Llandilo) on the floor in my father's study. When the news was told me, I seemed to receive some explanation of my vision.

I have never had any hallucination or vision at any other time, except when I saw the "little brown lady" at Kintbury.*

C. BEAUMONT.

* This was an apparition frequently seen by the residents in a particular house.

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L.—1555.—A^{n} P^{n}

From Capt. Alex. S. Beaumont, 1, Crescent Road, S. Norwood Park.

February 24th, 1885.

About September, 1873, when my father was living at 57, Inverness Terrace, I was sitting one evening, about 8.30 p.m., in the large dining-room. At the table, facing me, with their backs to the door, were seated my mother, sister, and a friend, Mrs. W. Suddenly I seemed to see my wife bustling in through the door of the back dining-room, which was in view from my position. She was in a *mauve* dress. I got up to meet her, though much astonished as I believed her to be at Tenby. As I rose, my mother said, "Who is that?" not (I think) seeing anyone herself, but seeing that I did. I exclaimed, "Why, it's Carry," and advanced to meet her. As I advanced, the figure disappeared. On inquiry, I found that my wife was spending that evening at a friend's house, in a mauve dress, which I had most certainly never seen. I had never seen her dressed in that colour. My wife recollected that at that time she was talking with some friends about me, much regretting my absence, as there was going to be dancing, and I had promised to play for them. I had been unexpectedly detained in London.

ALEX. S. BEAUMONT.

The following corroboration is from the friend, Mrs. W., who was present:—

11, Grosvenor Street, W.

March 5th, 1885.

As far as I can recollect, Captain Beaumont was sitting talking, when he looked up, and gave a start. His mother asked him what was the matter. He replied, "I saw my wife walk across the end of the room, but that is nothing, she often appears to people; her servants have seen her several times." The room we were in was a double dining-room, one end was lit with gas and the other, where Mrs. Beaumont appeared, was comparatively dark. No one else saw her except her husband. Mrs. Beaumont was at the time in Wales, and this happened in Inverness Terrace, Bayswater.

FLORENCE WHIPHAM.

From Mrs. Beaumont.

I distinctly remember hearing from my husband, either the next day or the second day after his experience; and in his letter he asked, "What were you doing at such an hour on such a night?" I was able to recall that I was standing in a group of friends, and that we were regretting his absence. I was in a mauve dress, which I am confident that he could never have seen.

C. BEAUMONT.

Captain Beaumont adds: "I have never had any other hallucination of the senses" except on the following occasion.

[This other occasion, in which the same agent and percipient were

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concerned, and a third case in which the same agent was concerned—would be quite without evidential value if they stood alone; but they are of interest in connection with the foregoing stronger case.]

From Captain Beaumont.

February 24th, 1885.

In 1871 I was staying at Norton House, Tenby, for the first time, and had just gone to bed, and was wide awake. I had the candle on my right side, and was reading. At the foot of the bed and to the right was a door, which was locked, and, as I learnt afterwards, pasted up on the other side.

Through this I saw the figure of my future wife (the lady of the house) enter, draped in white from head to foot. Oddly enough, I was not specially startled. My idea was that some one was ill, and that she had come to get something out of the room. I averted my head, and when I looked up again the apparition was gone. I suppose that I saw it for two or three seconds.

ALEX. S. BEAUMONT.

From Mrs. Beaumont.

February 24th, 1885.

In 1872, two or three months after my marriage, Captain Beaumont and I returned from London to Tenby. I went up into my dressing-room and gave the keys of my luggage to my servant, Ellen Bassett. I was standing before the looking-glass with my back turned to her, and I heard her utter a little sharp cry. I turned round, saying, "What's the matter," and saw her with my nightcap in her hand. She said, "O, nothing, nothing," and I went downstairs. The day after my husband saw her taking off the paper which pasted up the door between my bedroom and the dressing-room. He said, "What are you doing?" She said she was opening that door. He said, "Why, the first night that I slept in this house, I saw your mistress walk through that door." (I must explain that Captain Beaumont had been a guest in this house on a good many occasions before our marriage. On the occasion mentioned, he had imagined that perhaps someone was ill in the house, and that I had entered his room to get something, thinking him sure to be asleep.) Then the maid told him that she had seen me the night before we came home—she did not know exactly what day we were coming, and had been sleeping in the same bed as he had been in when he saw me. She was just going to step into bed, when she saw me enter "through the door," with a nightcap on, and a candle in my hand. She was so terrified that she rushed out of the room by the other door, and told the other servants she was sure I was dead. They comforted her as well as they could, but she would not return to the room. The cause of her crying out, when I heard her do so, was that, in unpacking, she recognised the identical nightcap that the apparition had worn. The

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curious point is that the nightcap was one that I had bought in London, and had not mentioned to her, and was perfectly unlike any that I had ever worn before. It had three frills. I had been accustomed to wear nightcaps of coloured muslin without frills.

The same servant, some months after the nightcap, went into the kitchen and said to the other servants, "We shall have news of missus to-day; I've just seen her standing in the dining-room door; she'd on a black velvet bonnet and black cloak." (We had been in London some weeks.) This occurred about 9 o'clock a.m. About 10.30 she received a telegram from us to say we should be home that evening; the telegram was sent from Paddington station as we waited for our train. The bonnet and cloak had been bought in town without her knowledge.

The maid was with me for years, and was certainly not nervous or hysterical. I have now parted with her for some years.

C. BEAUMONT.

L.—1556—A^n P^n

From Miss E. M. Churchill, 9, Eversley Park, Chester. (Procured through Miss Porter, who knows the narrator well.)

August, 1884.

In October, 1883, being in Toronto, Canada, at the time, I thought I saw my youngest sister come into the ante-room next to the room where we were seated at lunch. I exclaimed, and then thought I had been mistaken, of course, and that one of my cousins who resembled her somewhat in appearance had come to lunch, but found no one was there at all, nor had anyone come into the room. I remember remarking at the time that I thought I saw my sister all in brown, and that she had nothing of that colour as far as I knew. A few days afterwards I received a letter from another sister, in which she mentioned that my youngest sister and she had been getting new winter things, and were dressed in brown from head to foot.

I think I was quite well at the time, but my sister was ill, which I was not aware of for some weeks afterwards.

E. M. CHURCHILL.

It is rarely that the cases of the A^n P^n type (Agent normal—Percipient normal) can be regarded as evidence of telepathy. There being no perceptible *coincidence*, the phantasm may always be regarded as a purely subjective hallucination. In the foregoing cases the *dress* is the point which affords a certain presumption in favour of telepathy. In the next case, a similar presumption is afforded by the fact that the phantasm was seen by two people, one of whom had never seen the supposed agent, and yet correctly described his appearance.

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L.—1557—A^{n} P^{n}

From Mrs. Elgee, 18, Woburn Road, Bedford.

March 1st, 1885.

In the month of November, 1864, being detained in Cairo, on my way out to India, the following curious circumstance occurred to me :—Owing to an unusual influx of travellers, I, with the young lady under my charge (whom we will call D.) and some other passengers of the outward-bound mail to India, had to take up our abode in a somewhat unfrequented hotel. The room shared by Miss D. and myself was large, lofty, and gloomy ; the furniture of the scantiest, consisting of two small beds, placed nearly in the middle of the room and not touching the walls at all ; two or three rush-bottomed chairs, a very small washing-stand, and a large old-fashioned sofa of the settee sort, which was placed against one-half of the large folding-doors which gave entrance to the room. This settee was far too heavy to be removed, unless by two or three people. The other half of the door was used for entrance, and faced the two beds. Feeling rather desolate and strange, and MissD. being a nervous person, I locked the door, and taking out the key, put it under my pillow ; but on Miss D. remarking that there might be a duplicate which could open the door from outside, I put a chair against the door, with my travelling-bag on it, so arranged, that on any pressure outside one or both must fall on the bare floor, and make noise enough to rouse me. We then proceeded to retire to bed, the one I had chosen being near the only window in the room, which opened with two glazed doors, almost to the floor. These doors, on account of the heat, I left open, first assuring myself that no communication from the outside could be obtained. (The window led on to a small balcony, which was isolated, and was three stories above the ground.) I suddenly woke from a sound sleep with the impression that somebody had called me, and, sitting up in bed, to my unbounded astonishment, by the clear light of early dawn coming in through the large window before-mentioned, I beheld the figure of an old and very valued friend whom I knew to be in England. He appeared as if most eager to speak to me, and I addressed him with, "Good gracious ! how did you come here?" So clear was the figure, that I noted every detail of his dress, even to three onyx shirt studs which he always wore. He seemed to come a step nearer to me, when he suddenly pointed across the room, and on my looking round, I saw Miss D. sitting up in her bed, gazing at the figure with every expression of terror. On looking back, my friend seemed to shake his head, and retreated, step by step, slowly, till he seemed to sink through that portion of the door where the settee stood. I never knew what happened to me after this ; but my next remembrance is of bright sunshine pouring through the window. Gradually the

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remembrance of what had happened came back to me, and the question arose in my mind, had I been dreaming, or had I seen a visitant from another world? the bodily presence of my friend being utterly impossible. Remembering that Miss D. had seemed aware of the figure as well as myself, I determined to allow the test of my dream or vision to be whatever she said to me upon the subject, I intending to say nothing to her unless she spoke to me. As she seemed still asleep, I got out of bed, examined the door carefully, and found the chair and my bag untouched, and the key under my pillow; the settee had not been touched, nor had that portion of the door against which it was placed any appearance of being opened for years. Presently, on Miss D. waking up, she looked about the room, and noticing the chair and bag, made some remark as to their not having been much use. I said, "What do you mean?" and when she said, "Why, that man who was in the room this morning must have got in somehow." She then proceeded to describe to me exactly what I myself had seen. Without giving any satisfactory answer as to what I had seen, I made her rather angry by affecting to treat the matter as a fancy on her part, and showed her the key still under my pillow, and the chair and bag untouched. I then asked her, if she was so sure that she had seen somebody in the room, did not she know who it was? "No," said she, "I have never seen him before, nor anyone like him." I said, "Have you ever seen a photograph of him?" She said, "No." This lady never was told what I saw, and yet described exactly to a third person what we both had seen. Of course I was under the impression my friend was dead. Such, however, was not the case; and I met him some four years later, when, without telling him anything of my experience in Cairo, I asked him in a joking way could he remember what he was doing on a certain night in November, 1864. "Well," he said, "you require me to have a good memory"; but after a little reflection he replied, "Why that was the time I was so harassed with trying to decide for or against the appointment which was offered me, and I so much wished you could have been with me to talk the matter over. I sat over the fire quite late, trying to think what you would have advised me to do." A little cross-questioning and comparing of dates brought out the curious fact that, allowing for the difference of time between England and Cairo, his meditations over the fire and my experience were simultaneous. Having told him the circumstances above narrated, I asked him had he been aware of any peculiar or unusual sensation. He said none, only that he had wanted to see me very much.

E. H. Elgee.

In answer to inquiries, Mrs. Elgee says:—

Dear Sir,—I fear it is quite impossible to get any information

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from Miss D. She married soon after we reached India, and I never met her since, nor do I know where she is, if alive. I quite understand the value of her corroboration, and at the time she told the whole circumstance to a fellow traveller, who repeated it to me, and her story and mine agreed in every particular, save that to her the visitant was a complete stranger, and her tale was quite unbiassed by mine, as I always treated hers as a fancy, and *never* acknowledged I had been aware of anything unusual having taken place in our room at Cairo. I never have seen, or fancied I saw, any one before or since, though I have steadily tried to force my friend, Mrs. Beaumont, whose curious power of duplication (to coin a word) you are doubtless aware of, to appear to me.

My visitant, also, is dead, or he would, I know, have added his testimony, small as it was, to mine. He was a very calm, quiet, clever, scientific man, not given to vain fancies on any subject, and certainly was not aware of any desire of appearing to me.—Believe me, yours truly,

E. H. ELGEE.

L.—1558—A^{d} P^{n}

From Mr. H. King, Royal Military College, York Town, Farnborough Station, Hants.

March, 1885.

On Thursday night, October 30th [1884] H. M. and I went to dine at Broadmoor. We stayed till 10 p.m. or so, and on leaving the house were talking of different things, M. being quite as usual; when after five minutes' walk M. suddenly stopped and said, "Look, look! oh look!" We thought nothing of it at first, but he still kept pointing with his finger at some imaginary thing in the darkness. The spot we were in was very dark, with a wood on our right and a field on our left, separated from us by a railing. Thinking M. saw somebody hiding behind a bush I went forward, but saw nothing. M. now, still saying "Look at her, look at her," fell back against the railing and lay motionless with his back against it. We ran to him, asking him what was the matter, but he only moaned. After a while he seemed better. We wanted him to come on, but he said "Where is my stick?" which he had dropped. "Oh, never mind your stick," I said, for I was afraid of not being at the college before the shutting of the doors; but he would look for his stick, which he found by lighting a match. We walked on together, M., notwithstanding all my efforts to get him into conversation, not saying a word. After walking for about a quarter of a mile, he suddenly said, "Where were they carrying her to? I tell you they were carrying her; didn't you see them carrying her?" I tried to quiet him, but he kept on saying, "I tell you they were carrying her." In a short time he was pacified and walked

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quietly on for half a mile or so, when he said, looking round in surprise, "Hullo! we must have come a short cut. I know this house." I said we hadn't; but he said, "We must have run then. It seems only a minute ago since we left the house." He several times expressed his surprise at the quickness we had done the last half-mile in. He was all right from this to the college. On Sunday morning he told me that something very bad had happened on Thursday night. An old lady who was very fond of him, but whom he hadn't seen for a long time, had died suddenly of heart disease. She had been out somewhere and had come home, when, as she was receiving some friends, she fell dead, and, to use his words, she was carried out. I immediately asked him at what hour did she die? He said at between 10 and 11. (It was a little after 10 when he saw his vision.) I could not get the exact hour of the lady's death, as he didn't like the subject. When he told me this he knew nothing of what occurred on the walk home. When he was told of it he didn't remember a thing about the vision; but said if he hadn't known that he hadn't drunk anything (which was true), he would have said he had been drunk. He seemed to have been in a sort of stupor all the time. I think I ought to mention that he told me long before this that he had seen a vision of a girl who had been drowned. [This other vision followed closely on an accident which had much distressed the percipient.—E. G.]

This is a true account of what happened.

Signed—

H. KING (the writer of the above).
A. HAMILTON-JONES.

Mr. H. King adds:—

My friend remembers perfectly M.'s not being surprised at the news, [of the death] and his saying it seemed to have happened before.

[Mr. R. A. King, (of 36, Grove Lane, Denmark Hill) uncle of the narrator, through whose kindness we obtained this account, says:—"M. has such a horror of the whole affair that my nephew does not let me write to ask him about the old lady's death." We are thus unable to verify the date of the death independently. M.'s name is known to me. He has left the Military College.]

The following two letters were written by the late Mrs. Clarke, third wife of the late Thomas Clarke, of Bishopton Close, Ripon, to Mr. William Fowler Stephenson, son, by a former marriage, of the said Thomas Clarke's second wife. The letters were given by Mr. Stephen-

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son to his cousin, the Rev. J. T. Fowler, of Bishop Hatfield's Hall, Durham, from whom we obtained them.

L.—1559—A° P^{n}

October 17th, 1872.

On the morning of my father's death, between 4 and 5 o'clock, I saw a sort of shadowy light at the foot of my bed, and half arose to look at it. I distinctly saw my father's face, smiling at me. I drew the curtains apart, and still saw him looking fixedly at me. I awoke the girl who was sleeping with me, and asked her to draw up the window-blind. I then asked her if she saw anything. She said, "Nothing. It is too dark." I fancy I saw the vision for fully five minutes, and then all was dark again. The face was bound under the chin, as usual in death, and the cloth seemed stained, but not so deep as iron-mould quite. On looking at my father's corpse, after returning to Hull, I told an old friend, who was with me, that it was just so he looked at me, except that the cloth was discoloured. She at once said: "Then he did come to you, that's certain, for the cloth was stained, and I changed it after daylight." It was within a few minutes of his death that I saw him, and he was asking God to bless me. He was asking for me continually.—M. C."

In reply to a second application from Mr. Stephenson, asking for more particular information on certain points, Mrs. Clarke wrote:—

October 19th, 1872.

I had been in Harrogate for some weeks, and was confined to my room from a feverish cold which caused restless nights. It was thought necessary for one of the maids to sleep with me, so I asked her to draw up the blinds. This was a little after 4 o'clock in the morning of the 11th of November, 1846. On that same day, about 9 o'clock, by post, I received the enclosed letter, being the first intimation I had of my father's illness. He was taken ill on the Sunday; they wrote to me on the Monday, and he died on Tuesday morning. I was then 23 years of age. My sister, Christiana, and a woman-servant attended to my father. A faithful old friend, Mrs. Dible, came as soon as possible to do what was necessary on such occasions, and it was to her that I mentioned what I had seen. She explained that, in the excitement of the moment, they had used what had been the bottom of an old blind, which, as soon as it was daylight, she saw was stained, and changed it herself. I can never explain what I felt on that day, if it can be called feeling. They said I was like marble to look at, and like ice to touch.—M. C.

The letter referred to by Mrs. Clarke announcing the illness of her father, was enclosed. Two persons had written to her on the same

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sheet:—1st. Mr. Jubb, a friend of the family; 2nd. Her brother, Mr. J. Rollit, a solicitor in Hull.

Hull, *November 10th*, 1846.

MY DEAR MATILDA,—If you wish to see your dear father alive, you must come immediately you receive this; he is not likely to survive long.—Yours truly, WM. JUBB.

DEAR TILL,—Father is, indeed, very ill, and I fear for his recovery. Do not, however, distress yourself more than you can avoid, as he may yet be spared to us.—Very affectionately, J. ROLLIT.

L.—1560—A^{d} P^{a}

From the Rev. J. Barmby, Pittington Vicarage, Durham.

December 29th, 1884.

What follows was communicated orally to the Rev. J. T. Fowler, Librarian and Hebrew Lecturer in the University of Durham, by Mr. Clarke, one of the principal tradesmen in Hull, on the 9th of October, 1872. Mr. Fowler took notes in writing of what Mr. Clarke told him at the time, which notes he handed to me in the same month of October. I put them into the following form after receiving them, and have no doubt of their substance and details being exactly given. The events related had occurred about four years previously to Mr. Fowler's interview with Mr. Clarke.

Mr. Clarke, of Hull, had known for 20 years a Mrs. Palliser, of the same place. She had an only child, a son called Matthew, who was a sailor. Being of the age of 22, he had sailed from Hull to New York. About a month after his departure, Mrs. Palliser came to Mr. Clarke in tears, and said, "Oh, Mr. Clarke, poor Mat's drowned." Mr. C. said, "How have you got to know?" She replied, "He was drowned last night going on board the ship, in crossing the plank, and it slipped; I saw him, and heard him say, 'Oh mother.'" She stated that she had been in bed at the time, but was sure she was wide awake, and that she had seen also her own mother, who had been dead many years, at the bed-foot, crying, and making some reference to the event. Mr. C. said to her, "Oh, it's all nonsense, I don't believe anything of the sort." She earnestly persisted in her conviction, and called on Mr. C. perhaps half-a-dozen times during the ensuing week. In order to pacify her, he undertook to write to the agent of her son's ship at New York. This she had wished him to do, thinking that he, as a business man, would know better how to write than herself. After the despatch of the letter, Mrs. P. kept calling on Mr. C. about every week to ask if he had heard anything. In about a month's time a letter arrived from New York, addressed to "Mrs. Palliser, care of Mr. Clarke." It was opened by Mr. Clarke's son, in the presence of Mrs. Palliser, who, before it was

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opened, said, "Aye, that'll contain the news of his being drowned." The letter conveyed the intelligence that Matthew Palliser, of such a ship, had been drowned on such a night through the upsetting of a plank as he was going aboard the ship. The night specified was that of Mrs. P.'s vision.

Mr. Clarke described Mrs. Palliser as "a well-educated woman, a very respectable old lady who had seen better days," about 65 years of age. She had, he said, been a widow for some years before her son was drowned. She was then living in a passage leading out of Blackfriars Gate, in Hull. He had seen her "the day before yesterday." She had told the story "thousands of times," and it was well-known in Hull.

From the Rev. J. T. Fowler, of Bishop Hatfield's Hall, Durham.

November 26th, 1884.

DEAR SIR,—I know nothing about the case I mentioned to Mr. Barmby beyond what I gave him in writing.

Mr. Clarke, a tradesman in Hull [no connection with the above Mr. Clarke, mentioned in 1559], told me of the case of Mrs. Palliser, and got her to come to his office, in Queen Street, Hull, for me to take down from her own lips the notes I gave to Mr. Barmby.

I took great pains to get the whole of the story correctly, and should scarcely think Mrs. P. is still living, but could ascertain if necessary.

You might write about Mrs. Palliser to M. W. Clarke, Esq., Winterton Hall, Doncaster, his *private* address. His place of business (as wholesale tailor, &c.) is in Queen Street, Hull.—Yours faithfully,

J. T. FOWLER

Queen Street, Hull, or Winterton Hall, viâ Doncaster.

January 20th, 1885.

In *re* Mrs. Palliser's Vision.

Widow Palliser was a woman who had seen better days, and worked for my firm, Clarke and Son, Clothiers, Queen Street, Hull. She had an only son, Matthew. I assisted her in getting him to sea. One morning she came to me with tears rolling down her cheeks and said, "Mat's dead; I saw him drowned! Poor Mat, the last words he said were, 'Oh! my dear mother.' He threw up his hands and sank to rise no more." I asked how she knew. She said, "I saw him going on board his ship, and the plank that he walked upon slipped on one side, and he fell overboard between the quay and the ship and was drowned. My own mother, who had been dead many years, came to the foot of my bed and said, 'Poor Mat's gone; he's drowned.'"

I then said, "Why, Mat's in New York" (I always felt interested in this woman and her son). "Yes," she said, "he was drowned last

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night at New York; I saw him." Mrs. P.'s object in coming to me was to ask if I would write to the agent in New York to ascertain the facts. I said I would, and wrote stating that a poor widow had an only son on board such a ship, and she had a vision that an accident (I said nothing about drowning) had happened to her son, and I would take it as a great favour if he would ascertain and tell me all particulars. In about three to five weeks (she came day by day to ask if we had received a reply, always saying that she knew what the answer would be), at length the letter arrived. We sent for Mrs. P., and before the letter was opened by my son, I said to her, "What will be its contents?" She at once and decidedly said that "Mat was drowned on the very night that she saw him, and in going on board the ship the plank slipped, and he fell overboard between the quay and the ship." So it was. Mrs. P. was then wearing mourning for Mat.

My son and half-a-dozen young men can verify this if needful.

Mrs. P. died soon after. M. W. CLARKE.

Reproduction of the letter received from the agent of the ship, as near as I and my son can remember:—

New York, date unknown.

I have made inquiries of Matthew Palliser, age about 20, and learn that he fell off a plank in going on board his ship, and got drowned on..... The date was the same as Mrs. Palliser said.

The mate has charge of his chest, and will give it to his mother when the ship arrives in Liverpool.

In answer to inquiries, Mr. Clarke adds:—

April 6th, 1885.

We have no copy of the agent's letter, but both my son and myself and others are certain that Mrs. P.'s vision and the agent's account of the accident *were the same*, both as to the time and cause, viz., that Mrs. P. saw her son slip off the plank in going on board his ship, and that he was drowned between the quay and the ship; agent's account that he fell off the plank and was drowned, *at the time* mentioned, between the ship and the quay.

L.—1561—A^{d} P^{n}

Mr. Thomas Young, of 20, Wilson Road, Birchfield, Birmingham, sent me an account of the following incident, as "often related" to him by his mother. I asked him to apply to his mother for a first-hand account, whcih she gave in the following letter to him. Her account, which was given independently, corresponds exactly with his; which is

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some proof that the facts have not been distorted through lapse of memory.

6, Stonedale Road.*

January 10th, 1885.

My Dear Son,—You ask me to relate Aunt Lucy's dream; it was not a dream but a reality. You must know that Uncle Bennet was a small farmer, with a large family of 12 children, consequently some had to go away from home. They lived in a small village at Treylion, near St. Ives, Cornwall. Now what I am going to relate is about their daughter Betsy, who had taken a situation—I think at St. Ives. One morning aunt woke up and saw, standing by her bedside, this daughter, with her hair streaming all over her face, dripping wet, and she, poor thing, looking half-drowned. Aunt said, "Betsy, where have you come from?" The weather being frightfully bad, she thought she had walked home through the wet. She told her to go and dry herself, but she vanished away. Poor aunt was dreadfully alarmed. They sent to her place, and it appears she would go to Plymouth, and went in a little sailing-vessel, and that very morning the vessel was lost and all hands perished. Now, my dear son, I can vouch for every word being true, for aunt was a true Christian woman. I was *a girl when she told me* the unhappy incident, but it always made a most vivid impression on me.—Believe me, dear son, your loving mother,

C. Young.

L.—1562—A^{d} P^{n}

From Mrs. B., Belgravia Institute for Trained Nurses, 263, Vauxhall Bridge Road.

The narrator is unwilling to have her name published, as relatives might object; but says that "the narrative can be verified by private communication."

December, 1884.

On the afternoon of Sunday, December 18th, 1864, my father-in-law, Mr. B., my husband, and I were sitting in the dining-room at D— Hall. The room was a large one, about 26ft. by 30ft.; on one side was the fireplace, with a door on each side; opposite the fireplace were three windows; standing with your back to the fireplace, at the end of the room, on your right, were two more windows, and on your left a blank wall. These windows were some height from the ground, probably 7ft. or more, so that no one could look in unless standing on a chair. It was dark, and we were sitting round the fire, the shutters not having been closed. Mr. B. faced the two windows, I sat on the other side of the fireplace, with my back to the said windows,

* Now removed to 71, Highbury Hill, Highbury, N.

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my husband being in the middle facing the fire. Suddenly Mr. B. said, "Who is that looking in at the window?" pointing to the furthest of the two windows. We laughed, knowing that no one could look in, as there was nothing there for them to stand on. Mr. B. persisted in his assertion, saying that it was a woman with a pale face and black hair; that the face was familiar to him, but he could not remember her name, and he insisted on my husband going round the outside of the house one way whilst he went the other. They, however, saw no one. As they went out I looked at the clock. The time was 5.45 p.m. On the following Tuesday I heard of the death of my mother, Mrs. R., who had died at St. Peter's Port, Guernsey, *exactly at 5.45 p.m. on Sunday, December 18th*, the hour at which the face appeared at the window. She had been delirous before her death, and calling piteously for me. Directly Mr. B. heard of her death he exclaimed, "It was Mrs. R.'s face I saw at the window on Sunday" (he had only seen my mother two or three times). We were not aware that my mother was seriously ill. I do not presume to offer any scientific explanation of these facts, but I firmly believe that my mother's last thoughts were of me, her eldest child. I had only been married two months, and she had not seen me since my wedding-day.

E. A. B.

March 20th, 1885.

Both my father-in-law and my husband are dead. I know of no independent way in which I can fix the date of the apparition, but I know that my husband and I had been to church that afternoon, and if you look in any almanack for 1864 you will see that December 18th in that year was on a Sunday, and that was the day on which my mother died.

E. A. B.

The following case is from the same informant as the last. If the percipient's experience had been confined to the moaning heard in the night, the incident would not have been worth attending to, as odd sounds at night are very common phenomena, and may be accounted for by quite normal causes. But the continuance of the sound during the day makes a decided difference.

L.—1563—A^{e} P *December*, 1884.

Some six years after the above occurrence, in the September of 1870, my husband was at D. Hall for his holiday. His parents were then living at Dieppe. He was roused one night by a peculiar moaning, as if some person or animal was in pain. He got up, and went through the house and out into the gardens and shrubberies, but could see nothing. He heard the same noise at intervals all that day, but could not find out the cause. He returned to London next day to find a

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telegram summoning him to Dieppe, as his mother was dying. When he got into the house at Dieppe, the first sound he heard was a repetition of the same noise that he heard at D. Hall, and he found it was his mother who was making it, and he learned she had been doing so for two days. She died a few hours after he arrived. We had no knowledge of Mrs. B.'s illness at the time my husband heard the noise.

My husband's parents had been obliged to leave D. Hall under painful circumstances, and possibly the thoughts of her loved home may have been paramount with Mrs. B., or it may have been that they flew to my husband, who was her youngest son. At any rate, my husband always held that it was his mother's moaning he heard at D. Hall though she was in France. She was speechless when he reached her, so no solution could be arrived at. E. A. B.

In reply to inquiries, the narrator says:—

My late husband was *alone*, at his old home in Norfolk, when he heard the moaning I told you of. He was shortly after (the same afternoon, I think) telegraphed for to go to Dieppe to see his mother. He was quite unaware till he got the telegram that she was ill. He returned to Selhurst, where we were living, and where I was, *on his way to Dieppe*, and *then* told me about this noise. On his *return* from Dieppe, after his mother's death, he said, "You remember my telling you of the moaning I heard at D———. The first sound I heard in the house at Dieppe was the same, and it was my mother making it." He further added that he was told she had made it for a day or two. I am perfectly clear about his hearing it first at night *in* the house, and on the following morning in the shrubberies, which were a little distance from the house. I never heard either my husband or his father speak of ever hearing sounds, or seeing anything before or after the occurrences I have mentioned. They were both matter-of-fact men, and very free from superstitious ideas. I was a young woman at the time these things took place (I am only 41 now), so my memory of them is very clear and good. Six weeks or two months after my husband heard these sounds, we were together at D——, and he showed me the spot in the shrubbery where the sound had been loudest.

L.—1564—A^{d} P^{n}

From the wife of a Captain in the Navy, who has given the names and addresses of the persons concerned in confidence.

December 29th, 1884.

SIR,—I have for some time felt inclined, according to your request

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for information on subjects connected with psychical research, to relate to you a peculiar circumstance which happened to some very near relatives of my own. They were, at the time (as nearly as I can remember in 1844), living in the Highlands, and the gentleman had some years before parted from a brother living in Nottinghamshire on very unfriendly terms.

Sitting at breakfast one morning with his wife (my sister), he saw this brother pass the window, and so fully impressed was he that he jumped up, calling to his wife to come to the hall door to receive him. They went, but on arriving did not see him, though the grounds were searched and servants questioned. On the arrival of the post bag, a letter came saying this brother was lying dangerously ill and most anxious to see and be reconciled to his brother. Of course he went, but on arriving heard he had died at the exact time he saw him pass the window.

I have often thought of and spoken of this, to me, very remarkable circumstance, and if at all bearing upon your requirements, you are at perfect liberty to use it, only kindly suppress the names, the son of one brother being still alive and ranking high in the military service in India.—I am, sir, yours truly, C. A. F.

In a second letter, she says:—

In reply to your letter I regret to say I cannot, under any circumstances, permit my own, or my nephew's name to be made public. He is in the Colonies, and would, I am certain, be exceedingly indignant at seeing or hearing of his name being in print. I may say the same for myself, my husband and family; they would not hear of it.

The following cases of dreams have a precision which makes it possible, or even probable, that they were telepathic in nature, supposing telepathy to be a fact in nature. It is important, however, to note that we do not consider that the fact of telepathy could be *proved* by dreams, at any rate until a very much larger number of authentic cases are forthcoming in which the correspondence with reality is of a very close and detailed kind. The scope of possible dreams is so indefinitely large as to prevent here any definite confutation of the argument that the correspondences and coincidences which have been noted have been accidental. At the same time, if telepathy be proved by the stronger cases, where the percipient is awake, there is every reason to suppose that other cases might also occur in sleep. For there is nothing in the condition of sleep which we have any ground for supposing *adverse* to the telepathic influence. The evidence for telepathic dreams is therefore well worth collecting.

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L.—1565—A^{e} P^{s}

From Mrs. Denroche, 1, Berkeley Villas, Pittville, Cheltenham.

February 23rd, 1885.

DEAR SIR,—I received your letter yesterday, and in compliance with your request shall relate my dream. Long years have passed since the Easter morning when I awoke from it, but so vivid it was and so greatly it impressed me, I have no difficulty in recalling it. My cousin, Mr. Wright, knew of my brother's emigration, and also knew who the gentleman was (Mr. R.) at whose house he died. This gentleman had gone out to Australia three years before my brother, and having ample means, had established himself there comfortably. We had all been on intimate terms with him except my brother Stephen, who was one of a shy, reserved nature, never caring to make friends. We were unaware of the fact of Mr. R. having gone to Australia till nearly a year after my brother's departure, but upon hearing of it my mother wrote to my brother telling him to make his way to Mr. R.'s settlement, as she would feel so happy to think he was near a friend whose advice, &c., would be beneficial. His reply to this letter was that the great distance, nearly 300 miles, precluded any possibility of their meeting, as the journey should nearly altogether be accomplished on foot, and that he preferred staying in the neighbourhood of Sydney, &c., &c. He wrote very seldom, and the subject was not renewed, and we lost all thought of their ever coming together.

On the Easter morning I dreamt that I was looking out of my bedroom window, and that I saw Mr. R. walking up the avenue, and that knowing him to be in Australia, I felt so surprised and pleased that I ran down to meet him at the glass portico. When I put out my hand I said, "Oh how glad I am to see you again." He looked so sad and said, "You will not be glad, as I bring you sad news. Your brother Stephen is dead." I awoke at the moment, and it seemed as though the words were sounding in my ears. When the servant came to assist me to dress I told her my dream, and to comfort me she said that dreams always went by contraries, "and that he was most likely being married," but said I must not tell this dream to my mother or to any one who might do so, as my brother writing so seldom always made her so anxious and unhappy; and so acting upon her advice I did not speak of it, but the thought of it constantly recurred during the four months that intervened between the Easter and a visit to Bangor, in Wales, where a letter from Mr. R. was forwarded to me. He wrote to me for the reason that he thought I could more gently break the sad news to my dear mother, and his letter commenced almost with the same words that I had heard in the dream. He told how that a fortnight before his death my brother had reached his home sadly out of health, and worn with the toilsome

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journey. At once he became too ill to write, and continued so till he died on Easter Sunday morning.—Yours very truly,

OLIVIA A. DENROCHE.

In reply to inquiries, Mrs. Denroche adds:—

February 6th, 1885.

My brother died in 1843, as I said, at Easter. When Mr. R. wrote to inform me of it I do not recollect if he mentioned the hour. His letter was dated Easter Sunday. The death might have been hours before. My dream of it was very early, about 6 o'clock. The old servant to whom I told it has been dead more than 20 years. My dear mother felt so thankful with the assurance that my brother had made his way to Mr. R.'s house, and that his last hours were rendered comfortable by nursing and medical attendance, whereas he might have died on his journey, and we possibly should never have been made aware of it.

I have never had any distressing or very remarkable dream save this one.

[This dream must have preceded the death by a good many hours.]

L.—1566—Ad P.

Mrs. P., of —— Rectory, writes:—

March 4th, 1885.

My niece has written down the dream. She adds to her plain account, in writing to me, that she thinks it rather more remarkable that she should have dreamt it, being a person who hardly ever dreams, unlike her mother and sister, who never sleep without dreaming. She also says she has often regretted not having written it down at the time, but can *safely sign all* she has stated. J. L. P.

March 3rd, 1885.

My aunt has asked me to try and recall a dream that I dreamt many years ago about an old man, the road-mender in our village, whom I had known and loved from my earliest childhood. He was naturally a bright cheerful old man, but was at the time I am speaking of in extremely low spirits on account, as we supposed, of his wife, who was very ill and wretched, lying on what proved to be her death bed. On the morning of my dream my sister and myself had both been awake at 6 o'clock, and I had fallen asleep again before the servant came in as usual about 7 o'clock. On my waking from this sleep, I told my sister that I had had a very painful dream about old William

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Thompson, whom I had seen in my dream running down the lane towards the Church fields, in his grey stockings, looking very miserable, and I turned to her and said, I fear old William is going to make away with himself. I had hardly finished telling my sister the dream, when our servant came in to call us, and said that our father (the rector of the parish) had been sent for in a great hurry to old William Thompson, who had just been found in the Church fields with his throat cut. He was without his shoes, and when my father got to him, he was still alive. These are the circumstances as accurately related as I can recall them.

S. S. P.

In answer to an inquiry, Miss P. says:—

I enclose a copy from the register of William Thompson's burial; and I hear from his niece that he died on a Sunday.

The entry is—William Thompson, April 7th, 1869, 82 years.

S. S. P.

In answer to a further letter of mine Miss P. says:—

March 11th.

DEAR SIR,—I enclose a letter from my sister to confirm the truth of the account of my dream; but I still adhere to my resolution of not wishing to have my name published, as I really take no interest in the Society for Psychical Research and have simply related my dream as my aunt expressed a wish that I should do so. I may add that I am not generally a dreamer and have no recollection of any other dream about death.—Believe me, yours truly, S. S. P.

March 11th.

DEAR SIR,—I fear I cannot tell you more about my sister's dream than she has already stated, but as you wish to have what she has said confirmed by another person, I will add that I perfectly remember her telling me the dream before the servant came into the room and told us of the sad death of the old man.—Yours truly, J. M. P.

L.—1567.—A° P°

[The "Agent" being presumably Mrs. Seymour.]

From Mrs. Saunders, St. Helens, near Ryde.

March 18th, 1885.

Towards morning of the 10th January, 1885, I was conscious of a young woman standing by my bedside clad in a grey dressing-gown, holding in her arms, towards me, a child. The woman was weeping bitterly, and said, "Oh! Mrs. Saunders, I am in such trouble." I instantly recognised her as Mrs. C. R. Seymour, and was about to

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interrogate her as to her trouble, when I was awakened by my husband asking me what was the matter, as I seemed so distressed. I told him I had had such a sad dream about poor Fanny Goodall (maiden name of Mrs. C. R. S.), but it really was to me more than a dream, so much so, that after rising I communicated it to the governess, Miss Monkman, also to the nurse and servant. I decided to send to her mother, Mrs. Goodall, to inquire if she had received any tidings of her daughter, who was resident in New Zealand with her husband and two children, but, as on after consideration I felt it might cause her alarm, I altered my intention. This dream or vision made so deep and lasting an impression that I constantly alluded to it to members of our household, until circumstances occasioned my calling on Mrs. Goodall about the beginning of this month, March, 1885, when I made particular inquiries for her daughter; and on being assured that she was well, according to letters by the most recent mail, I ventured to express my gratification, giving,as my reason for such, a narration of the "vision" that had not even then ceased to haunt me; which elicited from Mrs. Goodall and both of her daughters, who were present, fervent hopes that all was well with Mrs. Seymour. On the 12th of March, 1885, I again called on Mrs. Goodall, who on receiving me, with much emotion said, "Oh, have you heard the bad news from Fanny? I have thought so much of what you told me; her dear little Dottie has gone. I will read you her letters," both of which, although coming by different mails, had only been received within the past 24 hours. I have since written to Miss Monkman to ask her what she recollects of the incident, and her remarks are also given, with my husband's corroboration. That of my servant and nurse could also be obtained, but the latter is very ill in the hospital at present. I should mention that although I have felt very interested in and thought much of Mrs. C. R. S. before and since her departure from this country, yet I have never corresponded with her, but I now learn that she invariably mentioned me in her home correspondence, and felt much indebted to me for some trifling kindness I had been able to show her in the past. I am able to fix the date of my vision from circumstances which I need not here relate.

BESSIE SAUNDERS.

In reply to inquiries, Mrs. Saunders adds:—

In reply to your question, I have had distressing dreams relating to death at intervals, and which have not corresponded with reality; but those you are already cognisant of [viz., this one and 1568] are the only ones which impressed themselves sufficiently to induce me to take steps to discover if they did correspond with the reality, although I may have mentioned their purport casually at the time.

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From Mr. Latimer H. Saunders.

March 18th, 1885.

I clearly remember on or about the 10th of January, 1885, early morning, suddenly awaking, and finding my wife leaning forward in bed. I asked her, "What was the matter?" She seemed agitated, and replied to the following effect: "Oh, I have had such a horrid dream! Fanny Goodall was standing here at my side, quite close, holding out the child in *such* distress, but I could not tell what she wanted; it was so real, I could have touched her, but you awoke me." Before rising, my wife repeated the incident in detail, but as I was absent from home on anxious business during the greater part of January and February, I did not think of the matter, and the subject was not again mentioned to me until late on the 12th March, when Mrs. Saunders told me the "sequel," and which was the first intimation I had thereof.

Fortunately, I can safely fix the date as being the morning of either the 9th, 10th, or 11th of January, as during that month these were, owing to circumstances, the *only possible* occasions on which the incident, as related, could have occurred, while my mental impression, *independently* arrived at, strongly points to the 10th as the day. I cannot disguise to my own mind that the evidence against either of the alternate days is purely of a negative nature, and although that in favour of the 10th is affirmative, I cannot be positive in my selection thereof, as my mind was preoccupied with anxious business at the time.

LATIMER H. SAUNDERS.

March 20th, 1885.

I remember Saturday morning, the 10th of January last. The mistress came into the kitchen to speak about the flue. After doing so she told me of such a bad dream she had had of Mrs. Seymour, of New Zealand, coming to her bedside with her little child in her arms. Mrs. Seymour was crying so bitterly, and imploring her for help.

E. DAWSON.

The above was taken down from dictation without prompting, and after being read over and approved, signed by the witness Elizabeth Dawson, domestic, in the presence of LATIMER H. SAUNDERS.

The governess, Miss E. A. Monkman, in a letter to Mrs. Saunders (dated 16, Castledine-road, Anerley, 16th March, 1885), of which I have seen a copy, gives exactly similar testimony as to Mrs. Saunders' description of her dream at the time. She was not sure of the date, and fancied it was between January 5th and 8th; but she adds in another letter, "The only thing I can be quite certain about, is that you told it me two or three days before you went to Sandown—it might have been three or four." Mr. Saunders says, "Mrs. Saunders went to Sandown on the 15th."

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In another letter Miss Monkman says:—

March 21st, 1885. It must have been either 9th or 10th, then, for I am quite sure it was not on a Sunday that you told me about it. Sorry that my memory does not serve me better.

Extract from letter received from Mrs. Seymour by Mrs. Goodall, dated January 15th, 1885.

I do not know how to write it, mother. Dottie is dead; a week ago this very Thursday evening she was taken ill, and on Saturday at ten minutes to 10 in the evening, she died. . . .

When congestion of the lungs set in and the fever came on, for she had a high fever the first day, I had no remedies at hand, and by the time they came it was too late.

Extract from letter received from Mrs. Seymour by Miss Goodall, dated January 26th, 1885.

I know you will want to know all about my darling Dot, who has now been with God in Heaven for sixteen long days.

Mrs. Goodall says:—

On the 2nd March, 1885, Mrs. Saunders called on me and inquired if I had heard from my daughter, Mrs. Seymour, living at New Zealand. I replied that I had good accounts from her the last time I received a letter from her, a few weeks ago. Mrs. Saunders then said, 'I am so glad, as I have had such a dream about her; it was more like a vision than a dream; I thought she came to my bedside and said, "Oh, Mrs. Saunders, I am in such trouble, do help me if you can.'"

On the 12th March, on Mrs. Saunders again calling on me, I told her how much I thought of what she had told me about what she had dreamt of my daughter, Mrs. Seymour, being in such great trouble; as the day before I had received a letter from her telling me of the death of her dear child, on January 10th, 1885. I had not previously received any telegram or news of any sort that the little girl was ill.

I may add that after receiving the sad news (but before I had told Mrs. Saunders), when replying to my daughter I mentioned the singular fact that Mrs. Saunders had called and expressed her anxiety for her welfare, as she had had such a bad dream about her.

March 20th, 1885. FRANCES GOODALL.

I was present when Mrs. Saunders called on March 2nd, and remember the conversation as related above by my mother.

MARY JANE GOODALL.

March 20th, 1885. ELIZABETH ANNE GOODALL.

[Allowing for longitude, the dream must have preceded the death by a few hours.]

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The next case from the same percipient has less force, as dreams of hearses and funerals seem to be tolerably common; and also the person whose death was the cause of the supposed "agent's" distress and excitement was not identified in the dream.

L.—1568.—A^{e} P^{s}

March 17th, 1885.

In October, 1878, while residing at St. Helen's, five miles from Ryde, I had a vivid dream as follows:— I saw a hearse and pair of horses drive up to the house, from which alighted a lady, Mrs. B., of Ryde, who, having knocked at the door, was duly announced by the housemaid, who also handed me her visiting-card. I then saw that Mrs. B. was in deep mourning.

As this lady was in the habit of using her carriage and pair when visiting me, it struck me as remarkable that, with the exception of the "hearse" and the "deep mourning," the dream was very life-like. I, therefore, on awaking repeated it to my husband and thought much of it throughout the day; indeed, it made so great an impression on me that, we being in Newport that afternoon, I asked my husband to pass the house of Mr. M. (Mrs. B.'s brother) as I should like to be reassured that the family had sustained no loss by noticing that the blinds were not drawn. We did so, but found that the blinds were all down, so I then asked him to inquire at the house the cause of the mourning. He then learnt that Mrs. M., the mother of Mrs. B., had died at Ryde during the night. From subsequent inquiries, I learnt that Mrs. B. was in attendance.

I knew that Mrs. M. had been ailing, but had no idea she was seriously ill, or I should certainly have gone to see her as she was an old friend from my childhood and was much attached to me. And as far as I know I had not been thinking nor speaking of her or hers for some time previously.

BESSIE SAUNDERS.

I distinctly recollect the circumstances related above. My wife informed me of the dream before rising on the morning of the day in question, and the first intimation of the death of Mrs. M. was received by us when I inquired at her son's house in Newport on the afternoon of that day, having first purposely observed the house at the request of my wife, who mentioned the subject in the train *en route* to Newport, and then suggested that we should pass the house. I readily agreed as she appeared needlessly anxious on Mrs. B.'s behalf.

LATIMER H. SAUNDERS.

March 19th, 1885.

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L.—1569—Ae Ps and An Ps

From Mrs. Allibert, 12, Lincoln Street, Sloane Square, London, S.W.

January 22nd, 1885.

I will as far as I can, give particulars relative to my dream. It was in June, 1869, when I was residing in Paris; my son was at the Imperial College de Vanves, near Paris. I saw him in my dream with his eyes so red and inflamed that I thought to apply a bandage over them. I was much troubled, so much so that it left a great impression all the next day on my mind. In the afternoon of that day I received intimation that my son was ill, and went to the college, and found him exactly as I had seen him in my dream, but did not remember seeing the surroundings in the room. I spoke of it to my family the next morning. The only surviving member now is a brother who resides in Paris, who well remembers my dream. I will forward your letter to him, and ask him to write to you. As you asked if this was the most vivid dream I had had, I must mention one I had many years before my marriage (I unfortunately cannot give you the date) relative to a very dear lady friend I had not seen for several months. I was residing in Paris, and I knew her to be in England, but I had not heard of her for a long time. I told my family my dream (as I was much impressed by it), that I saw her dressed in a peculiar fur tippet, with muff, white, with black spots, (I had never seen her with it), and that she would look in upon us all while at dinner, and to surprise us the more, would enter quietly by a back door. It came to pass as I had said; all my relations were so startled at the time that for a few moments they had not a word for this dear friend, who, in return, was rather surprised, as you may imagine—they all so well remembered my statement that I had given that day in the morning. E. ALLIBERT.

Mrs. Allibert kindly wrote to her brother for his recollections; and the following is his reply:—

41, Rue Notre Dame de Lorette, Paris.

January 24th, 1885.

MY DEAR SISTER,—In reply to your letter, wherein you allude *to two dreams* on which you wish to call my attention, I am quite ready to affirm what took place at the time, and to relate the case, which has not escaped my memory.

I was then residing at No. 20, Rue Louis le Grand. It was the year before the war of 1870. Your studio was close at hand under La Michodière, and your son was then at the college of Vanves. You used then to come in frequently to have your luncheon with us. I perfectly recollect, so does my wife, your coming in one morning and relating to us the dream you had concerning your son.

You had seen him in your dream suffering from bad eyes, and

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were under the impression that there was something wrong, and that you would soon hear of some serious illness.

I endeavoured to console you and was more disposed to think lightly of the dream, having but little faith in dreams, and persuading you to attach no importance to it.

However, the following day a letter from the director of the college was addressed to you at my house, which I handed to you myself on your arrival, and the contents of the letter were as follows :—

"Your son having been taken suddenly ill, you are requested to have him removed at once from the college."

He was consequently under your care for several weeks, laid up with the scarlet fever.

Your dream turned out to be a reality, and I recollect perfectly well that it greatly impressed us.

The other case is that relating to an old friend of ours, Madame Puve, whom we had not seen for a long time and who frequently travelled between France and England.

You related to us one morning that you felt sure we would soon receive the visit of our friend as you had seen her in a dream, and the most singular incident was that relating to her garments. She had round her neck a *black and white fourrure.*

In fact, the very same day, just as we were going to sit down to dinner, our friend took us by surprise and walked in without being expected. She had round her neck *the fur described above.*

It was very striking and caused us some astonishment. We have often thought of it since, and are no longer disposed to laugh at your dreams.—I remain yours affectionately, J. RINGER.

Miss Porter, a member of the Society for Psychical Research and one of our most active and useful helpers, called on Mrs. Allibert, and says :—

Her husband was a professor of geology in Paris, and a microscopic anatomist.

She came to England on account of the Franco-German war, her husband being already dead, and has remained here ever since, her son (an only child) having obtained a clerkship in a bank.

She told me that although the two cases she mentions were the most striking of her experiences, at one time she was extremely susceptible to mysterious (?) influences, and for years always *knew* when anything unusual was happening, either to her brother (whose corroboration I send) or to her son. She has never had a *waking* impression.

Her son had never before, nor has ever since, had anything the matter with his eyes, her first intimation of such illness having been in

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her dream. She told me that she seems now to have quite lost her sensitiveness, not having had an experience of any kind for many years. (I must except one dream of her brother's illness about five years ago, which she said was only slight.) She appears to possess some sort of mesmeric power, having, she informs me, frequently cured and put to sleep friends suffering from severe headache, and still does it occasionally for her son when he returns home very tired.—

Of these two cases the second is the strongest. Mothers may be supposed liable to dream of the illness of their children, and the alleged exactitude of the correspondence between the appearance of Mrs Allibert's son, when she actually saw him, and his aspect in her dream is not a point that can be pressed.

The following, though it lacks detail, is another case of very close coincidence, and is of the sort which is serviceable for the statistical census of dreams of death for the last dozen years. [It will be remembered that the object of the census is (1) to discover, by inquiry of a good many thousands of people, what proportion of the population have, during the past 12 years, had a markedly distressing dream of the death of some person known to them; in order (2) to discover whether the number of cases known to us, where such a dream has corresponded with the actual death of the person dreamt of, can, or cannot, be accounted for as due to the natural operation of the law of chances. I may take this opportunity of saying that I am still sadly in want of assistance in the collection of answers, and shall be delighted to send a parcel of printed forms to anyone who is willing to assist me.—E. G.]

L.—1570.

The Rev. A. B. having communicated to me the fact that since January 1st, 1884, he had had an exceptionally vivid dream—which haunted him for a portion of two days—of the death of an acquaintance, and that the dream had corresponded with the fact, the usual questions were asked. He replied as follows:—

The Vicarage, ——.

December 9th, 1884.

Dear Sir,—In reference to the subject of your note, I am able to say that I had no means of knowing that the lady in question was ailing or even in delicate health. She was the wife of a cousin from whom or of whom I do not think I had heard for some months. I have so much to do in my parish that I have little time for correspondence, but in consequence of what I dreamed I at once wrote to the son of the lady

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referred to, having previously, on awaking, mentioned the matter to my own wife. My remark to her was, "We shall hear some bad news, I fear, from R——" (the residence of my cousin), and I then repeated the dream. Within another post I heard that Mrs. B. had died *on that night.*

I had, some years afterwards, another *very troubled* dream about the same household, but not such as to lead me to think that a death had taken place. I immediately wrote, and learned that there was a very serious anxiety there about a contemplated marriage of an undesirable nature, and had reason to know that the dream had an important influence in averting the step.

I mentioned that in my family I was not the only member who had these premonitions. A very near relative by whom, in my early boyhood, I was reared, knew for a certainty of the death of her own father, and subsequently of that of a much-loved niece, and this under circumstances which she had no other means of knowing than by dream or vision, and did not know until a special messenger arrived to communicate the news. This was in the days when postal communications in Ireland were both intricate and tedious, and a distance of some 25 miles might occupy a good part of a week, but of the fact I am able to vouch. Many years afterwards, when I was a student in the university, the same favoured relative wrote to me that she feared I would hear some bad news of my father, and I did immediately, that he was dead. There was no communication at the time between her and my father's house.

These matters are communicated in confidence for the purposes of the Society, for they are *not much* spoken of in the family.—I am, dear sir, very faithfully yours, A. B.

December 11th.

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

Mrs. B. has much pleasure in confirming the statement made by her husband as to his having communicated to her the substance of his dream boding something very serious to his cousin's family.

The family lives in Ireland, and the news of the death did not reach us until two days after, and of the illness we had had no intimation.

L.—1571—A^{d} P^{s} or t

From Miss L. A. W.

January, 1885.

In the year 1857, I had a brother in the very centre of the Indian Mutiny. I had been ill in the spring, and taken from my lessons in the

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school-room. Consequently I heard more of what was going on from the newspapers than a girl of 13 ordinarily would in those days. We were in the habit of hearing regularly from my brother, but in the June and July of that year no letters came, and what arrived in August proved to have been written quite early in the spring, and were full of the disturbances around his station. He was in the service of the East India Company—an officer in the 8th Native Infantry. I had always been devoted to him, and I grieved and fretted far more than any of my elders knew at his danger. I cannot say I dreamt constantly of him, but when I did the impressions were vivid and abiding.

On one occasion his personal appearance was being discussed, and I remarked, "He is not like that now, he has no beard nor whiskers," and when asked why I said such a thing I replied, "I knew it, for I had seen him in my dreams," and this brought a severe reprimand from my governess, who never allowed "such nonsense" to be talked of.

On the morning of the 25th September, quite early, I awoke from a dream to find my sister holding me, and much alarmed. I had screamed out, struggled, crying out, "Is he really dead?" When I fully awoke I felt a burning sensation in my head. I could not speak for a moment or two; I knew my sister was there, but I neither felt nor saw her.

In about a minute, during which she said my eyes were staring beyond her, I ceased struggling, cried out, "Harry's dead, they have shot him," and fainted.

When I recovered I found my sister had been sent away, and an aunt who had always (on account of my mother's health) looked after me, sitting by my bed.

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

Some eight years after the officer who was riding by him when he

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fell, visited us, and when, in compliance, with my aunt's request, he detailed the incidents of that sad hour his narration tallied (even to the description of the buildings on their left) with the notes she had taken the morning of my dream.

I should also add that we heard he had made an alteration in his beard and whiskers just about the time that I had spoken of him as wearing them differently.

In answer to inquiries Miss W. says :— *January* 31*st*, 1885.

As to date, the dream concerning my brother's death took place in the morning half of the night of the 25th of September, and I think I noted in my MS. that an aunt to whom I related the dream at the time was so struck by the pertinacity with which I adhered to the various particulars, that she put down the date and also the details of the dream.

My brother's rank was that of captain. The officer who is mentioned as riding by my brother at the time he was shot, was either Captain or Major (I forget whether he gained his majority before or after the Mutiny) Grant, the Speke and Grant man, and he lost a finger shortly after he had picked up my brother's sword.

I have *always* been a dreamer. My mother says that as a baby and very young child I was unlike any of her other 13 children; that I often lay with my eyes open, pointing at nothing she could see, and smiling. And as I grew old enough to talk, the nurses told her I was always talking aloud in my sleep. I never had the same sort of dream of death.

L.—1572—A^{s} P^{s}

From Miss L. A. W.

January, 1885.

When I was about 19 and 20, I was in very indifferent health; and yet, as my father remarked, no one seemed to know what was the matter with me. The doctors said I had studied too much at school, and that this was the reaction. My mother thought I was too much at my books and writing, and I was ordered tonics, horse exercise, and to go out visiting whenever I was asked. All this time only one of my sisters knew that I had disturbed nights, and dreams so peculiar that I hesitated sometimes to tell them even to her; but in a private note-book I had put down from time to time dates of certain dreams, and more particularly notes of the appearance and conduct of the individual who literally haunted my waking and sleeping hours.

It would take too long were I to give the whole of my experiences. I will, as briefly as I can, give an epitome of them.

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The dreams commenced in March one year, and continued, at intervals, till the June in the next. Sometimes I went a week without one of these peculiar visitations; sometimes they came night after night; and on one occasion I was nearly four months free from them. I could neither attribute them to any one particular course of study, nor to indigestion, nor to any special diet, for I tried change in every way for my own comfort's sake. I was not in love, nor indeed had I been; and certainly no feeling but that of a mysterious repugnance (and at the same time an inability to avoid or escape from the influence of the person of whom I dreamt) actuated me. He was someone I had never in all my life wittingly seen, though I had reason to think afterwards that he had seen me at a Birmingham musical festival. On that occasion I had *apparently* fainted, and it was attributed to the heat and the excitement of the music. I hardly knew if it were or not. I only knew I felt all my pulses stop, and a burning and singing in my head, and that I was perfectly conscious of those around me, but unable to speak and tell them so. To return to my dreams. I always knew as I slept *when* the influence was coming over me, and often in my dream I commenced it by thinking, "Here it is, or here he comes again." They were not always disagreeable dreams in themselves, but the fascination was *always dreadful* to me, and a kind of struggle between two natures within me seemed to drag my powers of mind and body two ways. I used to awake as cold as a stone in the hottest nights, my head having the queer feeling of a hot iron pressing somewhere in its inside. I would shiver and my teeth chatter with a terror which seemed unreasonable, for there was, even in the subjects of my dreams, seldom anything *wicked* or terrifying. As to any idea of love between me and this mysterious stranger, there never was any approach to it in my impressions. There was an interval when a gentleman was paying me some little attention in my day life, that the irritability of my tormentor seemed in my dreams to be extreme. I can remember some of them perfectly; and I have notes of others, but they can, I think, be scarcely needed.

Suffice it to say that I became so thin and so nervous that bad nights were suspected, and I underwent a course of sedatives and opiates, which induced or rather compelled sleep, and when under this treatment I found a difficulty in dreaming, an inability to follow dim visions of dreams, a stupor upon my senses, and after some three or four months I was pronounced well; and it certainly proved true that all exciting circumstances had passed from my sleep. In the early months of the next year *but one*, I went with a sister to visit in Liverpool, where we had much gaiety, and were out nearly every night. I can truly say I had forgotten for the time my dreams of a year and a-half ago, not that they ever ceased to be mysterious, and perfectly

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vivid *when* I thought of them, but I never did this *if* I could help it. One night we went with our friends to a large private ball. The rooms for dancing were two, curtains of lace being half across the opening between them, and these were looped back against pillars. I had enjoyed two or three good dances, and was sitting out one, by the lady of the house, when, *not suddenly*, but by degrees, I felt myself turning cold and stony, and the peculiar burning in my head. If I could have spoken I would have said, "My dreams! my dreams!" but I only shivered, which attracted the notice of my companion, who exclaimed, "You are ill, my dear. Come for some wine, or hot coffee." I rose, knowing what I was going to see, and as I turned, I looked straight into the eyes of the fac-simile of the being who had been present to my sleeping thoughts for so long, and the next instant he stepped forward from the pillar against which he was leaning behind the lace curtain and shook hands with my companion. He accompanied us to the refreshment room, attended to my wants, and was introduced to me. I declined dancing, but could not avoid conversation. His first remark was, "We are not strangers to each other. Where have we met?" I fear I shall scarcely be believed when I say, that (setting my teeth and nerving myself to meet what I felt would conquer me, if I once submitted in even the slightest degree) I answered that I never remembered meeting him before, and to all his questionings returned the most reserved answers. He seemed much annoyed and puzzled, but on that occasion did not mention dreams. I took an opportunity of asking my sister if she remembered my description of the man of my dreams, and upon her answering "Yes," asked her to look round the rooms and see if any one there resembled him, and half-an-hour later she came up, saying, "There is the man, he has even the mole on the left side of his mouth."

We made inquiries cautiously as to who the gentleman was, and heard that he came from the United States, had letters of recommendation to some of the first families in Liverpool society, was supposed to be half English, half German, very peculiar in his notions, very studious, very fascinating when he chose to be so. I met him at almost every party I went to, and it seemed a matter of course that he should sit and converse with me when he could get the opportunity. He was sometimes so gloomy and fierce at my determined avoidance of any but the most ordinary conversation, that I felt quite a terror of meeting him. He frequently asked if I believed in dreams; if I could relate any to him; if I had never seen him before; and would say, after my persistent avoidance of the subject, "I can do nothing, so long as you will not *trust* me."

Our friends thought there was a flirtation going on, but on neither side was there anything approaching it. I found, however, that his

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repeated questions became more and more difficult to parry, that his conversations were deeply interesting, though I always felt a dread of what they might lead me into, and I wrote home, saying, I found my nerves were not standing well the gaiety and late hours, and asked to be recalled on some home pretext. I did not even tell my sister what I had done, but the very day the letter went I met Mr. —— at a concert, and he said, "You have written to be sent for home," and then spoke most bitterly of what we had both lost through my obstinacy and want of faith, and a great deal more, which made my brain reel at the pictures he painted. I have never met him again; but seven years ago I had a short return of dreaming of him, but it only lasted three months, and everything was always indistinct and as if through a mist.

I have heard of him, or of some one of the same name, once or twice as lecturing in different places, but my friends left Liverpool, and whether he has or has not been in England lately I cannot say. No one can tell how much strength was taken out of me by the continual struggle of will which I maintained through those ever-memorable three weeks in Liverpool. I used to feel bruised and shaken all over when I had met him—the tension of my nerves seemed to react upon my senses of feeling and touch, and now, when I think of it, I can only wonder at the physical, moral and mental struggle which seemed to possess me through what were indeed hard battles to fight.

Some have said to me, "Oh! *why* did you not tell him you had dreamt of him, and see what he would say?" My answer was and is, that I felt always that as I completely lost my own will and my own identity in those dreams, so should I have given myself up to do his will had I given way in our personal interviews, and either acknowledged or accepted his power.

In answer to inquiries, Miss W. says:—

It would take me more time than I can spare just now to examine, weed out, and note down any details from my "Dream Note-Book," or entries from my diaries, which I should choose to send, to be made public.

At that time, I had never been in Italy, nor Switzerland, though I had always longed to go, and one *set* of *dreams* I have down, describing how in the first place the companion of my dreams suggested showing me the world, how we seemed to *fly* through space—*no wings*, but passing through crowds of people unseen, just a few feet from the ground, hearing and seeing everything, *floating* through rooms invisible to all. I have several pages of this set of dreams; they were enthralling, but there was always the feeling—and I have it noted down—that I was *not* a free agent, that I could not help myself, that I had to go,

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and that all this would end in my being the slave, the agent, the victim of my mysterious guide.

When conversing with him in the flesh, he asked me if I had "ever travelled." I said "No." He showed surprise, and began to dilate on the wonders of such and such a place or scene, all of which I felt sure I had seen with him, and entered in my note-book. It was deeply interesting, and I was totally absorbed in his recitals, time after time, when he abruptly stopped saying, "But have you *never* had scenes such as these before you?" and I replied, "Yes, in my dreams I have."

Such, or similar remarks, I know I have noted down, and his eagerness to make me admit similar experiences was at times almost fierce. I had a great longing at times to tell him everything, but an innate sense that by so doing I should be as completely his slave, and tool as I had been in dreams, always stopped me.

My sister has no hesitation in saying she remembers all the circumstances of those years, my dreams, and their frequency, many of which I recounted to her; also the description of the man as tallying with the reality we both met.

I have not now mentioned the matter to her, as none of my home people know I am writing on this subject to you, but it is not a year ago since we were talking of the matter to some friends.

You are right in your conjecture that he inferred he had seen me in dreams. He often talked as if I were perfectly aware that I knew it, but that I would not go beyond a certain limit in admitting anything. He frequently talked of electro-biology, second sight, and similar subjects leading to these. Now, as to your last remark. "Names"! I am quite sure it would be highly distasteful to my family to have my name published in reference to these dreams. I should not *like* it, but were I alone I would have consented to it, were there any good to be derived from it, and I can understand that cases of this kind furnish more aid if names and addresses can be given.

The next case seems also to be a "reciprocal" one, though we do not learn whether the impressions which suggested to each of the parties the other's presence were always simultaneous. The narrator is a clergyman in Yorkshire; he desires his name not to be published.

L.—1573—A^n P^n

January, 1885.

The following experience took place nearly 25 years ago, but there is no doubt of its correctness in every detail. I became acquainted with a young lady in London, who, I may say without vanity, fell violently in love with me. There was a strange fascination about her which attracted me to her, but although very young, I was far from

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reciprocating her affection. By degrees I discovered that she had the power of influencing me when I was away from her, making me seem to realise her presence about me when I knew that she was some distance away; and then that she was able, when I saw her, to tell me where I had been and what I had been doing at certain times. At first I thought that this was merely the result of accident—that some one had seen me and reported to her—until one day she told me that at a certain hour of the day I had been in a drawing-room, which she described, when I knew there had been no chance of collusion, and that no one could have told her of my visit to the house.

She then told me that when she began intently to fix her mind on me, she seemed to be able to see me and all my surroundings. At first she fancied it was only imagination, until she saw by my manner that what she described had really taken place. I had several opportunities afterwards of testing this power, and found she was correct in every instance.

I need scarcely say that when I had satisfied myself of this I kept out of the way of such a dangerous acquaintance. We did not meet for about 10 years, and had drifted so widely apart as to lose sight of each other. One day I was walking with my wife on the West Cliff at Ramsgate, when a strange feeling of oppression came over me, and I was compelled to sit down. A few minutes afterwards my old acquaintance stood before me, introducing me to her husband and asking to be introduced to my wife.

We met several times while they stayed at Ramsgate, and I learned that she had been married for some years, and had several children; but I have seen nothing of them since, and have no wish, even if I had the opportunity, of renewing the acquaintance. No reference whatever was made to the past, and I did not learn whether she had still the strange power she formerly possessed.

L.—1574.—A^{s} P^{n}

From the Rev. W. E. Dutton, Lothersdale Rectory, Cononley, Leeds.

January 30th, 1885.

I am not quite clear as to the exact date, but about the middle of June, in the year 1863, I was walking up the High Street of Huddersfield, in broad daylight, when I saw approaching me, at a distance of a few yards, a dear friend who I had every reason to believe was lying dangerously ill at his home, in Staffordshire. A few days before, I had heard this from his friends. As the figure drew nearer, I had every opportunity of observing it; and, although it flashed across my mind that his recovery had been sudden, I never thought of doubting that it

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was really my friend. As we met, he looked into my eyes with a sad longing expression, and, to my astonishment, never appeared to notice my outstretched hand, or respond to my greeting, but quietly passed on. I was so taken by surprise as to be unable to speak or move for a few seconds, and could never be quite certain whether there was uttered by him any audible sound, but a clear impression was left on my mind, "I have wanted to see you so much, and you would not come." Recovering from my astonishment, I turned to look after the retreating figure, but it was gone. My first impulse was to go to the station and wire a message; my next, which was acted upon, was to start off immediately to see whether my friend was really alive or dead, scarcely doubting that the latter was the case. When I arrived next day I found him living, but in a state of semi-consciousness. He had been repeatedly asking for me, his mind apparently dwelling on the thought that I would not come to see him. As far as I could make out, at the time I saw him on the previous day he was apparently sleeping. He told me afterwards that he fancied he saw me, but had no clear idea how or where. I have no means of accounting for the apparition, which was that of my friend clothed, and not as he must have been at the time. My mind was at the moment fully occupied with other matters, and I was not thinking of him.

I may add that he rallied afterwards, and lived for several months. At the time of his death I was far from home, but there was no repetition of the mysterious experience.

W. E. DUTTON.

February 3rd, 1885.

DEAR SIR,—In answer to your question I have never had, so far as I can remember, any other experience of the nature described in my narrative, and do not think I am a subject for such impressions. This makes the solitary experience all the more mysterious to me.—Yours faithfully, W. E. DUTTON.

The following is a well-attested specimen of a collective hallucination.

L.—1575

From the Rev. W. Raymond, Ballyheigne, Co. Kerry.

December 18th, 1884.

About 30 years ago Miss Mildred Nash, my mother's aunt, died in my mother's house, at the advanced age of 82 years. She had been blind for some years, and an orphan cousin of mine had been much in attendance on her. My aunt lived and died in a room on the ground floor in the front of our house, which was situated in a retired street of Tralee. A few days after her death my cousin and I were sitting,

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a summer evening, at the window of the room over the room in which my aunt had died. I heard distinctly the words "Rosy, Rosy" (my cousin's name) apparently from the room beneath, and in my aunt's voice; then I heard my cousin answer to the call, she also heard the voice. I, struck with the strangeness of the circumstance, at once threw up the window to see if it were a voice from the street, but there was no one visible, and there could be no one there without being seen. I then searched the house all around, but there was nobody near except ourselves—my cousin and myself. The tale ends there; nothing afterwards happened in connection;—merely the unaccountable fact that two persons did independently hear such a voice as I have mentioned. I heard both the name called, and the answer.

WM. RAYMOND.
Rector of Ballyheigne.

January 9th, 1885.

I send you, as soon as I was able to get it, enclosed statement in corroboration sent me by my cousin. She mentioned an item that helped to fix the facts in her memory (and which, shows the superstition of the people here) that her neighbours all said she should not have answered, but, as she says, no harm came of it. This was my only experience of auditory hallucination. W. RAYMOND.

Tralee, *January 8th*, 1885.

My cousin, Rev. William Raymond, has asked me if I remember about the voice we heard at the time of the death of old Miss Nash, his aunt. I do remember that a few days after her death he and I were sitting, one summer evening, in the room over the room where she died, that I heard my name called, apparently from that room and in her voice, and that I answered the call, and that we searched and could find no one about who could have spoken.

ROSE RAYMOND.

In answer to inquiries, Mrs. Raymond states that this is her sole experience of an auditory hallucination.

L.—1576—A^{d} P^{n}

From Mrs. Harnett (great aunt to Miss Porter, who vouches for the accuracy of the account).

Hollybank, Kenley, Surrey,
December, 1884.

Having been requested to write down the particulars of an event which occurred in the lives of my parents, I do so.

In 1820, my father and mother, both being under 50 years of age,

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and in perfect health, were staying in Liverpool (their residence being at Whitehaven, in Cumberland), names, Joseph and Ann Mondel.

One night, the latter, sleeping peacefully, was awoke by the former calling out :—

"Ann, I feel sure Anthony Mathers is dead."

"What makes you think so?"

"He has just been at the bedside, and laid an icy-cold hand on my cheek."

"You must have been dreaming."

"Oh, but my cheek is still cold."

The old and much-esteemed friend was, at the time, sojourning in one of the West Indian islands. The season was known to be more than usually sickly, so the thought of his danger might have engendered morbid feelings. My father, as well as my mother, was content to rest in that hope during the weeks that must elapse ere the news of that night's occurrences in Jamaica could reach England. News did arrive, and stated that on the night referred to Mr. Mathers succumbed to a sudden and most severe attack of yellow or other West Indian fever.

As a child, I first heard the tale, but often in my presence was it repeated or referred to, later in life, without any change or amplification of detail. JANET HARNETT.

L.—1577—A^{t} P^{n}

From Mrs. Bettany, 2, Eckington Villas, Ashbourne Grove, Dulwich.

November, 1884.

When I was a child I had many remarkable experiences of a psychical nature, which I remember to have looked upon as ordinary and natural at the time.

On one occasion (I am unable to fix the date, but I must have been about 10 years old) I was walking in a country lane at A., the place where my parents then resided. I was reading geometry as I walked along, a subject little likely to produce fancies or morbid phenomena of any kind, when in a moment, I saw a bedroom known as the White Room in my home, and upon the floor lay my mother, to all appearance dead. The vision must have remained some minutes, during which time my real surroundings appeared to pale and die out; but as the vision faded, actual surroundings came back, at first dimly, and then clearly.

I could not doubt that what I had seen was real, so, instead of going home, I went at once to the house of our medical man and found him at home. He at once set out with me for my home, on the way

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putting questions I could not answer, as my mother was to all appearance well when I left home.

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

JEANIE GWYNNE-BETTANY.

We certify that the above is correct.

S. G. GWYNNE,
J. W. GYWNNE.

In answer to inquiries, Mrs. Bettany says:—

(1) I was in no anxiety about my mother at the time I saw the vision I described. She was in her usual health when I left her.

(2) Something a little similar had once occurred to my mother. She had been out riding alone, and the horse brought her to our door hanging half off his back, in a faint. This was a long time before, and she never rode again. Heart disease had set in. She was not in *the habit* of fainting unless an attack of the heart was upon her. Between the attacks she looked and acted as if in health.

(3) The occasion I described was, I believe, the only one on which I saw a scene transported apparently into the actual field of vision, to the exclusion of objects and surroundings actually present.

I have had other visions in which I have seen events happening as they *really were*, in another place, but I have been also conscious of *real* surroundings.

In answer to further inquiries, she adds:—

(1) No one could tell whether my vision preceded the fact or not. My mother was supposed to be out. No one knew anything of my mother's being ill, till I took the doctor and my father, whom I had encountered at the door, to the room where we found my mother as I had seen her in my vision.

(2) The doctor is dead. He has no living relation. No one in A. knew anything of these circumstances.

(3) The White Room in which I saw my mother, and afterwards actually found her, was out of use. It was unlikely she should be there.

She was found lying in the attitude in which I had seen her. I found a handkerchief with a lace border beside her on the floor. This I had distinctly noticed in my vision. There were other particulars of coincidence which I cannot put here.

Mrs. Bettany's father has given the following fuller account:—

I distinctly remember being surprised by seeing my daughter in

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company with the family doctor outside the door of my residence; and I asked "Who is ill?" She replied, "Mamma." She led the way at once to the "White Room," where we found my wife lying in a swoon on the floor. It was when I asked when she had been taken ill, that I found it must have been after my daughter had left the house. None of the servants in the house knew anything of the sudden illness, which our doctor assured me would have been *fatal* had he not arrived when he did.

My wife was quite well when I left her in the morning.

S. G. GWYNNE.

L.—1578—A^{d} P^{n}

From the Rev. John Mathwin, Vicar of West Pelton, Co. Durham.

December 19th, 1884.

Forty years ago, or thereabouts, when I was about 20 years of age, a lady friend of mine, a distant relative by marriage—age between 40 and 50—had for some time been in a delicate state of health, though not confined to the house. We frequently had quiet conversations together on religious matters. Neither of us was of an excitable turn of mind. The invalid herself was happy, and I felt a calm and comforting conviction of the truth of Christianity. As well as I can now recollect I last saw my friend alive about a fortnight before her death. She did not seem at that time to be worse than usual, and apparently might have lived at any rate for a few years. However, one night when I was in bed—say about 4 o'clock in the morning—I had what I may call a vision. A figure appeared before me neatly draped, and a certain brightness about it seemed to awake me. I at once felt conscious that someone was near me who wished to make a communication to me. I soon recognised the face of my invalid friend. She seemed to wish to give me time to collect myself—evidently intimating that there was no cause why I should be afraid. As a matter of fact I had no fear at all. My then feelings may perhaps be best described as partaking both of wonder (or expectation) and pleasure. When, apparently, the figure had convinced herself that I recognised her, and that I had satisfied myself that I was under no delusion, she seemed to beckon me cheeringly with one or two fingers of her right hand, and to say to me, "It's all right; come on." She then vanished, and I neither saw nor heard anything more.

Though there was no injunction given to me not to tell what I had seen, I yet felt that the communication was of too solemn a nature to allow me at once to talk of it openly. But I said to my brother at breakfast about 8 o'clock that morning that I had dreamt in the night that Mrs. So-and-so was dead, and it turned out, as we heard about

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10 o'clock, that our friend had died during the night. For some years I never mentioned this experience to anyone, but afterwards I felt no hesitation in talking about it to intimate friends.

In answer to inquiries Mr. Mathwin says :—

February 17th, 1885.

To my brother I spoke of what I call the vision as if it had been a dream, but this was because I did not wish to draw his attention very specially to it, although I felt constrained to mention it to him in some way.

He tells me now that he has no recollection of my having spoken to him about it, as I did at breakfast on the morning of the death, but before we knew of the death having taken place. I am not, however, surprised that my brother should not now recollect the remark I made to him at that time.

My own strong impression all along has been, and still is, that I was communicated with by the spirit of the departed. I, therefore, infer that in reference to that special communication I was to all intents and purposes awake. I never had any similar experience before, neither have I had since. I had no reason to expect any communication of the kind at any time.

JOHN MATHWIN.

The following is a rather strong specimen of a weak class. It is an account of a very unusual depression of spirits, followed by a vivid dream. The latter may easily be accounted for as following naturally on the former. The emotional depression, which coincided in time with the death of a near relative, may, of course, have been accidental; but it seems to have been a unique experience in the life of a person of strong mental and physical health, which is in favour of the telepathic explanation.

L.—1579—A^{d} P^{n}

From a doctor, who does not wish his name to be published. He is personally known to me, and a man of much intelligence.—E.G.

Dunoon, *March 7th*, 1885.

When a boy, about 14 years of age, I was in school in Edinburgh, my home being in the West of Scotland.

A thoughtless boy, free from all care or anxiety, in the "Eleven" of my school, and popular with my companions, I had nothing to worry or annoy me. I boarded with two old ladies, now both dead.

One afternoon—on the day previous to a most important cricket match in which I was to take part—I was overwhelmed with a most unusual sense of depression and melancholy. I shunned my friends and

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got "chaffed" for my most unusual dulness and sulkiness. I felt utterly miserable, and even to this day I have a most vivid recollection of my misery that afternoon.

I knew that my father suffered from a most dangerous disease in the stomach—a gastric ulcer—and that he was always more or less in danger, but I knew that he was in his usual bad health, and that nothing exceptional ailed him.

That same night I had a dream. I was engaged in the cricket match. I saw a telegram being brought to me while batting, and it told me that my father was dying, and telling me to come home at once. I told the ladies with whom I boarded what my dream had been, and told them how real the impression was. I went to the ground and was engaged in the game, batting, and making a score. I saw a telegram being brought out, read it, and fainted. I at once left for home, and found my father had just died when I reached the house. The ulcer in the stomach had suddenly burst about 4 o'clock on the previous day, and it was about that hour that I had experienced the most unusual depression I have described. The sensations I had on that afternoon have left a most clear and distinct impression on my mind, and now, after the lapse of 15 years, I well remember my miserable feelings.

J. D., M.D.

In reply to inquiries, Dr. D. says :—

I most certainly never had a similar experience of depression, or such a vivid dream as the one I tried in my letter to explain. Both the depression and the dream were quite exceptional, and have left a most clear impression on my memory.

I fear I cannot name any individual schoolfellow who noticed my most unwonted silence and quietness on that afternoon, but I distinctly remember their chaffing me for not joining as usual in the afternoon's practice.—J. D.

The following is a similar case :—

1580—Ad Pn

From Mrs. Bull, Mossley Vicarage, Congleton.

January 3rd, 1885.

On the evening of January 28th, 1863, I had met several old friends at dinner at a friend's house near Manchester, in which neighbourhood I had been paying visits. My return home to my father's house was fixed for the next afternoon. I ought to say that between that father and me, his first-born child, a more than common bond of affection and sympathy existed, arising from circumstances I need not mention, and I was looking forward to my return with earnest longing. The evening had been bright and happy, surrounded by friends I

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valued. When I was about to leave, my hostess pressed me to play for her a very favourite old march. I declined, on account of the lateness of the hour, and keeping horses standing. She said, "It is not yet 12, and I have sent the carriage away for a quarter of an hour." I sat down laughing, and before I played many bars, such an indescribable feeling came over me, intense sadness heralded a complete break down, and I was led away from the piano in hysterics. By 10 o'clock the next morning I got a telegram, to say my father had gone to bed in his usual health, and at a quarter to 12 the night before had passed away in an epileptic fit, having previously said to my sister how glad he was to think of seeing me so soon, and when she bid him good night, praying God to give them both a quiet night and sleep.—Yours, much interested in your research,

A. M. BULL.

In reply to inquiries, Mrs. Bull says :—

Since reading your letter last night I have carefully gone over the guests of that dinner party, and find them all gone but one, Frank Ashton, Esq., The Laurels, Twickenham, and he is too ill to read or to answer a letter. At the time I speak of, I was the widow of the Rev. J. Lowthian, vicar of Wharton, and the daughter of the Rev. John Jackson, vicar of Over. *I never experienced* a similar feeling. I am not at all naturally inclined to depression, and am *perfectly free* from what is commonly understood by superstition.

L.—1581.—Ad Pn

From Miss Martyn, Long Melford Rectory, Suffolk.

September 4th 1884.

On March 16th, 1884, I was sitting alone in the drawing-room, reading an interesting book, and feeling perfectly well, when suddenly I experienced an undefined feeling of dread and horror ; I looked at the clock and saw it was just 7 p.m. I was utterly unable to read so I got up, and walked about the room trying to throw off the feeling, but I could not ; I became quite cold, and had a firm presentiment that I was dying. This feeling lasted about half-an-hour, and then passed off, leaving me a good deal shaken all the evening ; I went to bed feeling very weak, as if I had been seriously ill.

The next morning I received a telegram telling me of the death of a near and very dear cousin, Mrs. K., in Shropshire, with whom I had been most intimately associated all my life, but for the last two years had seen very little of her. I did not associate this feeling of death with her or with any one else, but I had a most distinct impression that

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something terrible was happening. This feeling came over me, I afterwards found, just at the time when my cousin died (7 p.m.). The connection with her death may have been simply an accident. I have never experienced anything of the sort before. I was not aware that Mrs. K. was ill, and her death was peculiarly sad and sudden.

K. M.

Mr. White Cooper, through whose kindness we obtained this account, in answer to a request of E.G.'s writes as follows :—

19, Berkeley Square.

April 7th, 1885.

I have asked Miss Martyn whether she had told anyone about her feeling of horror on March 16th, *before* she heard of the death of her cousin. She told me she had. She was quite convinced, and perfectly remembered telling Miss Mason the same evening, after Miss Mason had come from church, that she had had a peculiar feeling of horror and dread for which she could give no account. I then questioned Miss Mason and enclose what she dictated.

Miss Mason says :—

The Rectory, Long Melford, Suffolk.

April 5th, 1885.

I well remember Miss Martyn telling me that a feeling of horror and an indescribable dread came over her on Sunday evening, March 16th, 1884, while we were in church, and she was alone in the drawing-room. That she was unable to shake it off and felt very restless, and got up and walked about the room. She did not refer to anyone, and could give no cause for this peculiar feeling. I am under the impression that she told me the same evening (Sunday) and before she heard of the death of her consin, but I am not certain whether it was on Sunday or Monday that she told me about it.

ANNA M. MASON.

☞ We must remind our readers that the narratives above given have not been finally selected by the Literary Committee for publication; they are merely printed for the consideration of those Members of the Society who may be interested in this department of investigation.

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DR. TAGUET'S PATIENT AT BORDEAUX.

To the Editor of the "JOURNAL OF THE SOCIETY FOR PSYCHICAL RESEARCH."

SIR,—In an article in Part VII. of the *Proceedings* of the Society for Psychical Research (p. 219) reference is made to an observation of M. Taguet on a patient under his care in the *Asile des Aliénées*, in Bordeaux, by name Noélie X., which is recorded in the *Annales Médico-psychologiques*, 1884, p. 325. She is about 24 years of age, and has been treated as insane for some time, but her symptoms are variable, and every now and then in an *accès* she has shown some remarkable capacities, and among them what is termed by M. Taguet a "hyperæsthesia of sight." She will sit at such times facing a dull, blank wall with her eyes shut and her eyeballs apparently upturned in the fashion that often obtains in hysterical, mesmeric and other neurotic states; and in this condition, according to M. Taguet's description, can read apparently on the blank wall or on a sheet of blank cardboard held in front of her face the print, both small and large, of a newspaper held up behind the back of her head, which one could only expect her to see if the blank wall or cardboard were a mirror, or if her eyes were in the back of her head. "Now, Dr. Taguet," says Mr. F.W. H. Myers, in the above-mentioned article, "does not attempt to explain this, further than by calling it hyperæsthesia of vision. But he can hardly mean that she really saw the words reflected in the cardboard. Perhaps the only other solution which suggested itself to him was that she saw the words clairvoyantly, and this solution he did not like to adopt. And there is, in fact, no reason, as the facts are reported, for assuming clairvoyance. Thought-transference would amply suffice to explain the phenomena." Of course, to render an explanation by thought-transference possible, it must first be ascertained that the words read by Noélie were previously known to some one present. Whether this was so or not is not mentioned in M. Taguet's article. I wrote to him, and he very kindly sent me a reprint of his article, but I could learn nothing further on this particular point. I ventured to propose a visit, but unfortunately when I reached the *Asile des Aliénées* I found he was not in Bordeaux for that day. His ass istant most courteously introduced me to the patient, Noélie X., with whom I talked a little. She was in fairly good health and good spirits, and her symptoms of mental derangement quite in abeyance. There was no sign of the abnormal capacities peculiar to the *accès*, and no attempt at an experiment was therefore made. M. Taguet's assistant had been present on some previous occasions when the "hyperæsthesia of sight" had been noticed, and did not seem confident of any explanation. I believe I may say that I made the thought-reading hypothesis intelligible to him, but he was able at once to assure me that no one in the room could have been aware what were the words in the newspaper that was presented to the back of Noélie's head until they were looked at to confirm Noélie's reading; so that, in fact, he negatived the necessary foundation for a theory of thought-transference. I do not think such a theory had occurred to the experimenters, and I am not sure that their attention had been closely given to the point in question. I wrote again later to M. Taguet, asking him to remark it in any future experiments.—I am, yours faithfully,

A. T. MYERS, M.D.

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NEW MEMBERS AND ASSOCIATES.

VICE-PRESIDENT.

THE RIGHT REV. THE BISHOP OF RIPON, The Palace, Ripon.

MEMBERS.

HUME, A. O., Simla, India.

PILCHER, R. H., East India United Service Club, 14, St. James's Street, London, S.W.

PYE, WILLIAM A., 24, Daleham Gardens, Hampstead, London, N.W.

TATTERSALL, ROBERT W., 31, New Inn Hall Street, Oxford.

TAYLOR, MISS EDITH, 9, Endsleigh Gardens, London, N.W.

WINCH, WILLIAM RICHARD, 4, Fenchurch Street, London, E.C.

ASSOCIATES.

CHOWNE, MRS., 17, Cornwall Terrace, Regent's Park, London, N.W.

CLAVEQUIN, EDWARD, Munster Lodge, Monkstown, Dublin.

ELLIOTT, CHARLES ALFRED, Lismore, St. Leonards-on-Sea.

HAMEED-ULLAH, M., Christ's College, Cambridge.

ISHAM, LADY, Lamport Hall, Northamptonshire.

WOODHEAD, JOHN C., 171, West Washington Street, Chicago, U.S.

MEETINGS OF COUNCIL.

At a Meeting of the Council held on the 24th of April, the President in the Chair, the following Members were present:—Messrs. Alexander Calder, Walter H. Coffin, Edmund Gurney, Professor Oliver J. Lodge, Messrs, C. C. Massey, F. W. H. Myers, E. R. Pease, F. Podmore, Professor H. Sidgwick and Messrs. H. A. Smith and Hensleigh Wedgwood.

The minutes of the previous Meeting having been read on the

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proposition of Mr. Myers, seconded by Professor Sidgwick, the Bishop of Ripon was unanimously elected a Vice-President of the Society.

Three new Members and two new Associates, whose names and addresses appear on another page, were elected.

Mr. Myers reported an anonymous donation of £1 to the funds of the Society.

It was resolved, on the proposition of Mr. Gurney, seconded by Professor Sidgwick, that any Member or Associate who desires to make use of any part of the contents of the *Journal* in any public manner, shall be at liberty to do so, if he previously obtains the sanction of the Editor of the *Journal*.

It was also resolved that the Assistant Secretary be requested to draw up a report of the substance of any discussion which may arise on papers read at the General Meetings of the Society, for insertion in the *Journal*, and that the report be sent round in proof to those who have taken part.

Mr. Gurney having brought forward the subject of the titles of certain books appearing in the catalogue of the Library, and also the question of the classification of the Catalogue, it was resolved that the whole matter be referred to the Library Committee to report, and that the Library Committee be requested to prepare a catalogue of the more scientific works.

The next Meeting of the Council was fixed for Friday, the 8th of May, at 4.45 p.m.

A Meeting of the Council was also held on the 8th of May, Professor Sidgwick in the chair, at which Messrs. Alexander Calder, Edmund Gurney, Richard Hodgson, C. C. Massey, F. W. H. Myers, E. R. Pease and J. H. Stack were present.

After the minutes of the previous Meeting had been read, three new Members and four new Associates were elected, whose names are included in the list on another page.

Letters of resignation were received from La Duchessa di Marino, Mr. Frederick T. Mott, and Mrs. Walsham, Associates of the Society.

Several presents to the Library were on the table, which are separately acknowledged elsewhere. These included a complete set of the volumes of "Psychische Studien," from the commencement, from the Hon. Alexander D. Aksakof.

The usual monthly cash account, for April, was presented.

It was decided that a General Meeting of the Society should be held on Friday, the 29th inst., at the rooms of the Society of British Artists, Suffolk-street, Pall Mall, S.W., the chair to be taken at 8.30 p.m. The papers to be read will include selected portions of the paper on "Some Higher Aspects of Mesmerism," deferred from the last

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meeting, and the first part of the final Report on Alleged Theosophical Phenomena.

It is intended to hold another meeting, at which the second part of the above-mentioned report will be read, in the third week in June. To both these meetings Members and Associates will be at liberty to invite friends.

The next Meeting of the Council was fixed for the 29th of May, at 4.30 p.m.

REPORT OF GENERAL MEETING.

A General Meeting of the Society was held on the evening of Friday, April 24th, at the Rooms of the Society of British Artists, in Suffolk-street, Pall Mall.

The President, who occupied the chair for the first time, made a brief opening address. Beginning with a warm tribute to the services rendered by his predecessor, he proceeded to give a sketch of the progress of the Society from its commencement, stating, among other facts, that the number of members had reached the total of 586; that more than 12,000 copies of the *Proceedings* were in circulation; and that the Society's Library consisted of more than 800 volumes, of which about one third are foreign works. He then dwelt on the importance of accumulating experimental results, especially in the direction of thought-transference, which—once proved—would serve as a basis for fresh departures; and also of collecting and sifting contemporaneous evidence bearing on every branch of psychical inquiry. He further insisted that, while the reality of the alleged phenomena can only be proved by the strongest evidence, cases which are of less evidential strength may still be worth examining for their theoretic bearings. In conclusion, he totally repudiated the idea that the search into any department of natural fact can properly be regarded as a hopeless task, or one forbidden to the human intellect.

Mrs. Sidgwick then read the continuation of her paper on the evidence collected by the Society for "Phantasms of the Dead," dealing with phantasms having any of the following characteristics to distinguish them from merely subjective hallucinations:—(1) Correct information, previously unknown to the percipient, conveyed by the phantasm; (2) Some clearly defined object aimed at in the manifestations; (3) Such decided resemblance in the apparition to a deceased person unknown to the percipient that the latter afterwards recognises his portrait; (4) Being seen by two or more persons independently and at different times.

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Including under the first head cases of apparitions after the death, but before the percipient knows of it, there were in the collection about six cases having this kind of confirmation. The second head was very poorly represented, but under the third and fourth—especially the fourth—Mrs. Sidgwick mentioned 18 narratives, all of them accounts of haunted houses.

In discussing the characteristics of these, she stated that haunting was not confined to old houses; that there was very little evidence for the appearance of ghosts on special anniversaries; not much connecting them with crimes or tragedies; and that in half the cases they are not even by rumour connected with any dead person in particular. She further pointed out that they are seen in all kinds of light, and by all kinds of people.

Proceeding to the theory of haunted houses she professed herself quite unable to form a satisfactory one, but thought it perhaps worth mentioning the only four that had occurred to her.

The first of these, namely, that the apparition is something that occupies and moves through space, and would be in the room whether the percipient were there to see it or not,—she dismissed as almost entirely unsupported by the evidence.

The second—analogous to the telepathic theory of phantasms of the living—was that the apparition is a hallucination, caused in some way by some communication without the intervention of the senses, between the disembodied spirit and the percipient; its form depending on the mind of the spirit, or of the percipient, or of both. This, notwithstanding the difficulty introduced by the local character of the haunting, seemed to her a decidedly more plausible hypothesis.

The third theory was that a tendency to a particular hallucination is in some sense catching;—that A having had a purely subjective hallucination, B is liable, being in the same house as A, to see the same thing.

The fourth theory was that there is something in the building itself—some subtle physical influence—which produces in the brain that effect which, in its turn, becomes the cause of a hallucination.

Mrs. Sidgwick concluded by summing up the evidence afforded by the Society's collection for "Phantasms of the Dead" as follows:—

Firstly.—She said that there were a large number of instances of appearances of the dead shortly after their death, but that generally there was nothing by which we could distinguish these from simple subjective hallucinations. In a few cases, information conveyed seemed to afford the required test, but these were at present too few to make it certain that the coincidence was not due to chance.

Secondly.—There were cases of single appearances at a consider-

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able interval after death, but at present none which we had adequate grounds for attributing to the agency of the dead.

Thirdly.—There were numerous cases of seemingly similar apparitions, seen in particular houses, without, apparently, any possibility of the similarity being the result of suggestion or expectation, but the evidence connecting such haunting with any definite dead person was small, and the evidence for the operation of any intelligent agency in it, nil; and until we could discover more about the laws that seem to govern such haunting, we were hardly justified in forming any theory as to its cause—except as a provisional hypothesis.

She feared that as regarded present conclusions, the result of the investigation would appear to many unsatisfactory. But she did not herself think that we ought to expect so quickly to come to a conclusion, and she said that her examination of the evidence had at any rate convinced her that the inquiry, though likely to be long and difficult, was worth pursuing with patience and energy.

Mr. F. W. H. Myers, referring to the frequent absence of purpose in the visits of "ghosts," said that it occurred to him that taking the whole number of fairly well-attested accounts of apparitions in the past there was a larger proportion in which a definite purpose was apparent than in those which had been selected in the paper we had heard. He thought we must try and find out what the "ghost" wanted, without laying much stress on the intrinsic importance of the object. He gave the outline of a remarkable story told by Jung-Stilling, in which one of three schoolmasters having died, first one and then the other of the survivors was disturbed by noises, and by the figure of the deceased, who by its actions and gestures appeared to be desirous of conveying some special request. Endeavouring to interpret these, they finally discovered that the deceased had left various small bills of private expenses unpaid. On these being settled, no further manifestation occurred. Mr. Myers did not wish it to be understood that he believed this grotesque story represented a literal reality. But, if we did ascend higher, we might suppose that we should be desirous that even small duties should not be left unfulfilled, and these phenomena might be the result of a kind of unconscious dream. He thought that the causes might, in some cases, be of so trifling a character that it would be impossible to discover them.

Mr. Bidder, Q.C., had been most struck by the last alternative theory which the writer of the paper had brought forward. It had previously occurred to him whether in some of those cases in which a phantom was said to appear in the same place from time to time, there might not be another hypothesis; whether it might not be possible that the phantom was neither objective nor subjective, but due to some effect having been produced on the surrounding objects, a sort of physical reminis-

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cence, so to speak, which could under certain circumstances be perceived by persons sufficiently sensitive. His idea was that there might be something analogous to the property which some substances possess of absorbing light, and thus becoming luminous for a long time afterwards.

A gentleman inquired whether there were any haunted houses within easy access from London at the present time, as it would be very interesting to have the personal experiences of any of the Society who might visit them.

Mr. Podmore called the attention of the Members of the Society to the announcement in the last number of the *Journal*, and said that every facility would be afforded to any who were desirous of investigating.

The President, referring to the humorous aspect of the question, said that he should be well pleased if the result of the inquiry was that there would be one laugh the less and one truth the more. He did not think we must judge of these things as if the spirits of the departed were necessarily engaged in them. The real interpretation might be very different from this. His view was that at present we were more concerned with facts than with explanations. It was our duty to endeavour to account for the evidence before us, in the first place, by things which we knew. At the same time, we could not say there was any inherent improbability in appearances of some kind of the departed. The inquiry we were engaged in included matters of rare occurrence and of great interest, and we must not suppose that there was any *à priori* improbability, if we should ultimately be driven to accept as the real explanation of the phenomena that they were actually phantasms of the dead.

Owing to the lateness of the hour the question was put to the meeting by Mr. Gurney whether the second paper which it was intended to bring forward, and which he feared would occupy at least 40 minutes, should be read, or whether it should be postponed. The wish of the meeting appearing to be in favour of the latter course, the paper was postponed, and the meeting assumed a conversational character.

ANNOUNCEMENT OF GENERAL MEETING.

The next General Meeting of the Society will be held on Friday, May 29th, at the Rooms of the Society of British Artists, Suffolk-street, Pall Mall, at 8.30 p.m., when papers will be read by Mr. Gurney on Mesmerism, and by Mr. Hodgson on Alleged "Theosophical" Phenomena.

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OXFORD BRANCH OF THE SOCIETY FOR PSYCHICAL RESEARCH.

This branch was formed in January, 1885, under the presidency of Mr. A. Sidgwick, M.A., of Corpus Christi College. The branch owes its formation chiefly to the efforts of Mr. F. Podmore, who paid a visit to Oxford in the Michaelmas term. Several meetings of the branch have been held, and committees of investigation have been formed; but so far no reports have been presented. A general meeting was held last term, at which Mr. F. W. H. Myers delivered a very interesting lecture. The rules are similar to those of the Cambridge Branch. The composition of the branch is as follows:—

PRESIDENT:

A. Sidgwick, M.A. (C.C.C.)

SECRETARY:

Earl Russell (Balliol).

MEMBERS:

Miss Edith Argles.
Miss F. M. F. Skene.
St. G. Stock.
R. E. Baynes.
A. R. Bonus.
R. Castle.
H. S. Holt.
O. Beatty.
W. G. Arkwright.
P. L. Gell.
F. C. Schiller.

AFFILIATED MEMBERS.

F. H. Matthews (C.C.C.).
V. W. Maughan (St. John's).
R. C. Fillingham (Merton).
C. R. Fraser (Balliol).
P. U. Henn (Worcester).
H. Y. Oldham (Jesus).
R. F. Sharp (New Coll.).
A. Curtois (Worcester).
H. J. Cohen (Jesus).
C. Y. Sturge, B.A. (Trinity).
V. G. Plarr (Worcester).
W. Miller (Hertford).
F. E. Suckling (St. Mary Hall).
C. E. F. Starkey (Pembroke).
C. P. R. Young (Pembroke).
D. Dunstan (The Museum).
A. E. Rubie (B.N.C.).
F. W. Walton (Keble).
E. A. Jepson (Balliol).
A. H. Peppin (Worcester).
G. Acheson (Univ.).
C. H. Roberts (Balliol).
S. D. Darbishire, M.D.
S. Ball, M.A. (St. John's).
W. S. Swayne, B.A. (New Coll.).
S. Alexander, M.A. (Lincoln).
A. H. Bassano (Balliol).
J. F. McArthur (Balliol).
J. F. Wykes (Jesus).
Dr. Collier (M. B. Cam.).
C. W. Peake (Hertford).
H. Cross (Hertford).
B. M. Allen (Balliol).
H. M. Laurie (Balliol).

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CASES RECEIVED BY THE LITERARY COMMITTEE.

(Continued.)

[It has been suggested that the use of the letters A^d P^n (Agent dying, Percipient normal) and similar symbols at the head of these narratives is open to objection, on the ground that it assumes a particular explanation of Phantasms of the Living which ought not to be regarded as established. It seems desirable, therefore, to explain that no such assumption is intended to be implied. By "Percipient" is merely meant the person who perceives the phantasm, and by "Agent" the person who is apparently the cause of the phantasm, whether he be so consciously or not. Thus, for example, the terms in no way *exclude* even the supposition that a "veridical" apparition is directly due to some subtle material body, usually associated with the ordinary body of the agent, but under special circumstances separating itself from it, and careering through space by itself. Our readers are of course aware that the hypothesis put forward by the Literary Committee, under the name "Telepathy," is quite different; it is that such apparitions are directly due to hallucination, but that this hallucination is caused by some communication acting otherwise than through the ordinary channels of the senses, between the minds of the person perceiving and of the person about whom information seems to be conveyed.

As there has been some misapprehension as to what is implied in the word "Telepathy," it may be worth while to quote here the passage in the *Proceedings*, Vol. I., p. 147, where the word is first introduced by the Literary Committee: "Clearly then, the analogy of Thought-transference which seemed to offer such a convenient logical start, cannot be pressed too far. Our phenomena break through any attempt to group them under heads of transferred impression, and we venture to introduce the words *Telæsthesia* and *Telepathy* to cover all cases of impressions received at a distance without the normal operation of the recognised sense organs." Again, in Vol. II., p. 118, the following extension of meaning was explained in a note: "We began by restricting this word to cases when the distance through which transference of impressions took place, far exceeded the scope of the recognised senses. But there is great convenience in extending the term to all cases of impressions conveyed without any affection of the percipient's recognised senses, whatever may be his distance from the agent." To limit the meaning of the word by making it imply any theory either as to the mode of conveyance of the impression, or as to the mental conditions required either in the agent or percipient, would certainly be undesirable in the present state of the inquiry. Ed.].

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L.—1060—A^{d} P^{s}

This narrative is forwarded to us through Miss Richardson, known to Mr. E. R. Pease.

From Miss Richardson, 47, Bedford Gardens, Kensington, W.

The writer is a very worthy wife of a shopkeeper at home, who told me the occurrence some years ago, then with more detail, as it was fresh in her memory, and her husband can vouch for the facts told him at the time, and the strange "uncanny" effect of the dream on her mind for some time after.

From Mrs. Green to Miss Richardson.

Newry, 21*st First Month*, 1885.

Dear Friend,—In compliance with thy request, I give thee the particulars of my dream.

I saw two respectably-dressed females driving alone in a vehicle like a mineral water cart. Their horse stopped at a water to drink; but as there was no footing, he lost his balance, and in trying to recover it he plunged right in. With the shock, the women stood up and shouted for help, and their hats rose off their heads, and as all were going down I turned away crying, and saying, "Was there no one at all to help them?" upon which I awoke, and my husband asked me what was the matter. I related the above dream to him, and he asked me if I knew them. I said I did not, and thought I had never seen either of them. The impression of the dream and the trouble it brought was over me all day. I remarked to my son it was the anniversary of his birthday and my own also—the 10th of First Month, and this is why I remember the date.

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

Please return the paper at thy convenience. Considering that our night is their day, I must have been in sympathy with the sufferers at the time of the accident, on the Tenth of First Month, 1878.

It is referred to in two separate places in the newspaper.

From the *Inglewood Advertiser*.

Friday evening, *January* 11*th*, 1878.

A dreadful accident occurred in the neighbourhood of Wedderburn, on Wednesday last, resulting in the death of two women, named Lehey and Allen. It appears that the deceased were driving into Wedderburn in a spring cart from the direction of Kinypanial, when

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they attempted to water their horse at a dam on the boundary of Torpichen Station. The dam was 10 or 12 feet deep in one spot, and into this deep hole they must have inadvertently driven, for Mr. W. McKechnie, manager of Torpichen Station, upon going to the dam some hours afterwards, discovered the spring cart and horse under the water, and two women's hats floating on the surface. . . . . The dam was searched, and the bodies of the two women, clasped in each other's arms, recovered.

Extract from Evidence given at the Inquest.

Joseph John Allen, farmer, deposed: I identify one of the bodies as that of my sister. I saw her about 11 a.m. yesterday. . . . The horse had broken away and I caught it for her. Mrs. Lehey and my sister met me when I caught the horse. . . . They then took the horse and went to Mr. Clarke's. I did not see them afterwards alive. William McKechnie deposed . . . About 4 p.m. yesterday, I was riding by the dam when I observed the legs of a horse and the chest above the water.

From Mr. Green, Newry.

15*th Second Month*, 1885.

DEAR FRIEND, EDITH RICHARDSON,—In reference to the dream that my wife had of seeing two women thrown out of a spring cart by their horse stopping to drink out of some deep water, I remember she was greatly distressed about it, and seemed to feel great sympathy for them. It occurred on the night of the 9th of January.

The reason I can remember the date so well is that the 10th was the anniversary of my wife and our son's birthday. As the day advanced she seemed to get worse, and I advised her to go out for a drive; when she returned she told me she was no better, and also said she had told the driver not to go near water, lest some accident should happen, as she had had such a dreadful dream the night before, at the same time telling him the nature of it. As my wife's niece did not live with her father, he was not told of it until the next morning, which would be our evening of the 10th, and which we think accounted for the increased trouble she felt in sympathy with him.

THOS. GREEN.

Mrs. Green has had no other experience of the sort.

Inglewood is in Queensland, on the border of New South Wales.

Note.—This appears to us to be, for a dream, a very strong case, on account of the amount of detail. The fact that the figures seen were merely recognised as "two females" diminishes, of course, the force of the coincidence; though, perhaps, one would hardly expect recognition of persons unknown to the percipient. What we more regret is that the account of the dream was not written down (as well as told) before the confirmatory news was

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received. We should then have had absolutely independent accounts of dream and accident, and probably more details of the dream than it is now possible to obtain, and the narrative would then have been evidentially one of the best in our collection.

L.—1582—A^{d} P^{n}—(Borderland).

Extract from a note-book of the Rev. T. Williams, Rectory, Aston-Clinton, Tring. (The note was made by Mr. Williams on the receipt of a letter from his sister narrating the occurrence.)

Mrs. Stewart, sister-in-law of Jane, my sister's servant, came up to ask if any news from home. She said, with her husband in bed—moonlight—chest of drawers between window—saw her mother standing—felt perfectly awake—she hid her face—a third time looked up—heard [? saw] nothing, but heard men calling up—knew exact time. She came up to my sister's and related this the same day—said dreading to hear knock at door all day—fearing to hear of something having happened to her mother. Her friends, who lived at Church Stretton, came a month after to christening of her baby; in mourning—said mother's sister, who exact image of her mother, had died at the very time of her vision—but friends did not tell Mrs. Stewart, because of her condition. This written from my sister's account, who saw Mrs. Stewart (Margaret) on the day of the vision, and heard account of what seen from herself.

The following is from the husband of the percipient, who is herself dead :—

April, 1885.

Mrs. Stewart, the wife of a carpenter, living in Abergavenny, Monmouthshire, and who [Mrs. S.] is since dead, was in the year 1874, in bed, and early one morning, being sure she was awake, (for she had just heard the railway men being called to their work by the call boy,) she looked up to see the time, and in one corner of her room she saw distinctly what she thought was her mother, intently looking at her. She was startled, and hid her face. On looking again the vision was still there, but on looking up a third time it had disappeared. Mrs Stewart come up that day to see a sister-in-law who was in service near the town, to ask if she had had any tidings from her home (the impression the vision had made was so great), but nothing had been heard. Time passed on, and all seemed forgotten, when some of her friends came up to Abergavenny, to the christening of a little baby, born in the meantime. They were in mourning, and inquiries were made as to the friend mourned for, when it was told that on the night Mrs. Stewart thought she saw her mother, a sister of the mother's, to whom she bore a great likeness, had died about the hour named, at some

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distance off, but they did not tell Mrs. Stewart of the death until some weeks after it happened, as Mrs. Stewart was in delicate health and much attached to her aunt.

JOHN STEWART.

L.—1583—A^{d} P^{n}

From Miss Burrows, The Poplars, Normans Place, Altrincham.

December, 1884.

SIR,—I can furnish you with an instance of my name being called by my mother, who was 18 miles off, and dying at the time. I was not aware she was ill, nor was I thinking about her at the time. No one here knew my name, and it was her voice calling, as I was always addressed at home "Lizzy." I can give you more exact information if you require it.—Yours truly,

E. BURROWS.

The Poplars, Normans Place, Altrincham.

March 18th, 1885.

In regard to voice which I heard call my name on the 19th February, 1882, I recognised it instantly as being that of my mother. It was *very loud*, sharp, and impetuous as if frightened at something. Our house is detached, very quiet, and the only inmates of the house beside myself were two gentlemen, aged respectively 58 and 37, and a widowed daughter-in-law [of the elder gentleman] who had lived with them five years; and not one of them knew my Christian name. I was thunderstruck, and ran out of my room to see if I could account for the voice. *I told the lady the same morning.*

I never saw anything I thought supernatural, and only once before had anything like a similar hallucination. My father and mother were not superstitious people, and a healthier family could not possibly be than ours.

E. BURROWS.

[The other occasion was 12 years previously, when Miss Burrows and her mother heard some sounds which seemed to them unaccountable.]

From Mrs. Griffiths, 31, Rosaville Road, Fulham Road.

March 25th.

DEAR SIR,—I am very glad to be able to corrobrate the statement made by Miss Burrows, about hearing herself called by name at the time of her mother's death. I cannot remember the exact date, but it was a Sunday morning in February, 1882, and when I came down to breakfast she told me about it and said that a voice called "Lizzy"

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distinctly, and it sounded just like her mother's. The next morning she had the news of her mother's death; and she had not one idea that she was ill before, so that it could not have been fancy.

H. GRIFFITHS.

[It will be seen that Miss Burrows gives February 19th as the date, and Mrs. Griffiths mentions independently that the day was a Sunday. The 19th of February, 1882, fell on a Sunday.]

L.—1584—A^{e} P^{n}

From Joseph Smith, M.D., Warrington.

November 24th, 1884.

When I lived at Penketh, about 40 years ago, I was sitting one evening reading, and a voice came to me, saying, "Send a loaf to James Gandy's." I continued reading, and the voice came to me again, "Send a loaf to James Gandy's." Still I continued reading, when a third time the voice came to me with greater emphasis, "Send a loaf to James Gandy's;" and this time it was accompanied by an almost irresistible impulse to get up. I obeyed this impulse and went into the village, bought a large loaf, and seeing a lad at the shop door, I asked him if he knew James Gandy's. He said he did; so I gave him a trifle and asked him to take the loaf there, and to say a gentleman had sent it. Mrs. Gandy was a member of my class, and I went down next morning to see what had come of it, when she told me that a strange thing had happened to her last night. She said she wanted to put the children to bed, and they began to cry for food, and she had not any to give them; for her husband had been for four or five days out of work. She then went to prayer, to ask God to send them something; soon after which a lad came to the door with a loaf, which he said a gentleman gave him to bring to her. I calculated upon inquiry made of her that her prayer and the voice which I heard exactly coincided in point of time.

JOSEPH SMITH, M.D.

(For many years leading medical practitioner in Warrington, and a class leader in the Wesleyan Methodist Church.)

Joseph Smith, M.D,, dictated and signed the above in my presence.

JAMES ALEX. MACDONALD.

L.—1585—A^{d} P^{n} —(Borderland)

From Miss Kate Jenour, 23, Belsize-square, South Hampstead, N.W.

November, 1884.

On the 4th May, 1883, when on board the H. M. S. Spartan, on my

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way to Cape Town, I was awoke by hearing someone in my cabin, which I alone occupied, when to my surprise I saw the figure of a friend of mine standing by my berth. It then disappeared, and by the first mail after my arrival at Cape Town, I received the news of my friend's death, which took place at 10.30 p.m. on that day. I told two or three passengers on board, who made a note of it.

[Miss Jenour is well known to an intimate friend of mine, who has heard the account from her *viva voce*; but repeated letters of mine to her have remained unanswered. Unfortunately our common friend is in India.—E.G.]

L.—1586—A^{e} P^{n}

Mrs. Robinson (care of George May, Esq., The Warren, Caversham, Reading) reports that about the year 1871, one evening, at 7 or 8 o'clock, she had an auditory hallucination—a voice "calling the name of an old nurse three times consecutively, and twice heard." The voice was that of her son, who "was abroad, as was supposed. He returned unexpectedly next day, very ill, and died soon after."

J. R. Robinson.

Asked if she had ever had any other hallucination of the senses, Mrs. Robinson replied that she had not.

The following fuller account is from Miss Leete, known to our friend, Miss Porter, as a thoroughly trustworthy reporter:—

August 19th, 1884.

I have received the following account direct from Mrs. Robinson, an elderly lady, now living in Reading. One evening in the year 1871 she was sitting alone at needlework when she heard the voice of an absent son, Stamford Robinson (supposed to be abroad, but he had not been heard of for some considerable time), in the passage outside, calling loudly three times, "Nar, Nar, Nar." This was the pet name of an old family nurse, who had stood to all the children almost in a mother's place, owing to Mrs. Robinson's constant attendance on an invalid husband. She rose and opened the door, fully expecting to find her son in the hall, but seeing no one, resumed her work, and concluded the sound was due to her own imagination. No sooner had she done so than the same cry was repeated three times as before. This time Mrs. Robinson *felt* that it was due to some exceptional cause, and a strong conviction that her son was in some trouble, which conviction she expressed to more than one person in the house. The next day her son arrived home, suddenly and most unexpectedly, in an almost dying condition, and after a three weeks' illness died at a very early age—about 25, if I remember rightly.

Jessie Leete.

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L.—1587—Ad Pa

This case was first described to us by a clergyman, as follows :—

March 5th, 1885.

Some 18 or 19 years ago, I remember calling on a working maltster, whose employer was living at Lincoln. His employer was ill at the time, and I asked the man if he had heard from him lately. "No," he said, "but I am afraid he is dead." And on my inquiring why he thought so, he replied that on going out that morning early he had seen his employer standing on the top of the steps that lead up to the kiln door, as plainly as he ever had seen him in his life.

It was as he expected; the first news that came reported his employer's death.

I have no doubt the man I speak of either saw this appearance, or *believed* he saw it.

In answer to inquiries, this informant says :—

March 12th, 1885.

Since receiving your letter I have had the curiosity to look over my old diaries, thinking I might have made a note of the occurrence, and under the date of Thursday, the 22nd of October, 1863, I find the following: "Report of Mr. W.'s death. Dead. ∧ M. saw his 'wraith' on Tuesday morning about 5 o'clock."

This differs somewhat from what I told you in my last letter, for I said that the man had seen the appearance that same morning, in which I spoke with him. Here it seems it was two days before. But still he had told me *before* it was known for a certainty that Mr. W. was dead. For you observe the word "dead" put in over the ∧. This I know from my own habit was put in afterwards. There is no communication between this place and Lincoln, except on the market day, Friday. At that time of year, moreover, the carriers who go to Lincoln would not get back before night, and consequently I should most probably not have learned the certainty of the report until some time on Saturday. Then instead of making a new note of it, I simply put in the word "dead," to show that the report was true when I first heard it. Moreover, I used the Scotch word "wraith" instead of "ghost" or "spirit," as I had an idea that the former word was applied to appearances before death.

I observe that the man said "about 5 o'clock." Of course, thi would be a vague expression for any time up to 5.30, or thereabouts, when the morning would not be very clear perhaps, but sufficiently so to enable one to see an object some 10 or 12 yards off, and I am not sure it was quite so much.

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I cannot say that Mr. W. was dead at the time M. saw the appearance, but he was certainly dead at the time he told me of it, otherwise I should not have inserted the word "dead" where I did.

I may add that Mr. W. had formerly lived in this village, and I had known him well. He had gone to live in Lincoln only a short time before his death. His malt kiln was his only means of providing for his wife and family—five or six young children—and he had been in the habit of coming over to see how things went on, twice a week. There is nothing more natural than that his thoughts, and they must have been very anxious thoughts, should have been fixed on that one place.

The following is the percipient's own account :—

Ridley's Yard, North Gate, Newark, Notts.
March 16th, 1885.

I have received your letter asking me to forward to you what I said about my dear Mr. Wright, for he was a very good master. I said I saw him standing on the steps with one hand on the handrail ; my light went out, and I saw no more, and he died, and I hope he is at rest. That was at 4 o'clock in the morning, before he departed from us.

J. MERRILL.

In answer to inquiries, Mr. Merrill adds :—

Newark, *April 6th*, 1885.

SIR,—I am very sorry to let you know that I do not remember the date that dear Mr. Wright died, but I think it was the latter end of 1863. I looked my old books over, but with the trade being carried on in the same way, I have nothing to go by. I saw him as plain as in the middle of the day, for he stood just the same as he did when he came at noon, looking on to the house for me to go to him. I never saw anything before, to my mind.—Your humble servant,

J. MERRILL, Maltster.

L.—1588—A Pn

From Mrs. Muir, 42, Holland Park, W.

April 7th, 1885.

In the year 1849 I was staying in Edinburgh. One Sunday as I was dressing my second boy (aged five years) for church at about 10.30 a.m., he looked up at me and said, "Mother, Cousin Janie is dead." I asked him which Cousin Janie he meant, and he answered, "Cousin Janie at the Cape, she's dead." I then tried to make him explain why he thought so, but he only kept repeating the statement.

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This "Cousin Janie" was a girl of about 16 who had been staying in Edinburgh, and had gone out to the Cape with her parents some months before. She had been very fond of my boys and had often played with them. I was rather struck by the way the child kept repeating what he had said, and wrote down the day and the hour, and told my mother and sisters. Some time afterwards the Cape mail brought the news that the girl had died on that very Sunday. She had been badly burnt the night before, and had lingered on till a little after mid day.

ALICE MUIR.

In answer to questions :—1. The child was not in the habit of saying odd things of this kind. 2. As to the kind of impression I could discover nothing. 3. I have no record in writing, but it is possible that my mother and sisters may remember the occurrence.

L.—1589—A^{d} P^{n}

From Mrs. Walsh, of The Priory, Lincoln.

February 18th, 1884.

Some time in the year 1862 (I think) I was living with my husband and family of little children, accompanied by our English nurse, in apartments in the city of Brussels. The house we occupied was a large one, and we rented the drawing-room and the floor above. The ground floor was occupied by the owner of the house, a Belgian, and his wife and little children. We had no intercourse with this family ; we had our own kitchen on the drawing-room floor, and the upper floor consisted of nursery, with nursery bedroom opening from it. We had a Flemish general servant, who went home about 9 every night. Our English nurse was a very clever girl, about 22 or 23 years of age. She read a good deal, and taught herself French. She was very matter-of-fact, and handy and useful in every way. She had been with me 5 or 6 years. Her parents were labouring people in the neighbourhood of London, and by reading and culture she had raised herself a good deal out of their sphere. We had been about 12 months away from England, when the circumstance I write of happened. M.'s mother, after having a large family—the youngest being about 9 or 10—did not tell M., nor did any of the family, that she was again expecting an addition. The wife of our landlord had been confined two days, so was in her own room, on the ground floor of the house we lived in.

One night my husband and myself had been out to dinner. On

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returning, a little after 10 o'clock, my husband was amazed to find our apartments in darkness, and he ran up to the nursery floor to complain to M. of her inattention; as the other servant had gone home it was her place to light our room. My husband found the nursery lighted, but empty, and going towards the children's room he met M. coming out. She began, "Oh! I am so glad to see you; I have been so frightened that I was obliged to sit on Willie's bed till you came in." I was in the room by this time, and inquiring into the cause of fear. M. said, "After I put the children to bed I sat down in the nursery to my work, when I heard some one coming up the stairs. I went to the door, and on the first landing by your room, I saw, as I thought, Madame N. carrying something heavy. I felt that she ought not to be out of her bed, and I called to her in French: 'Je viendrai vous aider,' running down the stairs to where I supposed she was. When I got there it gave me a queer sensation to find no one. However, I said to myself, it was a shadow, and made myself go back to my work. I had scarcely seated myself when a voice called: 'May, May, May' (the name my children called her). I got up, went to the door, and seeing some one, ran half way down the stairs to meet the woman, when a terrible dread came upon me, and I rushed back to the nursery and sat on one of the little beds, feeling that being with even a sleeping child was better than being alone." My husband laughed at her, told her the *vin ordinaire* was too strong; that she had been dreaming, &c. We none of us thought much of it, till the first post from England brought M. a letter to say her mother had been confined and she and the child had died within an hour after. Then we all felt convinced that M.'s mother had been able to come and see her daughter.

HARRIET WALSH.

In answer to inquiries, Mrs. Walsh says:—

At the time, I am sure she did not connect the appearance with her own mother, nor did she recognise the voice. All she told us was that she thought it was Madame Nyo. May's mother was very much the same sort of person in appearance as Madame Nyo, without there being any likeness; they were about the same age, figure, and position in life. We only connected May's story with her night of terror when she received the news from England.

[The percipient of this case refuses a first-hand and signed account; she has risen in life, and is very sensitive to anything which may recall her former dependent position. Mr. J. J. Lias, who procured the narrative for us, tells us that he first heard it in the lifetime of Mr. Walsh, who "was by no means a credulous man, but a man of the world." It

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is of course a weak point in the case that the figure was not recognised, and that we cannot now ascertain how nearly the hour of the apparition and that of the death coincided. They probably occurred within a few hours of each other.]

L.—1590—A^{d} P^{n}

Mr. S. Jennings, of Westbury House, Denmark Hill, S.E., writes:—

March 24th, 1885.

My Dear Sir,—In reply to your note, the occurrence [which is narrated below] was related to me by Mr. Nelson himself, since dead. He told me, as nearly as I can remember, in the year 1868, but the event itself must have taken place four or five years before.

At the time he told me he was frequently in the habit of thus writing under some external influences, some of which he describes as agreeable and others very much the reverse. He showed me a book in which these writings were made, and I was much surprised at the singular differences in the apparently various handwritings. I also remember his saying that he could recognise the identity of some of these influences.

I never had any reason to do otherwise than believe what he said, particularly as he was always very reticent on the subject, which he said concerned nobody but himself.—Yours sincerely,

Samuel Jennings.

The following is from a letter written by Mr. Jennings to Professor Barrett, on September 26th, 1882. After describing Mr. Nelson's automatic writing, he says:—

I should note that the handwriting in this [Mr. Nelson's] book was as varied as possible—sometimes in a light, delicate, pointed hand, and at other times big, black, blurred, and heavy. He said that at times he became conscious of the presence of this external influence, which he could never get rid of without providing writing materials. On one occasion this feeling seized him in the train when travelling from Raneegunge to Calcutta, and he tore a leaf out of a book and laid it on the seat of the carriage, his hand grasping a pencil resting upon it. Ordinarily, to write under such conditions would be impossible in a train rushing along; the motion would effectually prevent it. Nevertheless, a long communication was made purporting to be from his daughter, who was at school in England. It contained a simple account of her illness and death, described the circumstances under which it occurred, and the persons who were present, adding that she wished to say good-bye to her father before leaving. This threw Mr. N. into a

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state of great excitement, for he did not even know of his daughter's illness. He went home and said he was very uneasy about Bessie in England. Finally, he gave this note to his married daughter, Mrs. R., to keep till they could hear by the ordinary post. The child had in reality died that very day, and under the very circumstances thus mysteriously communicated to Mr. N. I have subsequently received some corroborative evidence regarding this young lady's death from an entire stranger to the family.

L.—1591—A^{d} P^{d}

From Rev. G. L. Fenton, Villa Carli, San Remo.

February, 1885.

SIR,—You have probably received many reports of what may be called, "apparitions *in transitu*." The following was told to me by three maiden ladies, my aunts, women of unimpeachable veracity, who were all present at the time.

Their uncle, a clergyman in London, had been obliged to give up his profession through failing health, and to return to his native town, Newcastle-under-Lyme. He was engaged to a cousin, who was herself very delicate, and when he was on his death-bed he expressed a strong desire to see the lady to whom he was attached. On receiving the message (there were no railways or telegrams in those days) she instantly started from home, but was taken ill on the way.

Meanwhile the dying man and his three nurses were anxiously expecting her arrival. Suddenly he half-rose in bed, and exclaimed :—"She is dead—at the Hop-pole, in Worcester." These were his last words. The next post informed his friends that it was even so! I believe the event occurred in 1783, when he was in his 37th year.

This gentleman and his three nurses all bore the name of yours faithfully,

G. L. FENTON.

Villa Carli, San Remo, Italy.

March 18th, 1885.

DEAR SIR,—My reply to yours of 27th ult. has been delayed by reference to my eldest sister. This was well, as the result is partly a correction and partly a confirmation of my statement. I stated I have often heard the story from my aunts when a boy, and I had formed the impression that they themselves were the nurses and witnesses. You very justly pointed out a discrepancy in dates. Mrs. Clarke's note, enclosed, removes this, but of course renders the evidence less direct than before. Should you make any use of this, kindly make the necessary corrections.—Yours very truly,

G. L. FENTON.

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From Mrs. W. H. Clarke to her brother, the Rev. G. L. Fenton.

Woodville, Douglas, Isle of Man.

March 15th, 1885.

I have a rough, but I believe correct, copy of the "Fenton pedigree," by which it appears that this "Rev. John" was baptised 1746 and died 1783.

Our Aunt Caroline was born 1778, so that she, the oldest of our three aunts, would be but five years old when her uncle died. They, therefore, were not his nurses; probably his own sister—our grandmother, born in 1742—and her sister-in law, "Hester," [born in] 1744.

I don't suppose you, any more than myself, ever made any note of the incident. All I can vouch for is, that I have heard it spoken of at different times in the family circle, discussed by my grandmother and aunts, related occasionally by my father, and never a shadow of doubt about it. Whenever such things were referred to, this was related as a certainty by any one of that generation who happened to be present. You know that most of my childhood was passed with my aunts and grandmother, and I can't remember when this history was not engraven on my memory, hearing about it so very frequently.

[If Mrs. Clarke's grandmother was present, then the evidence is as good as second-hand; for she was cognisant of the impression *before* the news confirming it arrived. Cases where the agent and percipient are both dying are necessarily rare, otherwise we should hardly print an account of an incident recorded a hundred years after its occurrence.]

L.—1592—A^{e} P^{n} —(Borderland)

From a gentleman residing at Tynemouth, who will allow his name to be published after an interval of a few years.

December, 1884.

On December 29th, or 30th, 1881, about 1 a.m., I awoke hearing my name called. Nobody was in the house, the servants being away for a holiday. I recognised the voice of my father.

Next afternoon I received a telegram saying he was unwell, and on arriving I learnt from the doctor that my father had been unconscious, and had repeatedly called for me during the night in question. I had no idea of his illness at the time, and believed him to be perfectly well. The attack was very short and severe. He was in Dumfries, and I at Tynemouth, Northumberland.

In answer to inquiries our informant says:—

December 27th, 1884.

I paid no attention to the "auditory experience," although the thing

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came to my mind while dressing, and probably should never have given it further attention if I had not been struck by the fact that apparently at or about the same time my father, although unconscious, had been calling for me. I had no means of comparing the exact times, as neither the doctor (whose name I forget, and who is now dead) nor I noted them. This curious coincidence impressed the fact on my mind, the more so as I have never been able to find any reasonable explanation of the case; and as the tendency of my education has been to believe nothing that can't be accounted for logically I have almost come to doubt the fact, and in consequence have kept it to myself.

I never have had, either before or since the case I mentioned already, any hallucination of the senses. It may perhaps have some bearing on the case, so I add this postscript to say that at one time, when in sound health, my father was one of the most skilful amateur mesmerists I ever knew; his power over some people being quite extraordinary, and sometimes it was exerted almost unconsciously by him.

L.—1593—A^e P^3

From Mrs. Drummond Smithers to Miss Porter.

Bridge House, Crookham, Farnham, Hants.

November 22nd, 1884.

DEAR MADAM,—My father [Mr. Thomas Pickerden] was an architect and builder, which obliged him to be about very early of mornings; and on Monday, the 19th January, 1857, at 7 a.m., whilst on his way to see some of his men, he fell, in a fit of some kind. That same morning I perfectly well remember not falling asleep until after 2 a.m., having counted the clock up to that hour, and wondering why I could not sleep, as I always slept well at that time. As we breakfasted at 10 a.m. in those days, we were not early risers, so probably it might have been 8 or 9 o'clock before I woke. I cannot make a nearer statement, as I am not positive as to the time; but my dream was between the hours mentioned. It was that my father had been taken suddenly ill in the streets of Hastings, that he was put into a fly by two men, and taken home—when I woke. The dream seemed to impress me very much. I tried not to think seriously of it; having dressed and breakfasted, still the dream haunted me. I could not shake it off. When I spoke to my sisters-in-law, with whom I was staying (my then husband was their brother) they advised me to tell him, which I did, and he at once granted my request of going on to Hastings. He left me at Etchingham Station, and going direct to our home, Hawkhurst, he found a telegram there to the effect that my father was ill, and that I

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was to go at once. I had by this time reached Hastings and found my dream verified.

The event occurring so many years back, not one witness is living. —I remain, dear madam, yours truly,

ANNIE SMITHERS.

In the same letter Mrs. Smithers says :—"The dream preceded my father's sudden illness some few hours;" but the account shows that there is no reason to suppose this.

29th December, 1884.

DEAR MISS PORTER,—In my dream I did not actually see my father fall, but was at the spot just as the fly was going off, and saw distinctly there were two persons inside the fly, but the back of one man who was holding my father prevented my recognising him; the man on the box I distinctly saw and knew him as a flyman of Hastings, and he was the man who drove my father on that fatal morning—for so it proved, as he never rallied from that illness, never was out of his bed more than to have it made a few times. He died 5th March, 1857. I never knew him to have an illness previous to that, nor fit of any kind; he always appeared a healthy strong man; a well-made man, too, tall, well-proportioned, not stout or short-necked—such figures are more liable to sudden death or fits, I think. I am generally so free from dreaming that this one made a great impression upon me at the time.—Believe me, yours truly,

ANNIE SMITHERS.

L.—1594—A^{e} P^{s}

From Mrs. Walsh, of The Priory, Lincoln.

February, 1884.

The gentleman who teaches music in my house tells me that if anything sad or terrible happens to any one he loves, he always has an intimation of it. He does not know what it is, but he says that he writes off to his own or his sisters' homes—"What is the matter? there is something wrong,"—and the return post brings him the history of either dangerous illness or accident.

He is a young man of a very highly strung organisation. Possibly, his education in music, for which he has a passion, put him out of ordinary spheres. He reads books on art, music, drawing, poetry, and he is deeply interested in all religious studies. About young men's pursuits, games, athletic sports, and his own affairs, money matters, &c., he seems indifferent. So much for the medium. Now for my story, peculiar, because though a fact, I see no good in it.

I am very fond of Mr. ——, and I know he looks on me as a very

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true old friend, and one of my sons, now in India, is the dearest friend he has.

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

From Mr. J. J. Hoare, 12, St. Nicholas Square, Lincoln.

March 3rd, 1884.

I shall be very pleased to relate, I hope lucidly, the account of a dream, as described by Mrs. Walsh most accurately, which took place on a Tuesday evening early in November of 1882. The dream consisted of this: I supposed I was going down the stairs, when I had a fall at the first flight, was picked up, and helped by a policeman to the Nurses' Institute, about 20 yards from the imaginary fall, being there attended by a nurse. I was much perplexed as to how I should manage to finish my work during the term. This was followed the next morning by a severe headache in the region of the imaginary blow.

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

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

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having taken place, but desisted because I had left Lincoln through an outbreak of small-pox in the house next my rooms, only the previous week, so was unwilling to correspond. On my return here, I found out that both my day [*i.e.*, the day of the impression] and the accident —a fall—were true.

In many other instances have I received similar experiences, and so confident have I been always of their accuracy that I have written to the persons and places, and always received confirmation of my impressions. I might add that the impressions have always been of persons whom I dearly love or greatly honour. If the dream is of an evening, I see always the person or persons. If the impression be received during the day, it makes me excessively restless, with a consciousness of something happening. I hope I may have made myself understood. I have given only a few cases. I have had, I think, 10 or 12 impressions. I should add that the events have always been at a distance, without any previous knowledge of even antecedent occurrences in cases of illness, and, on my word of honour, there has never been any collusion. I shall be quite ready to answer any questions bearing on myself. I have never thought about these occurrences afterwards, but if it may advance science, or be of service to yourself, I shall do so with pleasure.

J. J. Hoare.

12, St. Nicholas Terrace, Lincoln.

March 11th, 1884.

Although I have never taken any note of impressions, still, certainly, in every case have they been followed by corresponding events. Whilst attaching importance to them and belief, till my correspondence with yourself [Professor Sidgwick] I never thought seriously of the cause of such impressions. They are quite unlike fits of low spirits and indigestion, and I can easily distinguish them from such, as in every case I have been most conscious of outside action. I will keep notes when occasion may arise, as you suggest.

J. J. Hoare.

L.—1595—A^{e} P^{s}

From Miss R., a Member of the S. P. R.

March 5th, 1885.

Two friends of ours, Mr. X. and Mr. Y., lived together till the marriage of Mr. X., and were, therefore, intimately associated in our minds.

It happened that though Mrs. X. and I had exchanged cards we had not met, and I merely knew her by sight at the time when Mr. Y.

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also married. But as I had found Mrs. Y. at home I was slightly acquainted with her.

It was a few months after Mr. Y.'s marriage, on the night of May 14th, 1879, when my dream occurred. I was staying at Bristol at the time. It seemed to me that I was making my first call on Mrs., Y., and that she proceeded to show me her trousseau—a thing that would never have occurred to her in actual life, or to any but very intimate friends. A variety of dresses were displayed, and as I was looking at a black-net evening dress, with crimson trimmings, thinking it was very like one of my own, a sudden transformation took place. Mrs. Y. had changed into Mrs. X., and the dress was a widow's dress complete. I woke very strongly impressed with the dream, and mentioned it to my father the next morning. It haunted me till, on May 15th or 16th, I saw the *Times* announcement of Mr. X.'s death.

Afterwards I learnt that, on the afternoon preceding my dream, Mr. X. had returned home, apparently in his usual good health, only rather tired, but within half-an-hour had died of quite unsuspected heart disease.

My father was ill at the time of my dream, and does not remember the circumstance. But my sister remembers it clearly and testifies to the fact.

A. E. R.
J. T. R.

[The name of Mr. X. was given in confidence.]

In answer to inquiries, Miss R. says :—

My sister was not with me, so I could not speak about it to her. I cannot find any of my letters written after May 14th, so do not know if I wrote to her on the 15th or not. But she came to me (as my father was taken seriously ill about that date) and heard of the dream and of the death at the time [*i.e.*, she heard of the dream at the same time as she heard of the death]. I am *quite certain* that the dream was on the night of the day of death, May 14th, as the sister-in-law's letter [*i.e.*, the letter in which Miss R. received the news] proves it to have been.

L.—1596—A^{d} P^{s}

From Mr. Ridley, 19, Belsize Park, N.W.

March 5th, 1885.

Whilst staying at Mrs. M.'s in June, 1867, on the night either of June 3rd or 4th, I had a vivid dream that I saw an old friend [name given in confidence] lying dead with a wound in his head,

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noting the colour of his hair and other particulars. I told Mrs. M. of this dream, and later in the day we heard that the friend I had seen in my dream had actually been killed by a blow on the head, in a fall from a conveyance, on the night before the dream. The wound was on the *opposite side* of the head from that seen in my dream.

The scene of the accident was some miles from the house where I was staying.

J. R.

Mr. Ridley's daughter adds, in a postscript :—

There is some uncertainty whether the dream was on the same night or on the night following the accident.

It was certainly before any news of the death reached the dreamer.

Question put by Miss R. to Mrs. Mawson, of Ashfield, Gateshead, with whom Mr. R. was staying at the time of the dream.—Can you remember anything of a dream of my father's at your house, of which he told you, in the morning, of the death of J. M. before the news came? And can you remember the cause of death?

March 3rd, 1885.

Answer.—You ask if I can remember about your papa's dream before J. M.'s death. I remember very distinctly his telling me his dream, and how strongly it impressed me at the time. I remember that your papa had the dream, and spoke of it before the news of J. M.'s death reached him, but I cannot call to mind exactly what was the cause of death—in the dream I mean; but I think your papa thought he saw him injured by a fall from his horse or conveyance. I think he told me that he saw him lying on the ground injured, and his wife mourning and weeping over him, but I cannot be certain of the exact particulars, only I know that the dream was singularly like what in reality took place on the very same night. E. M.

Question put by Miss R. to Miss C., a resident in the village where J. M. lived.—Can you find for me the exact date of J. M.'s death? We cannot remember it, and I wish to verify an occurrence which I know took place at the time. Can you get any information about the accident?

West Boldon,

March 4th, 1885.

Answer.—To-day I saw E. M. (now Mrs. H., the daughter of J. M.). Her father died June 4th, 1867. On the morning of that day, as Mrs. M. M. was on her way to Hylton, she found him lying insensible at a turn of the road. He was in the habit of driving

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furiously, and it was supposed that he had not managed the corner, and so was thrown out. He never recovered consciousness.

A. C.

Miss R. adds:—My father has not had any other dreams of death that have made any impression.

A. E. R.

1597—A^{e} PP^{s}

From Mrs. Muller, 8, Bevington Road, Oxford.

January, 1885.

I dreamed that I was at Hastings, on the shore. I saw my friend, Miss Adams, running towards me. She passed me by, and then took off her hat and bent her head down into the sea. I tried to grasp her by her clothes, but she cried out, "Don't stop me, for my mother is dying." In the morning I jumped out of bed on hearing the post, and said to Marianne Varah, "Have you had a letter from Miss Adams? There must be something the matter with her mother." Miss Varah answered: "I have a letter, but have not opened it. I have had a very strange dream, but I thought nothing of it, because Mr. Adams is so ill." Miss Varah then opened her letter, and called out, "You are right." There were a few lines, "My mother is dangerously ill: doctors say no hope. We will send a telegram." The telegram came during the morning of February 24th, 1876, saying she was dead. She had been in perfect health the day before.

Neither Miss Varah nor myself are at all given to dreams, and had not till then believed in them at all.

Emily E. Muller.

Mrs. Giles, of Cherwell Lodge, Oxford, a friend of the parties, says:—

Mrs. Adams died at 11 o'clock on the night of the 23rd February, and the two ladies, Mrs. Muller and Miss Varah, are not certain of the exact time of their dreams, but they must have been between 11 and 12 or very soon after 12.

From Miss Varah, 40, James Street, Cowley Road, Oxford.

A friend of mine, Mr. Adams, was seriously ill, and we were expecting his death. I had a dream that I saw the corpse of his wife laid out upon a bed, though we had no reason to suppose that she was even ill. A friend with whom I was staying also dreamed that she saw Mrs. Adams a corpse. [This is not accurate.] The morning's post brought news of her dangerous illness, and a telegram during the morning announced her death. My friend and I told each other our dreams

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in the morning at breakfast. My friend had called for her letters before coming down in the morning, fearing bad news.

MARIANNE VARAH.

1598—L.—A^{e} P^{s}

From Mr. A. W. Orr, Kingston Road, Didsbury, near Manchester.

January 2nd, 1885.

Some 40 years ago my father was house-surgeon at the City of Dublin Hospital, and one day a young man, a sailor, was brought in who had fallen from one of the yards of the vessel on which he served. He was badly injured, and in about three days he died. Late in the afternoon of the day on which the man died, an old woman, very poor and fagged, came up to the hospital and asked to see the surgeon. My father saw her and inquired what he could do for her; when she inquired whether a young sailor had been brought to that institution, and if so, could she see him. My father told her of the man above mentioned, and that he had died that morning.

It turned out that the old woman was the young man's mother, that she lived in the Co. Carlow, and that three nights previously she had dreamt that her son had fallen from the rigging of the vessel and had been taken to an hospital. So vivid was the dream that she could not rest till she got to Dublin (where she had never been before), and the moment she saw the hospital she recognised it as the building she had seen in her dream. Her dream was only too true, for she found that her son had died from the effects of injuries occasioned by a fall just as appeared in her dream.

The old woman had walked a distance of over 60 miles, and entered the city by the road which passed the front of the hospital.

A. W. ORR.

January 7th, 1885.

In a second letter Mr. Orr says:—

You may rely upon the facts being as I have stated them, as I have frequently spoken to my father on the subject, the case being of such a very remarkable character.

L—1599—A^{n} P^{s}

From Bishop Courtenay (formerly Bishop of Kingston, Jamaica).

L'Ermitage, Hyères, France.

January 28th, 1885.

Some years ago I had young children who were allowed, when in the drawing-room, to amuse themselves with playing with a set of red

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and white ivory chessmen. They were not allowed to take the chessmen into their nursery.

It was their mother's constant habit to visit her nursery almost immediately on rising in the morning.

One morning she dreamed that she had received a letter from a brother in a distant part of the world, in which he enclosed the upper half of the head and neck of a red ivory chess-knight, saying that he thought it must belong to her. On waking, and going as usual into the nursery, her eldest little boy ran up to her, saying, "Oh, mamma, see what I have found," and holding up the head of an ivory chessman—a knight.

A good instance of the sympathy on which all true thought-reading must depend. Probably, into a dream about a letter from her brother intruded the idea of the red knight's head, and was blended with it.

REGINALD COURTENAY.

In answer to inquiries, Bishop Courtenay says :—

Hotel de L'Ermitage, Hyères.

February 7th, 1885.

The dream was *not* related to me by my wife before she went into her nursery. Except for what followed, there was nothing remarkable in it. To me its special value lies in its trivial and commonplace character.

[The case may conceivably have been telepathic ; but it would be impossible at this distance of time to make quite sure that the detached head, or the stump from which it had been broken, had not been seen, perhaps unconsciously, by Mrs. Courtenay, shortly before ; or, if the head belonged to one of the set of chessmen that the children were in the habit of playing with, the fact that one of the knights was *minus* a head would probably be a nursery commonplace which might easily have come to her ears. This would of course have been sufficient to account for the feature in the dream.]

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MR. EGLINTON'S SLATE-WRITING.

The following account of a séance with Mr. Eglinton is sent by a gentleman whom we have reason to regard as an acute and careful observer:—

"I bought a three-leaf book slate on the way, one that had three loops and could be fastened with a stick of pencil, as small pocket-books are often made. The first trials Mr. Eglinton made were with his own slate, which I had previously cleaned, and marked with my name to avoid changing. With this nothing occurred. He then took my slate, I having inserted a crumb of pencil and seen that it was all secure. It was then placed on the corner of the table, and we both rested our hands upon it. Shortly, in answer to my question, 'Are the conditions favourable?' the pencil could distinctly be heard writing inside the slate, and when the three taps indicated that the message was finished, I unfastened the slate, and on one of the leaves found, 'Yes, the conditions are very good.'

"Then followed a few trials, for which Mr. Eglinton held a slate under the table, with one hand, and writing was thus obtained, in answer to casual inquiries. The slate was always cleaned by me; it had my name on it; the writing was always on the surface *next the table;* it was always found on the extreme edge of the slate farthest from the medium; always *upside down* with regard to him: and the pencil could always be *heard* writing. Moreover, a great part of his hand, and all his wrist was in view, and the slightest attempt at movement could not, I believe, have passed undetected.

"However, the most satisfactory experiments were these. Mr. Eglinton has a strong mahogany book slate with a Brahma lock. On this I was requested to write the name of a deceased relation, mentioning the relationship, and asking a question. To make the thing as conclusive as possible I took the slate into the adjoining room, stood away from all mirrors, windows, etc., and wrote, 'Mrs. D——,—grandmother—are you present, and able to communicate?' I then quickly locked the slate, put the key into my pocket, and went back to Mr. Eglinton, never once letting the slate leave my hand. He then placed another slate half under the table, closely pressed against the under-surface; in a few seconds writing commenced, and the following was found:—'Your grandmother, Mrs. D——, is not able to write, but she sends her love.' I then, for the first time, unlocked the slate, and showed him what I had written. At this point Mr. Eglinton was called away to two ladies, and I seized the opportunity to write on the Brahma slate: 'Frank G——,—cousin—are you present, and able to write to me?' Then I locked it, and waited for Mr. Eglinton to return. Upon hearing what I had done, he took a slate—the one marked with my name—thoroughly cleaned it, with my help, threw a crumb of pencil upon it, covered it with another clean one, and gave me the two to hold with him. We were then sitting opposite to each other, each holding the two slates, and right away from the table. In a second or two I could not only hear the pencil, but could feel it writing, and could localise the sound and vibration as undoubtedly issuing from between the two slates. *In one minute* at the most, the signal of completion was given, and the underneath slate was found filled with writing, in three

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directions, and signed 'Frank.' I have the slate now, with the writing on it.

"I forgot to mention that I always made a point of engaging Mr. Eglinton in conversation during the time the writing was taking place. I may also add that the communication purporting to come from 'Frank' does not strike me at all as being the sort of thing he would write."

NOTES ON REPORTS OF THE SOCIETY FOR PSYCHICAL RESEARCH.

[We have received the following criticism on the narratives published by the Literary Committee and the Haunted House Committee, from an Associate of the Society, Mr. Davies, of Kingsbridge. It was not compiled with any idea of publication, and it is only in consequence of the request of the Committees concerned that Mr. Davies allows it to appear in the *Journal*. We were anxious that he should do so, because as the object of the Society for Psychical Research (like that of any other scientific society) is not to plead a cause, but to discover the truth in its own department of investigation, whatever that truth may be, intelligent criticism of its publications, as well as new facts or arguments on either side, are welcomed.

We are glad to print it for another reason. There has always been cause to fear that some of our informants—even some of those who have been most kind in helping the Committees to obtain corroborative evidence, and details as to dates and other matters—may have thought their desire for this excessive, troublesome, and even offensive. If this should be so, we are glad to have an opportunity of showing them the need of it, if the narratives are to be of value to persons who have no prejudice against the investigation, but have not the advantage of personal acquaintance with the narrators.

Some reply from members of the Committees to Mr Davies' remarks is appended.—Ed.]

In reading through the transactions of the Psychical Society I have noticed in many cases quoted as authorities or examples of the subjects dealt with in the various reports, that the dates given are rather remote, and in a few instances the anecdotes are dateless. Now it may be fairly urged that however honest the witness to a bygone fact or occurrence may be, yet his impressions of that fact or occurrence must of necessity undergo a certain amount of change, or lose a certain amount of vividness, by the influence of time, especially where the occurrence was not noted down in writing at the time, and there is, as time elapses, less and

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less chance of trustworthy corroboration. I illustrate my remarks by a few examples taken from the reports.

In Vol. I., page 30, is an anecdote, which the writer dates back to 1848. There is no evidence supplied that the incident on the battle-field really happened at all, as Colonel L. is not called in to corroborate, and there is nothing to indicate that the incident was duly recorded in writing about the time. In the next example, page 31, there is no date whatever given to the occurrence, and no evidence of any record in writing. In the same page, another dateless example is given, and on second-hand evidence. On page 107, there is a story dated 1852, and the report on it conveys the impression that the occurrence was written down for the first time in 1882. The story has a considerable amount of "hearsay" in it. On page 108 there is a story dated 1862. There is no evidence here that the occurrences were noted down, and on page 110, T. M. B.'s letter, paragraph 3, there is evidently a doubt experienced by the narrator as to the genuineness of the apparition. It may be noted that if the presence of a ghost is once suspected in a house, nearly every one will anticipate its appearance with nervous apprehension, and thus a ghost is evolved sometimes out of "inner consciousness," and sometimes out of very solid materials, such as clockcases, old trees, &c., &c. At the foot of page 111, it may be observed that Susan Taylor was evidently a common-sense sceptic, to whom ghosts would not deign to appear. If these stories related to events which occurred last year or the year before, and were *now* open to investigation by a scientific committee, I should be inclined to place more reliance upon them; but I do not see that any of the Society's inquirers have *as yet* unearthed a ghost. It is strange that the houses mentioned do not seem to be open to the examination of competent men, nor do the servants and their antecedents appear to have been inquired about. On pages 121 and 122 there is a story of what the narrator's grandmother had heard respecting the great grandmother, and without impugning the good faith of the parties, I consider the story should not be cited as evidence. On page 122, Commander Aylesbury may be quite correct in stating that he actually saw the matters stated in his vision, but what evidence is there that the family were engaged *as* he saw them, or that they heard his voice coincidently? On the same page is a story open to the same objection of age. On page 124, Mr. Symonds relates a story dated 1858. The statements are not verified, and it is open to the objection of age. In the same page there is a story of a schoolboy told with every appearance of truth, but it certainly must be difficult for Mrs. Hope to name the 8th or 9th September as a date, unless a record had been kept of the matter at the time, or unless the date was adopted by innocent but leading suggestion. The question appears to crop up as to the *certainty* of the tale of the apparition being related before the boy had news of the

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manner of the death, as he would probably when (and after) he knew of the death, dream of it, and innocently tell his dream a short time *after*, as happening *before* the event. On page 126 is another dateless grandmother's story, the narrator testifying to a number of matters of which she had no possible personal knowledge. On the same page we have the first story within a reasonable date, and it is a fair example of the theory treated of. Mr. and Mrs. Keulemans are probably living, and the matter is only too fresh in their memory. On page 127, the story is second-hand, and open to the objection of date. On page 128 the objection to date obtains, with a suggestion that the child Sarah, *after* the death, said she had seen the ghost. The other story on the same page is dateless, and subject to the objection that no inquiry was made as to the time of death. On page 129 Mrs. Hunter tells a story of what happened in 1857, to which date the same objection of age obtains. I may remark that possibly the child had been frightened by her mother's telling the queer story of the coffin in her hearing. On page 130 the story is open to the objection of age, and, further, how could the narrator identify the date (he says "same evening." What evening?) when he was only five or six years old? The narrator may have been told the story often in his childhood, has perhaps dreamed it once or twice since, and now believes it really occurred. The next story on the same page is open to the objection of age, and the reader is left to imagine that Liston was dead, but there is no mention of the matter. On page 131, Mr. Berthon's story is third-hand as to the important fact, and dateless. On the same page Miss Peard's story is second-hand, practically dateless, and has no corroborative evidence. On page 132 the date is more recent, but it may be suggested that the two young gentlemen and the boy *did* come into the avenue gate, and were seen by Miss Eyre, who has unconsciously post-dated the appearance. Did she make a note of the date when the news of the accident reached her, or was the date put down some time after? There is internal evidence in the Canon's letter that the date was fixed in his mind by the regatta, and consequently could be fixed by after reference. The mother's account is wanting to corroborate the narrative, but she could be interviewed unawares by a stranger who should not suggest facts and dates. On page 133 the story of Bishop Wilberforce, provided the occurrence *is* noted in his diary, dated 13th (February, probably? even here the date fails), may be taken to be fairly cited in support of the report of the Committee. I presume the letter of 4th March, 1847 and the diary, are still in existence, and could be verified. On same page Mrs. Gates' story is dateless, and the feeling may have been unconsciously suggested by her son's rather leading letter. As the lady is subject to this sort of thing, the Society would do well to persuade her to keep a diary. On page 134 the story is a fair example, but Mr. Fryer, for fear of mistake, should get his brother's testimony that

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the two occurrences were simultaneous. Probably a record was made of the occurrence immediately on the brother's arrival at home. On page 134, the second story is open to the objection of remote date and was probably not recorded at the time. The next story is open to the same objection as to date, and the point of the whole story is gone, by the admission that the dates of the apparition and illness cannot be shown to be identical. On page 135 the story is dateless, but evidently ancient, and consequently, although it may be believed in by the narrator, should not be accepted by a scientific inquirer. The narrator also supplies hearsay evidence of words spoken by the boy. The next story is also dateless, and the evidence of Mr. and Mrs. Owen and Mrs. Jones should have been taken. The narrator cannot possibly tell what they saw, or what they did not see, especially as by his own evidence he was not present. On page 137 is a fair recent example, and could probably be corroborated by the diary of the writer. It is possible, though, in this case that the writer may have predisposed his mind, but even this could not detract much from the value of the evidence. On page 137 is a story dateless and second-hand, but the materials for making it good seem to exist. Would it not be better in these cases to verify *first* and publish afterwards? The date of the pilot's death could be ascertained, as there *must* have been an inquest. The story on page 138 is recent as to date, but the subject-matter is purposely obscured, so as to prevent any opinion upon it. On page 139, documentary evidence being forthcoming, the story would be a fair one. On page 141 is a recent story, but from my knowledge of the yarns of Devonshire fisher-folk, I should not place implicit reliance on any wonderful tales. I suspect that the tale was fitted to the death. Dates of the drowning could easily be supplied by newspaper evidence, and Mrs. Strong and others could be cross-examined as to the statements made by Mrs. Barnes. The next story is open to the objection of remoteness of date, and is a narrative of what someone else said. The next story is too remote. On page 142 there is a story not very recent and certainly not very extraordinary. The superintendent of police had been informed of the disappearance, and having found no traces of the girl, naturally concluded she was concealed in the house, and said so to Miss Phillips. The only portion of the story that bears on the supernatural or on the work of the Committee is a little bit of hearsay. Mr. Strefford, jun., did *not* hear his father say, in the middle of the night, to his mother that the girl was in the chimney. I question, also, whether the statement is correct that the superintendent of police had not been in the house prior to the time he found the girl. It certainly is highly improbable, as, if the girl had been reported missing, he would have inquired at the house first.

I now pass on to Part VI., page 122. Mr. James Wilson narrates

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certain circumstances. There is evidence in the first sentence of an effort to remember. There is no date assigned, and it is only by guessing the age of the narrator that it can be approximated. There is no evidence that the unusual circumstances were recorded either by the narrator or his friend. In pages 122 and 123 the same remarks as to dates, remoteness, and want of corroborative evidence apply, and as to the letter on page 123 the evidence of the sister-in-law is wanting, the date is remote, and there is no evidence of any record at the time. On pages 124 and 125 the same objection as to remoteness of date obtains in Mrs. Harland's experiments and Mr. Skirving's case, and no date is given in Crowther's case. On pages 126 and 128 are very fair cases not open to objections. On page 129 is a case to which remoteness applies, but this is fairly cured by an entry at the time by the narrator, who says he can produce his diary. Subject to the inspection of the diary by the Committee, showing the incident is entered properly, and also subject to proofs of the intelligence having arrived subsequently to the entry, being forthcoming (say by a certificate of death or American newspaper notice thereof), this may be considered a good case, and it is remarkable that it is almost the only one where any trouble was taken to make a contemporaneous record. On page 130, the case on the face of it seems a good one, but the best witness who had all the opportunity of personal intercourse with the Count Giunasi doubts the mesmeric or clairvoyant power, and I think if the Committee call evidence, and their own witness discredits them, that the case is considerably weakened. On page 132 the objection to remoteness of date obtains. In the next case (Mr. Castle's case) the same objection obtains, and here unfortunately there was no record kept, and all persons whose evidence would be valuable are dead. On page 133 Mrs. Davy should have not only asked her husband the time, but have told him the reason for asking; this then would have been noted down, and the evidence rendered more valuable. Proof of the death of Mr. C. on that date should be supplied. In Mr. Keulemans' case it is not quite clear that the Herr did not see the newspaper.

I next take the second report of the Haunted Houses Committee, page 137, and notice in passing that the Committee themselves acknowledge that they can get no present manifestations of abnormal occurrences. No houses are stated to have been examined by them personally, either in reference to manifestations which are recorded by others to have taken place in the past or otherwise. Also a remark is made that phantoms appear at very irregular times, but this is open to the rejoinder that these manifestations were just as irregular in the past as now, and yet there is plenty of testimony to the past, but little to the present. This alleged irregularity is also in part practically contradicted by an example quoted at length on pages 144 *et seq.*

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I now analyse the story on page 141. In the first place, the same objection as to remoteness of date occurs, and for the first time I find evidence of what the Committee consider "a recent occurrence," and find that something happening eleven years ago is classed as such. I rather differ in this estimate, for I think that eleven years is a long time for the memory to tax itself with recalling small details, and it is the recollection of small details that generally give the story a value. The story on page 141 is remarkable; but the particulars of the murder mentioned on page 143 are wanted in order to identify the alleged apparition with some actor or victim in the murder. The date of the murder should be obtained in order to ascertain if the style of dress of the apparition corresponded with the style of dress at the date of the murder, but this evidence being wanting does not detract from the statement that a "woman" was seen. Passing over the evidence of the brother, which seems to confirm the second appearance, I dismiss the child's statement as worthless, as it is quite possible that the talk of the family and servants may have influenced his imagination. The other informants are very circumstantial, so much so that it is only fair to assume that these matters were recorded at the time. The next story on page 144 I cannot say leaves so favourable an impression on me as the one just criticised. In the first place the narrator is dead and cannot be examined on his statement. His widow having had this statement in writing for some time is unconsciously, to a great extent, influenced by it. It is open to the objection of remoteness of date, as the document is undated and relates to matters supposed to have occurred 18 years prior to the time when it was written. There is one very remarkable point as to the statement about the countrywoman on page 145. The narrator need not have troubled himself to have called her "honest," as his readers would else not have suspected otherwise, but he attempts *twice* in two lines to predispose in favour of her honesty. When such trouble is taken unnecessarily to stamp a character with "honesty" I must say that I should begin to suspect, especially as her subsequent behaviour and her reticence on the matter are not encouraging. Would not the theory be tenable that this "honest countrywoman" was, to use a common phrase, "on the prowl" by night, and upset some of the not yet arranged furniture or the fire-irons, and hurried back to bed to escape detection? Her confused manner the next day lends a strong colour to the suspicion that she knew more about the matter than she chose to tell. Was not it her suggestion in the first place which connected the noise with the past? and was that suggestion made *bonâ fide*, or to throw the inquirer off the scent? Also this class of noise never occurred when the master and mistress were alone in the house by night, and with the exception of

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some noises like footsteps, but which may have been the regular creak, creak of a rat's tooth (singularly like the creak of a boot, especially where there is an echo), there is no noise or sound until after the arrival of the new servant, who had every opportunity of being instructed by the "honest countrywoman" as to the supernatural reputation of the premises, although the narrator [blindly] states that she had no acquaintances in the village. Then came the next manifestation, which it may be reasonably suggested was referable to the literal fact that the boxes in the lumber room were insecurely piled up. Of course they were quite still when examined, but probably the narrator had no knowledge of the actual positions they were in when last left, and there seems to have been a large number of things piled up in the room. Then came more manifestations, and this time in the more orthodox manner of knockings. The narrator then chaffs or speaks loud, and with the remarkable result that the knockings become more hurried. This is what would probably happen in the case of rats being disturbed by a human voice and hurrying off. Then on page 148 the new servant seems to have been inoculated with ideas of nocturnal noises, but for some unaccountable reason her testimony is not taken. This omission detracts from the value of the story, as a rigid cross-examination of this servant might have brought out the truth. Then on page 149 comes a young lady visitor, a near relative of the wife, who was not to be told anything. I rather doubt the probability of the secret being kept from the near relative, because if ladies won't tell they will hint and warn, and if only *hints* were thrown out, it may account for the lady (who was not prejudiced in favour of any particular noise) hearing what nobody else in the house had ever heard. The lady speaks to the footsteps in the passage, and then comes the grand Sabbath coincidence in which she also hears a great crash, and fixes the time at 2 o'clock. It would be interesting and more satisfactory to get the lady's own account of this, as the evidence is merely hearsay, and may have been led up to by suggesting questions. As to the boy's evidence it is second-hand, and bears such evident marks of embellishment as to be utterly untrustworthy. The next evidence of the good old Christian lady is also second-hand, and the narrator tries to create a prejudice in her favour by continuous testimony to her good qualities, and by his own assertions as to belief in her truthfulness. In summing up the narrator's experiences I may say that the record was written afterwards from recollection, as appears from the last sentence. There was no record made from time to time as these things occurred, or evidence of it would be produced. The whole narrative is "written up" with sensational remarks, and the most trifling matters are highly embellished. It is not a plain statement of facts, but arguments and explanations are suggested and extraneous

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matters inserted. It bears evidence of studied effect and resembles an article intended for publication in a magazine. No evidence is forthcoming of any other persons having had like experiences, although as the house was occupied at least 12 months there must have been ample opportunity for corroboration. Nor is corroboration forthcoming by recent inquiries in the neighbourhood; the Committee must know the place referred to, and could make an investigation on the spot.

In writing these remarks I must not be considered in any way to throw the slightest doubt on the good faith and honesty of the various narrators, but I simply wish to record my protest against stories being admitted as evidence to support important theories, which rest mainly upon second-hand statements, or which are dateless, or too remote in date for proper inquiry, and without sufficient pains being taken to verify facts stated in the narratives. For instance, a narrative states that John Smith died at Manchester from an accident on a certain day. This can easily be verified at a cost of 3s. 6d. by a copy from the register of deaths, or by writing a polite letter to the coroner. I would also earnestly suggest that no story more than five years old be printed or cited in evidence, except the statements in the story were proved to have been written down at the time of occurrence; and in the case of a short date story it should not be cited and printed unless an opportunity has been given for some competent officers of the Society to examine witnesses and documents. Such examination should be by strangers to the parties, and great care should be taken to avoid leading and suggestion.

Wm. Davies,
Bellfield, Kingsbridge, Devon,
Associate of the Society for Psychical Research.

REPLY TO MR. DAVIES' CRITICISMS.

On behalf of the Literary Committee, I am instructed to say here that we cordially thank Mr. Davies, in the first place for the care which he has taken in studying and criticising our work, and in the second place for permitting his letter to appear in the Society's *Journal*.

His criticism is just of the kind which we desire to elicit,—a detailed exposition of points of evidence which appear to him defective in our narratives as they have thus far been given to the world. Before proceeding to an equally detailed reply, in the preparation of which we have had the advantage of the kind assistance of Mrs. Sidgwick, who has kept in memory the various pieces of evidence which have accrued

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since the publication of the cases,—I may briefly state the general way in which we wish to meet Mr. Davies' criticisms.

As regards the really important question,—what constitutes the evidence which should be aimed at in the presentation of cases like these to the world,—there is really no difference between our own views and those of our critic. It will be seen again and again in our detailed reply that we have, in fact, in many cases, attained,—in others have tried in vain to attain,—precisely the pieces of information which he desiderates.

At the same time we are quite willing to admit that we have not refrained from publishing cases evidentially imperfect as tried by the standard which we shall agree with Mr. Davies in applying; and we will frankly confess that this is partly due to the fact that in thecourse of our investigation reflection and experience have led us to be somewhat more exacting in our view of the kind and degree of attestation required, in order that a narrative may have any considerable evidential importance. Partly, however, we were led to the publication of cases which we admit to be, in some respects, open to attack, by a consideration which we still think important—namely, by a desire to lay before the readers a completely illustrated and systematic classification of the phantasms of the living, arranged under the heads that appeared to us to be suitable to the somewhat novel view that we had formed of them.

The judgment of the public on the total value of the mass of evidence cannot, of course, be formed until after the appearance of our book on "Phantasms of the Living," which we hope to bring out this year—after a period of preparation which, though long in comparison with our original programme, is certainly not long in comparison with the length of preparation which books so laborious generally need.

In the Second Report of the Literary Committee (*Proc.*, Part V., January, 1884), it was calculated that over 10,000 letters had been written during 1883 in the course of the collection and verification of evidence. The number written during 1884 was somewhat less, but not very much less; and although now the work of arranging and commenting is occupying a larger proportion of time, from 15 to 20 letters *per diem* are still going forth in quest of just such "further and better particulars" as Mr. Davies demands. And in this respect Mr. Davies' letter will decidedly strengthen our hands. It will enable us to impress on some well-disposed but tardy correspondent (say when we are writing for the fifth time to ask for a date which he could find for us in 10 minutes) that it is not a mere fancy of our own to wish to know in what year something happened which he merely localises in bygone time by saying, "when I was a gay young man;" but that the

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narrative is exposed to serious criticism for want of just this kind of fact, which our correspondents must manage to find out for us themselves, since it is not to be discovered in the Annual Register.

However, we have no desire to find fault with our correspondents, and in fact my next remark must be that some of them are very much more to be depended upon than the published narrative gives us any opportunity of showing. I am thinking specially of Mr. Roberts, the shopman who was seen when absent at dinner by Mr. and Mrs. Owen and Mrs. Jones—a case where Mr. Davies naturally desires that the evidence of some of these persons, or of Mr. Roberts' aunt, who was cognisant of the occurrence at the time, should be obtained.

Mr. Roberts cannot get this testimony. His aunt (who is very old) thinks it impious so much as to discuss any occurrence so plainly withdrawn from mere human knowledge; Mr. and Mrs. Owen are unenlightened, unfriendly, and unapproachable; and Mrs. Jones is no longer traceable among her homonyms throughout the Principality. But Mr. Roberts himself is a witness whom I would gladly make an effort to enable Mr. Davies to meet. I spent several hours of the afternoon of December 27th, 1882, in talking to him, he having consented to devote a day of his brief Christmas holiday to a long journey in order to meet me at the Worcester station. He made, in fact, a pure gift to the Society of a good many hours of writing, talk, and travel, with no personal motive whatever, simply because his mind had been strongly impressed by an inexplicable incident in his own experience, and he had the good-nature to think that we should be glad to know of it. At the end of our talk I felt no doubt that his recollection of the facts that he narrated was substantially accurate, and that his narration was in precise accordance with his recollection. Under these circumstances I did not think it right to let his narrative drop altogether for lack of corroboration; though I should, of course, have been glad if other persons could have shared my personal impression of Mr. Roberts' evidence. And in this respect the case is a thoroughly typical one. For the small group of us who are actively engaged in this task of collecting evidence, constantly feel the need of more help—the need to increase our numbers and divide our responsibility. From time to time we have appealed to our Members to give more active help, and help of considerable value has been afforded to us. But much more is needed still, and we would again appeal to our Members and Associates (many of whom have joined us since our last appeal was made) to collect cases for us from their friends and acquaintances, or to offer help (to Mr. Podmore especially) in conducting the correspondence which weighs somewhat too heavily upon all of us.

F. W. H. Myers.

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We will now deal, in detail, with some of Mr. Davies' objections to particular narratives, and omitting those which are met by the general reply already given, we will take first the cases of phantasms of the living, and then the haunted houses.

Proceedings Vol. I., p. 30.—General Richardson's corroboration has now been obtained.

Page 31.—Mr. T. W. Smith left the address given some years ago, but we are endeavouring to trace him, in order to make further inquiries.

Page 121, No. IV.—The evidence in this case is undoubtedly weak. It is, however, second-hand, not third, as regards the important part, namely, the apparition; though, as must be admitted, from a child of five years old. And here we may remark that as regards narratives which from age or want of corroboration must always remain comparatively weak, we do not think them so entirely without value as Mr. Davies seems to do. By themselves they could not afford satisfactory evidence for veridical phantasms, since the inference would be inevitable that if these things were true there would be at least some recent cases and some cases carefully noted at the time. But combined with such recent and carefully observed cases, we think the less well-evidenced ones give a cumulative force to the argument, and meet the objection that such phenomena, if genuine, would probably not be very rare. This would not, of course, be so if the errors liable to occur were of a constant kind, so that if one case were plausibly explained away, all the others would be so too. But we do not think that the errors introduced by mal-observation, &c., are of this kind. We do not think it so likely that 20 people should have made a mistake as to dates as that one should, or that 20 people should mistake arrangements of clothes for a human figure, and afterwards feel sure that it exactly resembled their friend as that one should.

Page 122.—Commander Aylesbury has now obtained his sister's account of what occurred at his house, and this is no doubt the most important part of the evidence, as it testifies to a collective auditory hallucination. We do not think that much importance can be attached to the drowning boy's vision of his home, as the scene pictured was probably a familiar one. The exact hour of the accident, and of the hearing of the voice, are not now remembered, but their coincidence seems to have been looked into at the time.

Page 124, No. VII., Captain Colt's story.—We cannot agree with Mr. Davies that there is not here good evidence, that the account of the apparition was given before the news of the storming of the Redan was received. Probably Mrs. Hope's date is not an independent one, but founded on the knowledge of the date of her brother Oliver's death; but she can hardly be mistaken as to having heard of the vision before

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the news came, which is the important point in her evidence. Again, some reason must have been given by Captain Colt for the unusual proceeding of leaving his room and sleeping on a sofa in a friend's room—and his memory can hardly have played him false as to this fact. Perhaps, however, the strongest confirmation is afforded by a detail which has been learnt since the story was printed. Captain Colt tells the Committee that when the news of the storming of the Redan arrived, he with a large party were just starting in the drag on an expedition. He was sitting on the box next his father, who remarked that it was well that he (the father) had told him to say nothing about the vision to his mother, and that he hoped he would forbid its being mentioned by anyone to whom he had told it, as it might doubly alarm her now, since this news. This, again, seems to us to be a point on which his memory can hardly have deceived him.

Page 128, No. XI.—We agree with Mr. Davies that this may have been a dream of no extraordinary kind which impressed the child's imagination afterwards, only because of the death. It is one of those cases which do not seem to us to be of much value in proving the existence of veridical phantasms of dying persons, but which if they exist are probably cases of them. At the same time it must be observed that the children were not extremely young, and that Miss Sarah Jardine's recollection that she had awakened her sister, and told her their grandmother was in the room, suggests that some impression was made before the death was known.

Page 130, No. XIV.—Owing to the youth of the first-hand witness the second-hand evidence in this story is, perhaps, of more value than the first. Probably Mr. Colchester is not speaking from his own knowledge when he says "the same evening," but from his recollection of what he was told. Very likely his own experiences may dwell in his memory more from having been afterwards narrated to him than from actual first-hand recollection. But why should it have been told to him if nothing of the kind occurred?

Page 131, Nos. XVI. and XVII.—Mr. Berthon has been asked for further evidence as to his narrative, and a first-hand account of Miss Peard's case has been received.

Page 132, No. XVIII.—Inquiries made as to this narrative have hitherto remained unanswered, and it is doubtless weak as it stands. But we hardly think Mr. Davies' explanation a plausible one, for if it were really the two young gentlemen whom Miss Eyre saw entering the avenue gate, what became of them afterwards? Why did they not come to the house? It seems more likely that it was a case of mistaken identity. Miss Eyre was apparently looking out for her friends, and seeing three persons enter the gate may have concluded too hastily that they were the friends expected. It must be remembered in cases like

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these that we cannot compel evidence, but are obliged to depend entirely on the kindness and courtesy of our informants.

Page 133.—Further inquiries are being made about Bishop Wilberforce's experience also. There is no reason to suppose from the narrative, as we have it, that the note was made in the Bishop's diary or that it has been preserved.

Page 133, No. XIX.—Mrs. Gates has been urged to keep a diary, but we think Mr. Davies has overlooked, in the case of the particular experience here recorded, that she told her daughter of her feeling at the time, before the letter from her son came, and that her daughter has confirmed the fact.

Page 134.—Mr. Fryer has been asked for his brother's testimony in this case.

Page 135, No. XXIV.—This case has been discussed in our prefatory remarks. (p. 409.)

Page 137, No. XXV.—This case seems to us weaker than it does to Mr. Davies, because watering of the eyes on looking upward is not a rare phenomenon. Still, the coincidence is curious and worth noting.

Page 137, XXVI.—Technically this narrative is not even second-hand; but it is actually evidenced in a way which leaves hardly a possible doubt as to the main fact reported; for Dr. Goodall Jones was made aware of the vision within a few minutes of its occurrence, and saw the percipient while she was still under the influence of the impression; and his evidence is probably better than that of his patient would be. An independent account of the death of the pilot is being inquired for.

Page 139, No. XXVIII.—There is an apparent discrepancy as to dates in this narrative, which will, we hope, be cleared up; but it is, as Mr. Davies says, a fair one.

Page 141, No. XXIX.—This narrative will probably be dropped on the ground that dreams of relatives at sea must be assumed to be not uncommon. Moreover, the coincidence of time between accident and dream is not clear. It must be observed, however, that the narrative can hardly be regarded as altogether without weight. The loss of the boat and the manner of it, are believed to have been dreamt of, and Mrs. Barnes' son seems to have had an auditory hallucination connected with his father at the same time. Mr. Elrington vouches for the fact that the occurrence was described hours before the news of the loss of the boat came, and it is to be presumed that he examined Mrs. Strong and other neighbours.

Page 142, No. XXXII.—Of course this narrative has never been ranked above second-hand as regards the important point, but we fully agree with Mr. Davies' criticism on it, and do not intend to use it in the book.

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Part VI., p. 122.—Mr. Wilson took his degree in 1859. The evidence for this incident, has, of course, most of the weaknesses pointed out by Mr. Davies. Doubtless, could Mr. Wilson have known at the time that his experience would some day be of value in a scientific inquiry, he would have taken care that more complete evidence should be forthcoming.

Page 123.—Mr. C.'s sister-in-law resides in a remote part of the world, and there has been delay in obtaining her corroboration, but we are still hoping to receive it.

Page 129.—We cannot but think the internal evidence, confirming Mr. Juke's belief that the phenomenon occurred before the news came, very strong in this case. However, Mr. Jukes has promised to show us his diary, and evidence is doubtless forthcoming of the entry in the diary previous to the knowledge of the deaths.

Page 130.—We do not think that Count Guinasi's power was in this case mesmeric or clairvoyant, but regard it simply as a case of thought-transference. Mr. Browning's remark is, of course, given simply *because* it may be thought by some, as it is by Mr. Davies, to weaken the case. We do not ourselves think it does so to any material extent, because, with all respect to Mr. Browning, it seems to us improbable that he can, unintentionally, have conveyed the idea "murder" by his face or eyes, in such a connection. We should even prefer to this hypothesis that of a guess, right by pure accident.

Page 134.—We have here to rely on Mr. Keulemans' conviction that Herr Schell could not see the paper. His own evidence cannot be obtained.

We now proceed to Mr. Davies' criticisms on the Reports of the Haunted House Committee.

The first case, that of Mr. X.Z. (given in Vol. I. p. 107) is doubtless, as Mr. Davies points out, 30 years old, and allowance must be made for this in estimating its value. Perhaps the weakest point in the narrative, however, (next to the fact pointed out in the Report, that we have at present the first-hand testimony of one witness only, a weakness which we are trying to remedy) lies in the length of time, four years, between the vision and the recognition of the portrait. Four years is a long time to keep clearly in mind a face seen only once, and at some little distance, even under very impressive circumstances. But there is, of course, great difference of power in this respect between different individuals.

As to the narrative (Vol. I. p. 108) of the repeated appearance of the supposed ghost of Miss A., we entirely agree with Mr. Davies as to the weakness of T.M.B.'s evidence. The same criticism on it is made in the Report itself (p. 113), and Mrs. B. herself feels it (p. 110). We also quite agree with Mr. Davies that expectancy is a con-

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dition that should always be taken account of in investigating a ghost story, as it certainly does sometimes produce illusions, and may produce hallucinations. At any rate we do not know that it cannot, and there is a certain amount of evidence suggesting that it sometimes does. But the possible operation of expectancy was taken account of in the case under consideration, and the following remark made about it in the Report (p. 113): "As these witnesses in most cases affirm that they *at first took the object seen to be a living person*, their apparent visions cannot be referred to any state of expectancy." We do not quite understand Mr. Davies' remark about Susan Taylor. She was, doubtless, a sceptic, but scarcely a common-sense one, as few would agree with her argument that what she saw could not have been a ghost because when she followed it into a room there was no one there. Nor do we agree with Mr. Davies that anything would be likely to be gained in this particular case by inquiries about the servants and their antecedents (though in many cases this is of course important), because in this case the appearances seemed to vanish in a way which, if correctly described, was impossible to a human being, and can hardly have been due to trickery.

With regard to present manifestations we think Mr. Davies has somewhat misunderstood the Report. It is not stated that no information as to present manifestations of abnormal occurrences reaches us, but that we have ourselves had no opportunities of witnessing any. We do know of cases where there is no reason to think that the supposed haunting has ceased. We have also examined some haunted houses (a report about one supposed case appeared in the March number of the *Journal*). But generally little information is gained by examining the scene of past phenomena, except a clearer idea (which is no doubt important) of the exact meaning of the narrative. As to the irregular times of the appearances, this does not, of course, prevent their being observed by those who reside continuously in the house. But it would clearly be absurd to expect much from a week's residence in a house where the ghost only appears about twice in a dozen years, and then not at any fixed time which can be foreseen and prepared for, especially as it is, at anyrate, uncertain whether the faculty (if such there be) of seeing ghosts is not peculiar to certain people.

It is true that we have a larger number of narratives of frequently recurring sounds than of frequently recurring apparitions, but though sounds certainly need investigating, it is perhaps not worth while to incur a great deal of additional trouble or expense in investigating them, since the result is likely to remain inconclusive. In a brief stay in a house it is not very probable that a member of the Society for Psychical Research would discover a cause of sound which had already been

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searched for by the inhabitants; and the mere fact that we have not discovered a physical origin for them will not prove that they have a "psychical" one.

Turning now to the narrative in *Proceedings* VI., p. 141, our inquiries respecting the murder which is said to have occurred in the house have so far been unsuccessful. But even if there was a murder, it is improbable that any clear identification will be possible between any person concerned and the figure seen, since all we know of the figure is that it was that of a woman in a particular attitude, muffled up in a particular way in clothes that might have belonged to almost any period. We fear that Mr. Davies is over sanguine in his assumption that any written notes of the occurrences narrated were made at the time; certainly no hint of the existence of such notes was given to us. We hope for careful contemporary records of such phenomena in the future, but do not find them often in the past.

With regard to the last narrative criticised by Mr. Davies—that in *Proceedings* VI., p. 144—we think he is too severe. The account was written out, as he suggests, for a magazine, but as we have no reason to suppose that facts bearing on the case have been intentionally inserted or omitted, we hardly think the mode of presenting them ought to be allowed to prejudice us against them. The narrator's widow must know whether it was written as a statement of fact or as a made-up story, and in the latter case would not, we presume, either corroborate it, or allow her memory to be unconsciously influenced by it. Mr. Davies also seems to think that the fact that the story was written down—18 years after the events, it is true, though nearer to the time of their occurrence than we are now—weakens the evidence, and that independent testimony now given by the lady would be more satisfactory than the written testimony of her husband. Mr. Davies' point, too, about the epithet "honest," applied to the countrywoman, and other remarks about attempting to prejudice in favour of the witnesses, seem to us to be a mere question of style. It had certainly not occurred to us that the narrator meant to lay any particular stress on the word "honest," or to imply more than that she was a respectable woman, whom he had no reason to suspect of trickery. We certainly agree with Mr. Davies that if we could see a plausible explanation involving the countrywoman's complicity, we should be disposed to adopt it. But we cannot say we do. We gave the story simply as an example of noises, and it is pretty certain that the noises were heard, but such cases—where the phenomena consist of noises only, without any sufficient evidence that they are produced by an intelligent agent—can never be conclusive. No examination of witnesses could demonstrate that they *were* abnormal, and it is highly improbable at this distance of time, that it could be shown

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that they were normal. It may interest our readers to know that one of us once passed a night (in 1873) in the house where these noises occurred. He had not at the time heard the story, but neither his own experience, nor anything he heard from his host, suggested the idea that any abnormal phenomena were going on. But this, of course, proves nothing—not even that the sounds have ceased—though it is extremely probable that they have done so, whether they were normal or abnormal.

SUPPLEMENTARY LIBRARY CATALOGUE.

The following additions have been made since last month.

PRINCETON REVIEW (The) four Nos. .....*New York*, 1885*

HELLENBACH (L.B.) Geburt und Tod ..... *Vienna*, 1885
PSYCHISCHE STUDIEN. Vols. I.—XI, and the current Nos. of Vol. XII. *Leipzig*, 1874-85†

LEVEQUE (Charles) La Science de l'Invisible .....*Paris*, 1865
RIBOT (Th.) Les Maladies de la Personnalité .....*Paris*, 1885
SCHMIDT (Oscar) Les Sciences Naturelles et la Philosophie de l'Inconscient .....*Paris*, 1879
SICILIANI (Pierre) Prolégomènes à la Psychogénie Moderne ...*Paris*, 1880

* Presented by Mr. J. M. Libbey. † Presented by the Hon. A. Aksakof.

NOTE.

We are asked to state, that on further investigation, the evidence for the haunting of a house near the Sussex coast, referred to in the *Journal* for January, proves to be unsatisfactory.

This is *not* the haunted house about which a notice was inserted in the *Journal* for April.

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No. XVII. JUNE, 1885.

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

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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 uninstructive 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

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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.

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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-

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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

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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.

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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

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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,

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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,

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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, watchmaker, 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,

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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

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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 troop-ship, 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.,

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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.

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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,

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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

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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.

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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—Ad Ps —(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

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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

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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 tc 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 Yann 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-

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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,

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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.

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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. Dombrain. 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 Dombrain, 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

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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

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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'anxieté. Se sentant accablé de sommeil, il alla dans la chambre d'à coté, reveilla la religieuse, la priant 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 extremité de la maison. Là, il se jetta 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 profondement. 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

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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, précisement 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} P^{s}

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

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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.

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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—Ad 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 30*th*, 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.

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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^{e} P^{n}

[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 Gonémys', 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

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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—Ad 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

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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 24*th*, 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 any-one *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.

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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—A^{d} P^{n}

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.

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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 Psychical 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 Psychical 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.

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No. XVIII. JULY, 1886.

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NEW MEMBERS AND ASSOCIATES.

HONORARY MEMBER.

THE RIGHT HON. W. E. GLADSTONE, M.P., Hawarden, North Wales.

MEMBERS.

BENTALL, F. W., Holloway Road, Heybridge, Maldon, Essex.
GREIG, REV. DAVID, M.A., Addington Rectory, Winslow.
PORTAL, SPENCER, Malshanger, Basingstoke.

ASSOCIATES.

BOLLAND, MRS., 7, Cranbury Terrace, Southampton.
BRILL, ALICE B., M.D., New York City, U.S.A.
EADY, MRS., Combe Royal, Kingsbridge, South Devon.
EGERTON, MISS MARY L., Whitwell Hall, York.
KNIGHTLEY, LADY, Fawsley, Daventry.
LEAF, ARTHUR H., Old Change, London, E.C.

MEETINGS OF COUNCIL.

At a Meeting of the Council, held on the 26th of June, the following Members were present:—Professor W. F. Barrett, Messrs. Alexander Calder, Edmund Gurney, Richard Hodgson, F. W. H. Myers, Frank Podmore, Professor H. Sidgwick, and Mr. J. H. Stack. Professor Barrett took the chair.

The Minutes of the previous Meeting were read and signed as correct.

On the proposition of Mr. F. W. H. Myers, seconded by Professor Sidgwick, the Right Hon. W. E Gladstone, M P., was elected an Honorary Member of the Society.

Three new Members and four new Associates, whose names and addresses appear above, were elected.

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The usual Cash Account for the month, made up to date, was presented, and various accounts passed for payment.

It was agreed that a General Meeting should be held on the evening of Friday, the 10th of July, at the Suffolk Street Rooms, the chair to be taken at 8.30 p.m.; and that a Meeting of the Council should take place on the same afternoon at 4.30.

At the Meeting of the Council on the 10th inst., the President in the chair, the following Members were also present:—Professor W. F. Barrett, Messrs. Edmund Gurney, Richard Hodgson, Edward R. Pease, and Frank Podmore.

After the Minutes of the previous Meeting had been read, two new Associates were elected, whose names and addresses appear on the preceding page.

Three books were on the table, presented to the Library, for which a vote of thanks was passed to the donors.

A series of resolutions which had been unanimously agreed to at a Conference, held on the previous day, (see p. 460) was presented to the Council. After full discussion, they were adopted as follows:—

1. That Professor Barrett, Mr. Edmund Gurney, Mr. Malcolm Guthrie, and Professor Oliver J. Lodge, be requested to draw up a series of form, colour, and position tests, for thought-transference experiments, and that these be printed.

2. That a vigorous attempt be made to enlist Members and Associates in the experimental work, and that forms and directions be sent to all those who express a willingness to help.

3. That a brief statement of results already obtained in thought-transference, and of the difference between thought-transference and muscle-reading, be included in a paper sent to Members and Associates.

4. That a note be added to this paper and printed in the *Journal*, inviting contributions from Members as to facts coming within their own observation, or critical discussion of the results already obtained by the Society. Also that the author of any paper accepted for publication in the *Proceedings*, shall receive gratuitously as many copies of his paper as he desires up to 100.

Information was brought before the Council of the establishment of the "Western Society for Psychical Research," at Chicago, the Secretary and Treasurer being Mr. J. E. Woodhead, who is an Associate of the Society for Psychical Research. A minute of the Council of the Western Society was read, instructing their Secretary to take the necessary steps to secure reciprocity and co-operation with the Society for Psychical Research, and a letter desiring that an arrangement might be made which would enable their Members to obtain the *Proceedings* of the Society for Psychical Research on favourable terms. It was agreed to offer the Western Society the same mutual arrange-

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ments and terms as had been made with the "American Society for Psychical Research."

The next Meeting of the Council was fixed for Friday, the 7th of August.

REPORT OF THE GENERAL MEETING.

A General Meeting of the Society was held on the evening of Friday, June 26th, at the rooms of the Society of British Artists, Suffolk Street, Pall Mall, S.W.

The chair was taken by Professor Sidgwick.

The first item in the proceedings was the second part of a paper by Mr. E. Gurney and Mr. F. W. H. Myers on "Some Higher Aspects of Mesmerism." The topic dealt with on this occasion was silent "willing" and "willing" at a distance. The effects considered were (1) the definite induction of trance; and (2) the performance by a "subject" of some act "willed" by his controller, but of which he had received no intimation. Among other cases, a striking one of Esdaile's was quoted, where a blind man was mesmerised from a distance of 20 yards. As regards the control of actions, it was pointed out how fallacious the instances are which are popularly supposed to illustrate the power; but some apparently genuine cases were given. Another topic—the production of actual hallucinations by the will of some absent person—was also touched on; but such cases do not seem to be specially dependent on definite mesmeric influence. A summary was then given of the way in which the authors' treatment of mesmerism, as so far published, differs from that of other writers; the main points being (1) that "hypnotic" and "mesmeric" phenomena are both admitted as genuine, while carefully distinguished; and (2) that mesmerism is shown only to determine with special certainty events which are found also capable of spontaneous occurrence. Finally, the great desirability of extended experiment was urged. Much wearisome failure and deceptive ambiguity must be expected; but by their power of throwing the mental machinery slightly out of gear, hypnotism and mesmerism may advance our knowledge of the more obscure mental phenomena in ways which would be impossible to direct introspection.

The Chairman said that he did not propose to invite discussion on the paper which had been read, as it was likely that several of those present would wish to address the meeting in reference to what Mr. Hodgson would have to say, but at the close Mr. Gurney would be glad to answer any questions on the subject he had treated of. He now asked Mr. Myers to take his place as Chairman, as he was about to read the conclusions of the Committee on the alleged phenomena attested by members of the Theosophical Society.

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Mr. F. W. H. Myers having taken the chair, Professor Sidgwick proceeded, on behalf of the Committee appointed to investigate the alleged marvellous phenomena connected with the Theosophical Society, to read the following statement of their conclusions :—

That of the letters put forward by Madame Coulomb, all those, at least, which the Committee have had the opportunity of themselves examining, and of submitting to the judgment of experts, are undoubtedly written by Madame Blavatsky; and suffice to prove that she has been engaged in a long-continued combination with other persons to produce by ordinary means a series of apparent marvels for the support of the Theosophic movement. That, in particular, the Shrine at Adyar, through which letters purporting to come from Mahatmas were received, was elaborately arranged with a view to the secret insertion of letters and other objects through a sliding panel at the back, and regularly used for this purpose by Madame Blavatsky or her agents. That there is consequently a very strong general presumption that all the marvellous narratives put forward as evidence of the existence and occult power of the Mahatmas are to be explained as due either (*a*) to deliberate deception carried out by or at the instigation of Madame Blavatsky, or (*b*) to spontaneous illusion, or hallucination, or unconscious misrepresentation or invention on the part of the witnesses. That after examining Mr. Hodgson's report of the results of his personal inquiries, they are of opinion that the testimony to these marvels is in no case sufficient, taking amount and character together, to resist the force of the general presumption above mentioned.

Accordingly, they think that it would be a waste of time to prolong the investigation.

As to the correctness of Mr. Hodgson's explanation of particular marvels they do not feel called upon to express any definite conclusion; as on the one hand, they are not prepared to endorse every detail of this explanation, and on the other hand they have perfect confidence in the impartiality and thoroughness of Mr. Hodgson's investigation, and they recognise that his means of arriving at a correct conclusion are far beyond any to which they can lay claim.

There is only one special point on which the Committee think themselves bound to state explicitly a modification of their original view. They said in effect in their First Report that if certain phenomena were not genuine it was very difficult to suppose that Colonel Olcott was not implicated in the fraud. But after hearing what Mr. Hodgson has to say as to Colonel Olcott's credulity, and inaccuracy in observation and inference, they desire to disclaim any intention of imputing wilful deception to Colonel Olcott.

The Chairman then called on Mr. Hodgson to continue his Report on the phenomena connected with the Theosophical Society.

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Mr. Hodgson, in doing so, dealt chiefly with letters declared to have been received "phenomenally." The mental queries to which it was alleged instantaneous replies had been given were always, so far as he could learn, such as might easily have been anticipated by Madame Blavatsky. The envelopes in which Mahatma writing was found, and which were declared to be absolutely intact, might easily, in the cases he had been able to examine, have been opened and the contents abstracted, &c. Mr. Hodgson described in detail the appearance of one of these envelopes, which showed clear traces of its having been opened surreptitiously; and mentioned a case described to him by Mr. Ezekiel, a Theosophist at Poona, which corroborated his own conclusions, but the details of which Mr. Ezekiel was unwilling to have published. Some of the letter-phenomena were probably arranged in the manner described in the *Journal* for April, where an account was given of a letter caused by the Coulombs to fall on Mr. Hodgson's head. The Mahatma letters which appeared at the headquarters after Madame Blavatsky's departure for Europe might in all cases have been arranged by Mr. Damodar, and Mr. Hodgson gave instances of this. Other instances of falling letters had occurred in Bombay, when the Society's headquarters were there; some of these letters might have been pushed through the interstices of the ceiling of the room where they fell, as Mr. Hodgson ascertained by examining the premises; or in other cases through a slit in the ceiling-cloth, no inspection of which seems to have been made by witnesses of the phenomena. The disappearance of letters and other objects from the top of a bookcase could be easily accounted for by the fact that behind the bookcase was a venetianed door near Babula's rooms, and Babula could have removed the letters, &c., by passing his hand through the venetians. It was in this way probably that the packet in the *Vega* case was made to "evaporate" while the witnesses were out of the room.

Mr. Hodgson then referred to the Koot Hoomi writing, and said that after a minute and prolonged examination of the writing, he considered it to be in most cases the handiwork of Madame Blavatsky, but in some cases that of Mr. Damodar. In various documents which had been kindly furnished by Mr. Sinnett for examination, numerous characteristic traces of Madame Blavatsky's handwriting were obvious, and the gradual elimination of some of these was manifest in successive letters, suggesting that Madame Blavatsky acquired by degrees greater skill in the practice of the disguised hand. Mr. Hodgson illustrated his remarks on some of these characteristics by means of the blackboard, and quoted the positive conclusion of Mr. F. G. Netherclift, the well-known caligraphic expert, that the Koot Hoomi series of documents furnished by Mr. Sinnett were unquestionably written by Madame Blavatsky.

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The Chairman said that Mr. Hodgson would now be prepared to answer questions as to his Report, and Professor Sidgwick as to the Report of the Committee. But first, it seemed fitting to invite the remarks of a gentleman to whom all present would listen with respectful attention on the subject of these phenomena. He begged leave to call on Mr. Sinnett for any observations which he might wish to make.

Mr. Sinnett said that at the conclusion of his interesting paper, Mr. Gurney had spoken of the ridicule and opposition which everyone engaged in psychical inquiry was liable to encounter, and suggested that in raising an easy laugh at the expense of some of the phenomena he had endeavoured to investigate, Mr. Hodgson had afforded a prompt illustration of the justice of his colleague's remark. He, however, desired to approach this subject in a serious spirit, as a Member of the Society for Psychical Research not less than as a Theosophist. It appeared to him that in this inquiry the Society had taken an entirely new departure. Hitherto when the guiding Members of the Society thought they had found evidence illustrating the reality of psychic phenomena, they had proceeded to investigate it, and if they found it calculated to support this idea they brought it forward. If, on the contrary, they found it inconclusive they put it aside. In the present case an entirely different course had been pursued. The Society for Psychical Research had not considered the whole Theosophical position, but only certain incidents. The important point in a matter of this kind was to prove the existence of occult power. The value of a single item of positive evidence was not impaired by any amount of negative evidence. Mr. Hodgson had collected with great care a vast amount of negative evidence, which in his (Mr. Sinnett's) opinion was of exceedingly small value. Mr. Sinnett, speaking for himself and others, said that they had studied occurrences of the kind treated of for many more years than Mr. Hodgson had months. Mr. Hodgson had undertaken his inquiry, moreover, under disadvantageous circumstances, when the group of persons at the headquarters of the Society had been demoralised by the long absence of their leaders. He had no experience of India to guide him in conducting a difficult investigation with natives concerned. The series of events examined in a case like this was not to be tested by the weakest, as a chain was tested by the strength of its weakest link, but the question whether psychic agency really entered into the matter should be determined by reference to the most important and conclusive incidents. He ventured to say that in many of the cases he could bring forward no elements of suspicion could be found. He considered that Mr. Hodgson had proceeded on a totally wrong principle. A large quantity of miscellaneous evidence had been given by persons whose statements

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were of no value, and who were in the position of servants. Mr. Sinnett then went on to speak of the "court" before which the inquiry took place, and that practically prosecutor, counsel for the defence, and judge were all one and there was no cross-examination by persons representing opposite sides. Speaking of the Committee, Mr. Sinnett referred to its constitution as not including any who by reason of being acquainted with or from having sufficiently studied the whole Theosophical movement might have been in a position to direct its inquiries aright. He thought the Committee was as little qualified to form a judgment as Mr. Hodgson himself. As he was not able to be at the previous meeting, he might perhaps be allowed to refer to the report of its proceedings. He thought many of the conclusions drawn were wholly unsupported. Reference was made to the position taken by the editor of the *Christian College Magazine*, who was commended for having performed a delicate task with much tact and temper. In reality the editor in question had paid money to obtain the letters which he employed as a weapon against the Theosophical movement. Coming to the question of handwriting, Mr. Sinnett said that he now learned with great pleasure that the experts had given an opinion to the effect that the so-called "Koot Hoomi handwriting" of the letters he had received from the Mahatma was produced by Madame Blavatsky. He was glad of this because it was a *reductio ad absurdum* of the argument derived from the opinion of the experts to the effect that the letters alleged to have been written by Madame Blavatsky to Madame Coulomb were genuine. This declaration had been the subject of much concern and bewilderment for Theosophists at first, but it was now retrospectively discredited by the present opinion about the Koot Hoomi handwriting. There were great masses of letters in that handwriting in his possession, and a large part of this correspondence had been seen by many persons besides himself. He believed that all these persons would agree with him in regarding the hypothesis that the contents of these letters had emanated from Madame Blavatsky as absolutely grotesque in its extravagance. No caligraphic evidence in such a matter would have weight for anyone who might fairly take into consideration the substance of such letters. In conclusion, he argued that the report now brought forward dealt exclusively with mechanical details of certain phenomena connected with the Thosophical movement. It was impossible to solve the questions before them without paying attention to the character of the movement in its higher aspects. The psychic phenomena with which the movement had been associated were of merely collateral interest. By the philosophical teaching of which the Theosophical Society had been the channel, light had been thrown upon the inner meaning of a great mass of Indian literature which, now that it was thus interpreted, was seen to bear

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out the theory of Nature that had been introduced to the world by means of the Theosophical Society as the Esoteric Doctrine. The great value of the work thus accomplished had been very widely recognised, and whatever gratitude was due for the benefits conferred on modern thinking in this way, was due primarily to Madame Blavatsky, through whom the results had been attained. Whatever might now be alleged in regard to the matters Mr. Hodgson thought he had investigated, no one could deny that Madame Blavatsky had devoted a life which might have been spent in an easy and honourable station, to the service of the cause which the philosophical achievements of the Theosophical Society represented, and her whole career was thus a demonstration of the fundamental nobility of her character.

The Chairman said that there were one or two points in Mr. Sinnett's speech to which he felt bound briefly to reply. Mr. Sinnett had made a strong point of the supposed fact that the editors of the *Christian College Magazine* had *bought* the Blavatsky letters from the Coulombs, as though they had been thus tempted to make the most of a costly purchase, and to insist unduly on the importance of the letters. In saying this, Mr. Sinnett could hardly have been cognisant of a passage in the *Christian College Magazine* for April last (which the Chairman now read to the meeting), in which the editors explicitly denied having bought the letters, and stated, on the contrary, that the letters had been lent to them by the Coulombs without any conditions, except that they should be ultimately returned. The editors distinctly stated that from first to last they had paid the Coulombs only 150 rupees, that being about the ordinary rate of remuneration for copying and other actual work done by them.

Again, Mr. Sinnett had urged that the Committee, before investigating the more dubious phenomena, should have paid attention to what he considered as the conclusive and indisputable phenomena which showed Madame Blavatsky's power over nature without a doubt. But this was precisely what the Committee had done. Before Mr. Hodgson's visit to India was resolved upon, the Committee had expressly invited the attendance of any Theosophists who had striking phenomena to recount, and had caused their depositions to be taken down by a shorthand writer, and afterwards printed for consideration. Colonel Olcott, Mr. Mohini, and Mr. Sinnett himself, had in fact responded to this invitation, and a great mass of evidence given by them had been printed. All this evidence, as well as all the evidence that already existed in print, had been most carefully weighed by the Committee, with the result that they had, in an *ad interim* and provisional report, expressed their conclusion that a *primâ facie* case for further investigation existed, and had recommended that such investigation should be pursued in India. The Committee had thus done

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precisely what Mr. Sinnett urged that they ought to have done. The only difference between Mr. Sinnett's view and the Committee's was as regards the absolute value of the evidence supplied by himself and others. The Committee, while showing by their subsequent action that they attached *some* value to these accounts, were quite unable to consider them as so conclusive and irrefragable as Mr. Sinnett and his friends appeared to do. On the contrary, they saw various weak points in even the strongest parts of the evidence; and the results of Mr. Hodgson's visit to India had in several particulars confirmed the suspicions which the examination-in-chief of the primary witnesses had itself excited.

Mr. Sinnett had spoken of Mr. Hodgson's scrutiny as though it had not embraced the whole field of the phenomena. The field covered by the Blavatsky-Coulomb letters was surely wide enough, and he (the Chairman) would much like to know by whom Mr. Sinnett and his friends now supposed those letters to have been written? The only hypothesis of which he had heard on the side of the defence was that the letters had been written by "black magicians." Now he was prepared, as a Psychical Researcher, to keep his mind open to a variety of strange hypotheses; but if he were called upon seriously to suppose that a whole series of letters,—which according to all human canons of evidence were in the handwriting of a well-known person, corresponded with her circumstances, and expressed her character,—to be in effect the work of a *black magician*, he should retire in despair from the task of endeavouring to get at any truth in a region so remote from the laws of ordinary human intelligence. He begged to call on Mr. Mohini for any remarks which he might be disposed to make.

Mr. Mohini, in responding to the Chairman's invitation, complained of the method adopted in taking evidence both in India and here. All details regarding phenomenal occurrences were elicited by cross-questionings by those who were utterly ignorant of the times and places of those occurrences. Upon this information, necessarily obscure, Mr. Hodgson proceeded in his investigation, and considered himself justified in rejecting evidence whose chief defect was a want of precision which ought not to have been expected. Regarding Dr. Hartmann's contradictory statements, there was no reason for preferring the earlier to the later one. For if Dr. Hartmann was capable of a falsehood there was nothing to prevent him from using it as the means of separating philosophical doctrines from phenomenalism with which it had been illogically mixed up. He emphatically protested against the course Mr. Hodgson had taken in attacking a dead man on hearsay evidence, as he did when he stated that Mulji Thackersy confessed on his death-bed to having told lies at the instigation of Madame Blavatsky. Then, again, he would draw attention to the fact that Mr. Hodgson never

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saw the Shrine, and that the drawings he had shown were made from information given him by the Coulombs. In his opinion, Mr. Hodgson had brought forward much that he had not proved. In fact, Mr. Hodgson had examined how far the statements of the Coulombs were true, and not how far the phenomena were genuine. He had put forward the statement of the Coulombs as to the surreptitious introduction of letters through crevices in the ceiling, because he found some of these crevices filled up in the way described by the Coulombs. Mr. Hodgson had accepted what the lawyers would call mere matters of prejudice as good evidence. It was unnecessary to go into details. The special difficulties of investigations of this kind were well known to those who had inquired into the phenomena of Spiritualism, and to these difficulties no attention had been paid. The Committee had entirely ignored evidence resting upon the abnormal experience of psychics. The Committee had entirely ignored subjective evidence. This would not have been surprising if the inquirers had been materialistic men of science. But the Committee either did or did not believe in psychic experience. If they did, he did not consider their conclusions fair to themselves. For his part he thought many questions must still be left open, and for many reasons he did not believe that Madame Blavatsky wrote the Coulomb letters. Other explanations were possible. Unquestionable cases of abnormal production of people's handwriting had occurred within the experience of inquirers into Spiritualism. This was the black magic to which reference had been made by the Chairman. He should be glad to know if Mr. Hodgson showed the Coulomb-Blavatsky letters to Madame Blavatsky herself.

Professor Sidgwick remarked that Mr. Sinnett's complaint that the Committee included none of the persons who were already committed to the genuineness of the phenomena, could hardly be seriously entertained.

Mrs. Macdonald, who described herself as only a student in these matters, thought Theosophy had much to answer for, in having given false views of Buddhism, and for having turned away the attention of so many from the beautiful philosophy and teaching of the older writings.

Mr. Keightley and Mr. Henslow having made some brief remarks, Mr. G. P. Bidder said he had listened with care to Mr. Sinnett and Mr. Mohini, but he had heard no answer to the report of Mr. Hodgson as to the facts. He could not at all agree with what Mr. Sinnett said as to the course which had been pursued by the Society. The first thing to be done was to sift the phenomena. This was what was done in other branches of the Society's work. Nor could he follow Mr. Sinnett's argument as to the value of the weakest links in a chain of this kind. If it were found that a certain portion of the phenomena were tainted

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with fraud, the greatest possible doubt is thrown on the remainder. He could not conceive that those who were conscious of the power of producing phenomena by genuine means should have recourse to fraud. He thought that any impartial person carefully reading the reports which the Committee made last year would come to very similar conclusions to those at which Mr. Hodgson has arrived. Mr. Bidder proceeded, in support of this view, to refer to two instances in particular, viz., the falling of a letter referred to in p. 57 of the Report, and the instance of the appearance of Mr. Damodar to Mr. Ewen in London.

Professor Barrett defended the strictly scientific position which the Society had taken. As presenting somewhat of an analogy he referred to papers in the early history of the Royal Society, some of which consisted largely of what might be called negative evidence, but which were of value in clearing the ground, and in leading to subsequent positive results.

Mr. Hodgson, in replying, agreed with much that Mr. Sinnett had said concerning the value of psychical phenomena on the higher planes, but joined issue with him as to the value of the phenomena connected with the Theosophical Society. Mr. Sinnett had offered no specific reply whatever to the charges which had been brought against these phenomena, except to say that the Report largely depended upon the statements made by the Coulombs. This was quite contrary to the fact, as he had in no case relied upon the evidence given by the Coulombs, though he had found all their essential statements corroborated by independent evidence. In reply to the chief statements made by Mr. Mohini, he said that whether Dr. Hartmann's final statement concerning the destruction of the Shrine was true or not, made no difference to the results of the investigation; but that the Shrine had disappeared, and the explanation offered by Dr. Hartmann was the only one forthcoming. If, as Mr. Mohini apparently suggested, Dr. Hartmann's last statements concerning the Shrine were false, then one of the leading Theosophists at headquarters was still taking part in deliberate dishonesty. He had not depended upon the decision of caligraphic experts alone in the question of the Blavatsky-Coulomb documents; he had examined carefully the circumstantial evidence offered by Theosophists, and had questioned Madame Blavatsky herself at great length upon the letters and statements printed in Madame Coulomb's pamphlet. Nor was it true that the diagrams exhibited were given by the Coulombs. Nearly all the drawings exhibited had been enlarged from sketches which depended on measurements made by himself. It was only the half-panel of the Shrine which depended merely on the statements made by the Coulombs. Further explanations concerning these and other points would be left to the judgment of the readers of the complete Report shortly to be published.

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The Chairman, in a few concluding remarks, said that he trusted that the meeting would not separate with the impression that the Committee of the Society for Psychical Research were in any way disposed to feel exultation in the exposure of the frauds involved in these phenomena, or antagonism of any kind towards those who might still cling to some kind of belief in them. Their feeling, if feeling might be alluded to in a discussion which turned entirely upon evidence to facts, was one of disappointment at the closure of what had seemed a possible avenue towards the attainment of some of that further knowledge of the secrets of the universe which Theosophists and members of the Society for Psychical Research desired with equal earnestness, though it might be with somewhat different standards of proof. Most assuredly there was no touch of *triumph* on the one side, and he earnestly trusted that there would be no touch of *resentment* on the other, but that all should still feel themselves united by a disinterested love of truth.

A CONFERENCE.

On the invitation of Professor Barrett, some members of the Society for Psychical Research held an informal conference, at 14, Dean's Yard, on the 9th inst. Professor Balfour Stewart presided, and among those present were Mr. Pearsall Smith, of Philadelphia, the Hon. Percy Wyndham, M.P., Mr. R. H. Hutton, and Professor Lodge. The chief subject of discussion was the importance of securing the extension of experimental work, especially in thought-transference, and of enlisting the further aid of Members and Associates. The result of the views expressed was embodied in a series of resolutions, which were substantially adopted by the Council at its Meeting on the following day.

GENERAL MEETING.

The last General Meeting of the Society for the present season was held on the evening of Friday, the 10th inst., at the Suffolk Street Rooms.

The President took the chair, and in his opening address he gave a sketch of the experimental work which has been done during the last few years in the subject of Thought-transference, and strongly insisted on the importance of seeking for fresh "subjects."

Mr. Edmund Gurney made some remarks on "Retractations and Alterations of View," which will appear in the next *Journal*.

Mr. Malcolm Guthrie, J.P., then read an account of some further experiments on the transference of ideas and sensations, conducted during the last year with one of his former subjects, Miss R.

The President made a few remarks on one very interesting and important feature which Mr. Guthrie had described; namely, the *time*

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which appeared to be necessary in some cases for the impression to assume a definite form. He called upon Professor Barrett for some remarks.

Professor Barrett said that the same thing had been remarked in some of the former series of experiments. He had sometimes found that the image would float up again, as it were, when the attention of the mind had gone into something else. For instance, a name thought of by the agent had produced apparently no effect on the percipient. Some little time afterwards, when another matter was in hand, the percipient had suddenly said, "Oh, was the name so and so?" giving the right one.

The same feature had been strikingly observed in some of Mr. M. Guthrie's experiments in the transference of tastes. Salad oil, Worcestershire sauce, and bitter aloes being successively tasted by the agent, the percipient did not describe the salad oil until the agent was tasting the Worcestershire sauce; and the taste of the Worcestershire sauce was only perceived when the agent had gone on to bitter aloes.

The President referred to the frequent occurrence of being unable by mental effort to call up a familiar name, which afterwards rose up spontaneously when the attention was turned in another direction.

Dr. Guthrie said he should like to testify to the extreme care with which his cousin, Mr. Malcolm Guthrie, had conducted his experiments. On one occasion, when he himself had been present, the conditions were not such as to allow him to come to an absolute conclusion, and he had not had the opportunity of pursuing the subject in a way which would entitle him to express any personal opinion on so important a question; but as to his relative's thoroughly scientific mode of conducting the work he had no doubts.

The Meeting then assumed a conversational character.

The following letter from Mr. Sinnett relates to the discussion that took place at the General Meeting on June 26th:—

To the Editor of the Journal of the Society for Psychical Research.

Sir,—Time did not allow me at the meeting of the 26th to answer certain comments on my remarks made by subsequent speakers. May I ask your permission to add a few observations to any report of the proceedings you may publish? I never supposed or hinted that any sum of money had been given for the letters, by the editor of the *Christian College Magazine*, that would be considered large by prosperous people in this country. But the 150 rupees actually paid, according to Mr. Myers' statement, would be an important payment amongst the people concerned. The letters were not the less bought because the originals may have been returned to the Coulombs after they were printed. Their publication in the magazine was the result

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paid for, and under the circumstances it would be a mistake to overlook the fact that they were purchased weapons in the fierce paper war which rages in Madras between the missionaries and the Theosophists.

As to the view taken by Mr. Myers of the Committee's action, it appears to me that the *primâ facie* case for believing that Madame Blavatsky has in some cases shown true psychic power, which he recognises as having been established by the examination of the witnesses in London, is not touched by the examination of other witnesses concerning other transactions in India. The examination in chief of A. by B. at one time and place is not efficiently crossed by an examination of C. carried on by D. at a totally different time and place. It is just because in this way Mr. Hodgson's investigations have not grown in any legitimate way out of the incidents to which they attach importance that Theosophists generally seem to put his results aside as irrelevant; for those of us who have an intimate knowledge of the places and people concerned, they are discredited in other ways.

Professor Sidgwick thought my objection to the composition of the Committee disposed of by regarding the Committee as a tribunal which ought not to include members committed to definite opinions on the question to be tried. But that was not the position occupied by the Committee. It was not a tribunal, for it never had to face any representatives of the accused persons whom it affected to try. Its evidence was collected in secret by one of its own number, whose present attitude, at all events, is very decidedly antagonistic to the persons whose conduct is being investigated. Its views have been formed in a consultation which has not been assisted by the suggestions of any one whose sympathies would render him an efficient critic of Mr. Hodgson's Report. I think I am not exaggerating the general opinion of the London Lodge of the Theosophical Society, in assuring you that for these and other reasons we regard the methods by which this investigation has been carried out as altogether vitiating its results.

Mr. Bidder hardly seemed to catch my meaning about the principles on which psychic inquiry should be conducted. If the question was, "Is Madame Blavatsky's character immaculate?" then we should address ourselves to incidents that suggest suspicion. If the question is, "Are psychic phenomena possible?" it is wise to examinine the facts which seem to suggest that conclusion, in preference to those which do not promise to afford evidence for it.

Permit me, in conclusion, heartily to reciprocate the feeling which Mr. Myers so admirably conveyed in his concluding remarks.

Yours very truly,

A. P. SINNETT.

Mr. Sinnett's letter gives me an opportunity of clearing up some misapprehensions, under which he seems still to labour, both as to the action of the Committee and as to the grounds on which it has been based.

I must begin by saying that I do not quite understand his argument as to the money paid by the editor of the *Christian College Magazine* for the Blavatsky-Coulomb letters. Had he maintained that a large sum had been given for them, I should have supposed that he was attacking the editor on

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the ground of the somewhat difficult ethical question as to how far it is justifiable to bribe impostors to betray their accomplice. But since it is not denied that the payment was on the ordinary scale for work done for the magazine, I fail to see what ground of attack there is. The opinion of Mr. Myers as to the tact and temper shown by the editor is founded, I believe, on the moderate tone of the articles that have appeared in the magazine on the subject; and I think that all impartial persons who read these articles and consider the strength of the case in the editor's hands against a bitter enemy to the cause he represents, will agree with him in this view. Perhaps, however, the object of Mr. Sinnett's remarks is not so much to attack the editor of the *Christian College Magazine* for giving work and wages to the Coulombs, but rather to depreciate the trustworthiness of the recipients of the wages. If so, it is sufficient to say that no part of the conclusions, either of the Committee or of Mr. Hodgson, rest in any degree on the assumption that the Coulombs are trustworthy witnesses.

With regard to the second question discussed in Mr. Sinnett's letter, I think that he understands the expression *primâ facie* case in a different sense from that in which it was used by Mr. Myers and the Committee. We do not regard the establishment of a *primâ facie* case as implying a definite conclusion that certain phenomena were genuine, but only as a reason for investigating further. Moreover, we considered this case to rest, so far as the Indian phenomena were concerned, chiefly on the testimony of certain native witnesses who were not available for examination in London. As regards phenomena experienced in India by Mr. Mohini, Mr. Sinnett, Colonel Olcott, and the greater number of witnesses, English and Indian, we did not consider that it had been shown that they could not have been deceived by a combination between Madame Blavatsky, the Coulombs, and servants. We thought it possible, however, that our views on these points might be modified if, through one of our number, we could obtain that knowledge of "times and places" which, as Mr. Mohini justly remarks, we did not possess. Mr. Hodgson accordingly went out to India with instructions to examine, and have examined by experts, the Blavatsky-Coulomb letters; to ascertain, so far as possible, the degree of value that was to be attached to the statements of certain important native witnesses; and to examine localities and witnesses with a view to ascertaining whether various phenomena, such as the falling of letters from the ceiling, and appearances of Mahatmas, could be accounted for by fraud in the ways that had suggested themselves to the members of the Committee, or in other ways. This, Mr. Hodgson has done, and the Committee, with the results of his investigation before them, have arrived at the conviction that their *primâ facie* case has broken down; a conviction, it may again be stated, which in no degree depends on the assertions of the Coulombs. I find it difficult, therefore, to understand why Mr. Sinnett should consider that "Mr. Hodgson's investigations have not grown in any legitimate way out of the incidents to which Theosophists attach importance." His impression on this point may possibly be due to the fact that Mr. Hodgson's Report has as yet been only laid before the Society in a fragmentary and incomplete form. If so, the matter will be much clearer when this report is published in full in the next number of the Society's Proceedings. But I cannot so account

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for Mr. Sinnett's assertion "that Theosophists generally seem to put Mr. Hodgson's results aside as irrelevant." If they put aside as irrelevant the whole of the cumulative argument by which Mr. Hodgson has supported his conclusions, (1) that the Blavatsky-Coulomb letters are genuine, and, (2) that the Shrine at Adyar was constructed and used for the production of spurious phenomena,—then it is difficult indeed to conceive the kind and degree of evidence that would induce them to abandon their confiding attitude.

Finally, Mr. Sinnett repeats in a modified form his objections to the constitution of the Committee. His complaint now is that the Committee did not contain any person adequately in sympathy with the Theosophic view of things. It must, I think, be obvious that any objection of this kind ought to have been raised, if at all, when the Committee was first constituted more than a year ago, and not now, after it has reported unfavourably on the Theosophic marvels. But I need not press this point, for I have no fear that Mr. Sinnett's complaint will be regarded as well founded by any impartial reader of our First Report. I am much more afraid that most sensible persons will criticize our action from the opposite point of view, and will consider that with the evidence which was even then before us of trickery on the part of Madame Blavatsky, we were hardly justified in the expenditure of time and trouble involved in our Indian investigation. To this criticism my answer would be that we did not regard ourselves—as Mr. Sinnett seems to suppose—as a "tribunal" to try the question "whether Madame Blavatsky's character is immaculate." The question we had to deal with was both wider and more difficult; we had to consider whether any part of the whole mass of evidence offered in connection with Theosophy could be made available for the establishment of any of the psychical laws hitherto unrecognised by science, which it is our function to investigate. The negative conclusion at which we have arrived on this point is one which we were bound to state with perfect unreserve; but we have no right and no desire to call on the members of our Society to accept it merely on our authority. The evidence on which it is based will be shortly placed before all who are interested in the question; and if, after reading it, any member of the Society should still think it a profitable pursuit to fish for "psychical" phenomena in these troubled waters, it is perfectly open to him to do so, and to bring his results before us.

There is one other point in Mr. Sinnett's letter to which I must refer. He speaks of Mr. Hodgson's evidence as "collected in secret." It seems, therefore, worth while to state that we took care to make it known to all concerned that Mr. Hodgson had gone to India to collect this evidence on behalf of our Society; and that his unfavourable view of the evidence was communicated to the leading Theosophists at Madras, before his departure from India.

H. Sidgwick.

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

To the Editor of the JOURNAL OF THE SOCIETY FOR PSYCHICAL RESEARCH.

SIR,—The article under the above heading, in the June number of the *Journal*, is of so much interest in relation to the question of evidence of "occult" phenomena, that I hope you will allow it to be subjected to some examination; which is the more desirable as the argument of the article is extremely specious, and is likely to be accepted without reserve by those who have not already considered the subject from a somewhat different point of view.

With regard to the first point, the confusion of moral with physical evidence, I have nothing to object, nor have I ever seen the justification of tests in the medium's own interest better stated. Testimony to character is mere *opinion*, and is so treated—though admitted for the defence—in criminal trials. It can have no place as evidence in strictly scientific investigations.

But I feel more difficulty in assenting to the proposition as to the *onus probandi* in its application to the "margins" claimed for known physical agency. No doubt, in the physical agency we have a *vera causa*, and we are not entitled to resort to hypothetical causation for any effect to which the former is adequate. But there is a legitimate *à priori* presumption against the adequacy of a physical cause to any effect which it has never been known to produce apart from the disputed case; while the presumption against a new or unknown agency arises only from the absence of facts requiring it. It is not necessary to contend that any such other agency is at once *proved*; only that a *primâ facie* case for it is established, and the *onus probandi* shifted. This shifting of the burden of proof in the course of evidence is of frequent experience in courts of law, while on the main issue, of course, it remains true that this burden is on the plaintiff. So, I conceive, in scientific research a fact greatly exceeding former experience would at once put the experimenter on a re-testing the capabilities of his known agencies, that he might not have to suspect the existence of an unknown one. He would not *anticipate* this, unless the disproportion between the old known capabilities and the new observation were very great, but he would not feel justified in making presumptions which would dispense with trial. He would recognise a fact not yet actually accounted for.

And still more, I submit, must this be the case when the known lesser capability of the recognised agency is itself of exceptional occurrence, that is, under rare and peculiar conditions; when it was itself opposed, in the first instance, to legitimate presumptions of what

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was possible. For the margin justifiably claimed for the possible may fairly be said to have been exhausted when we got the originally improbable. At first, we should require demonstration before accepting the alleged fact that a hand could be squeezed through a rigid circumference in *any* very appreciable degree less than its own. If we get the demonstration, but only for a very few exceptional hands, the positive presumption against a much greater squeezability is then *increased* by the rarity of the easier case.

But the question now at issue—on whom is the burden of proof in such a case—may be tested in another way. Suppose that there was no suggestion of any other than the known physical agency, but that it was important to ascertain whether a phenomenon alleged to have happened by means of it really had happened at all, it being one greatly in excess of all former experience, yet *ejusdem generis* with former experience. Would not demonstration be required as the condition of belief? But why, unless for the reason that we declined to *presuppose* such a margin of possibility as would be necessary for the phenomenon alleged? On what ground, then, do we allow the presupposition when, the fact being admitted, the only question is between an agency not otherwise proved to be adequate and an agency not otherwise proved to exist? Yet if the presupposition is not made, the fact is unexplained until and unless we get positive proof *aliter* that our known agency is adequate to it.

The "Spiritualist," then, I submit, has got thus far on his way in the particular case, excluding, of course, all other experience which would tend to establish the agency he affirms as a *vera causa*. He has not, indeed, shown positively and certainly that his fact is inexplicable by the physical agency, except for those who reject the doctrine of very large "margins" altogether, or at least in such cases. But he has established a strong *primâ facie* case. He has put us to the alternative of showing that the physical agency is adequate, or of admitting that his fact remains simply unexplained positively. *He* has only got to prove the negative up to the point where adverse probabilities on the physical side come to his aid. Those probabilities, adverse to the physical agency, are not less now, because the *fact* to be explained is admitted, than they would have been had the fact itself been disputed. They are not less now, because we are face to face with an alternative hypothesis of causation, than they would have been if the alternative had merely been the unveracity of a witness.

If there is a fallacy in this reasoning, it will, no doubt, be detected and pointed out by the able contributor whose proposition I have ventured to question.

C. C. M.

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PREDICTION OF RECOVERY IN MESMERIC TRANCE.

The following case is translated from communications in French sent to us by Dr. Nicolas, Count Gonémys, of Corfu. His MS., which contains further theoretical discussion of clairvoyance, may be had on loan by application to the secretary.

In a former paper I had the pleasure of describing to my readers a cure, which I succeeded in effecting in the year 1869, when I was attached to the garrison of Zante. To-day I am going to tell you of another, which I performed in the same year, and which, on account of some singular circumstances connected with it, was of peculiar interest to all concerned, and won for me considerable fame in the neighbourhood in which I then resided. My patient, in this case, was a girl of about 20, named Denise Zyros, who, since the age of 14, had suffered from that form of hysteria which is generally known by the name of hysterical melancholia. Every kind of treatment during these eight years had been tried for her in vain; the doctors at last pronounced her case hopeless; and the parents could only try to reconcile themselves to the fact that their daughter was incurable. The poor girl for years had ceased to exist as an animal being; she seemed simply to vegetate, and, but for a few unconnected words which she sometimes muttered in a low voice, one would have supposed every spark of reason in her to have been extinct. Sitting in a chair with closed eyes and bent head, she appeared utterly unconscious of all that took place around her. She had even forgotten how to eat and drink, so that to sustain life her parents were obliged to force open her jaws and compel her to swallow a few mouthfuls of some nutritious substance. Although, apparently, she was no longer in pain, yet a continuous trembling of the whole body was observable; her eyelids when raised showed only the whites of the eyes, the cornea being lost in the sockets. From all information I could obtain as to the girl's former state of health, I was confirmed in my opinion that this was a severe case of melancholia, and one, indeed, that was rapidly drawing near its closing scene. I made a thorough examination of the case and was unable to discover a trace of anything radically wrong in the organic system. This examination took place on the 29th of July, and on that day I mesmerised her for the first time. In the course of half-an-hour she fell into a deep sleep, which sleep was preceded by a relaxation of the limbs, a cessation of the usual trembling, and of the habitual low murmuring. I let her sleep for an hour, and as I saw no change in her expression during that time, I thought it better not to disturb her by addressing her. I certainly had not expected to produce so quick an effect on an organism which, one may almost say, had lost all right of domicile in this physical world, so utterly insensible was it to all surrounding agents.

The next day I mesmerised her again, and this time she not only went to sleep as she had done the previous evening, but she even became clairvoyante. She told me she was sleeping, and that she saw a dazzling light which emanated from my eyes and fingers, and which thrilled her whole body. She asserted that I should succeed in curing her in 17 days, and moreover was able to fix the exact date of her recovery, telling me that I must

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mesmerise her twice every day, morning and evening, and that she should than be able to walk to Mass on the 15th of August—which would be the Feast of the Assumption—accompanied by her brother, all of which facts did actually take place precisely as she had predicted. When I left my patient, after first awakening her, I happened to go down to the dispensary, where I found several doctors and other persons assembled. I turned to the former, and asked them if they were acquainted with the case of the afflicted girl Zyros. They replied that they knew her well, that they had used every means in their power to bring about her recovery, and that they had eventually given up her case as hopeless. I told them that I believed them to be mistaken in their opinion, that in 17 days she would be able to go out, that she would be completely cured, and that they might see her at Mass on the Feast of the Assumption. They all burst out laughing at this unexpected assertion, and unanimously agreed that I must be out of my senses. Gossip spreads quickly in a small town, and in a short time this affair became the subject of general talk in Zante. Opinions varied greatly. Some called me a quack and a humbug, whilst others were inclined to exalt me to the skies ; in fact public opinion seemed to know no happy mean.

Meanwhile I continued to mesmerise my patient morning and evening, and found her improving in health daily. At last the 15th of August, the much-talked of day, arrived. The cathedral bell announced to the faithful the Assumption of the Blessed Virgin, and a crowd collected round the Zyros' house to see Denise walk to church —or rather to see the quack unmasked ! What, then, was their astonishment to see the girl presently walk downstairs, and appear amongst them in perfect health and good spirits. The crowd was electrified ; a loud "hurrah" was heard on all sides ; whilst I, putting her arm in mine, led her victoriously towards the church, followed by all the bystanders, who cheered us vociferously.

From that date, I am confidently able to affirm that the girl has continued in good health.

I do not pretend for a moment to be a partisan of those demonological ideas which must have inspired St. Augustine when he wrote his "Civitas Dei." At the same time, I feel bound to state openly all that I observed in this case, without deducing from it any conclusions, which might be premature in the present undeveloped state of physiological and psychological science.

The third time I mesmerised the girl, as soon as my influence acted on the nervous system, and even before she was asleep, a great change in her was observable. Her eyes opened wide, she made hideous grimaces, and used excessively coarse language. She defied my mesmeric power, and attempted by such violent efforts and contortions to oppose my actions, that I was obliged to tie her down. As soon, however, as she had fallen into a mesmeric sleep, she would cry bitterly, and excuse herself for what she had just said by assuring me that it was not she who had previously spoken.

Now, we have here before us a case of partial clairvoyance—a clairvoyance, that is to say, relating solely to the patient's own recovery. We know that she had been living for many years in total mental obscurity ; that she had lost all idea of time, and all consciousness of outward events ; we must, therefore, it seems to me, make a distinction between the two

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phenomena presented, that is to say, between her prediction as to the duration of her malady, and the sudden awakening of the mind to the consciousness of time, which enabled her to fix the 15th of August as the day on which her sufferings would terminate. The first of these phenomena I should call subjective, the second entirely objective. The one might be connected with intuition or instinct, the other is independent of any such action. It may be suggested by some that my patient was able to read my mind, that she learnt the day of the month from my thoughts, and was able consequently to make her calculations from this given point. To this I reply that I was not thinking of the day of the month; that, as a matter of fact, I did not know whether it was the 2nd, 10th, or 20th; neither had I the least idea that the 15th of August was the day of the Assumption. Again, it must be noted that no one was present at these séances. I call attention to this fact, to remove all suspicion from the minds of those who would say that the somnambulist learnt from the bystanders the information she required to enable her to fix the date of her prophecy.

CASES RECEIVED BY THE LITERARY COMMITTEE.

(Continued.)

We will first give two cases belonging to a quite distinct type—one which involves no *time*-coincidence at all. Evidence that certain hallucinations have been telepathic, and not purely subjective, in character may be afforded by a coincidence of another sort—namely, that several persons, at different times, have had a hallucination representing the same person, though that person was apparently in no abnormal state on any of the occasions. Clearly it would be difficult to regard a *repetition* of this sort as accidental. It being comparatively a rare event for a sane and healthy person to see the form of an absent person at all, that two or more sane and healthy persons at different times should see the form of the *same* absent person, is, on the theory of chances, so unlikely as to suggest a specific faculty on the absent person's part for promulgating telepathic impulses.

The point is important from its bearing on the question whether the peculiarity of organisation which conduces to telepathic transferences belongs rather to the percipient or to the agent.

To decide this question we should naturally ask which happens the more frequently—that the same *percipient*, or that the same *agent*, is concerned in several telepathic incidents. Now, of repetitions to the same percipient we have several good examples; but that the same agent should figure repeatedly is made unlikely by the very nature of the ordinary type of case, which implies (over and above any natural peculiarity of organisation) an exceptional *crisis*—indeed more often than not the crisis of death, through which no one can pass more than

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once. The only chance for a dying agent to show a special faculty for originating telepathic impressions is by impressing *several persons at once:* and cases of collective percipience, which may possibly be so explicable, will be found to be among the most striking in our collection.

Meanwhile, the type where telepathic impressions seem now and again to be thrown off at haphazard, and independently of death or any other crisis, is theoretically of at least equal interest.

Our cases (about half-a-dozen in number) are not numerous enough to prove conclusively the existence of this form of telepathic transference; but the mention of them may, perhaps, serve to elicit further instances.

L.—2301.—A^n P^n

We received the following account from Mrs. Hawkins, of Beyton Rectory, Bury St. Edmunds.

March 25th, 1885.

I send you my cousins' accounts of my apparition. My cousins only signed with their initials, but have willingly given me leave to mention their names.

I have also sent you the account of my next appearance, which unfortunately cannot now be related by the eye-witness.

Again, a third time one of my little sisters reported that she had seen me on the stairs, when I was seven miles off—but she might so easily have been mistaken that I have never put any faith in that appearance. Then I was about 20.

For many years after that these appearances seem to have entirely ceased, but in the autumn of 1877 I was seen in this house by my eldest son, then aged 27, who may, I hope, give you his own account of it.

LUCY HAWKINS.

The event described in the enclosed accounts took place at Cherington, near Shipston-on-Stour, in Warwickshire, the residence of my uncle, Mr. William Dickins, who was for many years chairman of Quarter Sessions in the county. The ladies who saw the appearance are two of his daughters, one of them a little older than myself, the other three or four years younger. I was then just 17.

The only mistake I can discover in either of the accounts is that Mrs. Malcolm says I had been hiding with her "brother," whereas I had really been all the time with her sister, Miss Lucy Dickins, a fact of no importance except that she (Miss D.) might (if necessary) bear witness that I *had* really been with her all the time in the washhouse, and so could not have been near where I was seen.

I remember that we were all somewhat awed by what had happened, and that it broke up our game. I myself quite thought it was a warning of speedy death, but as I was not a nervous or excitable girl it did not make me anxious or unhappy, and of course, in time, the impression passed off.

LUCY HAWKINS.

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Writing to Mrs. Hawkins in September, 1884, Miss Dickins said :—

Georgie is coming here on Friday, and I propose then to show her your letters, and Mr. Gurney's, and that we should each write our impressions of what we saw independently, and see how far they agree, and we will send the result to you. It is all very fresh in my memory, and I can at this moment conjure you up in my mind's eye, as you appeared under that tree and disappeared in the yard. I even recollect distinctly the dress you wore, a sort of brown and white, rather large check, such as was in fashion then, and is now ; but was in abeyance in the intermediate years.

Shortly afterwards Miss Dickins wrote :—

Cherington,
September 29th, 1884.

I send the two accounts which Georgie and I wrote about your apparition. We wrote them independently, and so I think they are wonderfully good evidence as they tally in almost every particular, except the little fact that I thought she joined me in searching the yard for you, and she thinks not, but that has nothing to do with the main fact of the story, our entire belief that we saw you in the body.

In the autumn of 1845 we were a large party of young ones staying in the house, and on one occasion were playing at a species of hide-and-seek, in which we were allowed to move from one hiding-place to another until caught by the opposite side. At the back of the house there was a small fold-yard opening on one side into the orchard, on the other into the stable-yard, and there were other buildings to the left. I came round the corner of these buildings, and saw my cousin standing under some trees about 20 yards from me, and I distinctly saw her face ; my sister, who at the moment appeared on the other side, also saw her and shouted to me to give chase. My cousin ran between us in the direction of the fold-yard, and when she reached the door we were both close behind her and followed instantly, but she had entirely disappeared, though scarcely a second had elapsed ; we looked at one another in amazement, and searched every corner of the yard in vain ; and when found some little time afterwards, she assured us she had never been on that side of the house at all, or anywhere near the spot, but had remained hidden in the same place until discovered by one of the enemy. S. F. D.

I well remember the incident of your "fetch" appearing to us. I believe I wrote down the details at the time, but do not know what has become of that record, so must trust to my memory to recall the circumstances, and do not fear its being faithful though nearly 40 years have passed ! !

We were playing our favourite game at "Golowain," which consisted in dividing into sides at hide-and-seek, the party hiding having the privilege of moving on from place to place until they reached the "Home," unless meanwhile caught by the pursuing party.

As I stood towards the end of the game, as a seeker, in the orchard, I saw you, who belonged to the opposite party, stealing towards me. As your dress was the same as your sister's, and there was the possibility of my mistaking you for her, who was on my side, I shouted her name, and she

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answered me from the opposite side of the wood. I then gave chase, and you turned, and looked at me laughing, and I saw your face distinctly. But at the same instant, Nina, also my friend, but your enemy, appeared round some corner, and being still nearer to you than I was, I left the glory of your capture to her. She was close upon you as you fled into a cow-yard. I was so sure your fate was sealed that I followed more slowly, and hearing the bell ring, that, according to the rules of our game, recalled us to the "Home," I went on there, to find Nina upbraiding you for having so mysteriously escaped her in this cow-yard.

In astonishment you said you never had been near the place. Of course I supported my little sister in her assertion, whilst our brother supported *you*, saying, he had been hiding with you, and that, being tired, you had both remained hidden in one place until the bell warned you that the game was over, that place being a washhouse in a distinct part of the premises from the cow or fold yard, into which we believed we had chased you.

G. M. (*née* DICKINS.)

[Neither of these percipients has ever had any other visual hallucination.]

Mrs. Hawkins continues :—

The second appearance of my "double" was in the spring (February or March) of 1847, at Leigh Rectory in Essex, my father, the Rev. Robert Eden (now Primus of Scotland), being rector of the parish.

The person who saw it was the nurserymaid. I am not quite sure of her name, but if, as I think, she was a certain "Caroline," she has been dead many years, therefore I can only give you my own very vivid recollections of her story, told with tears of agitation.

But first I should mention that I had the mumps at that time, and was going about with my head tied up, and the only other person in the house who had it was my little brother, nearly 10 years younger than myself, who could not possibly be mistaken for me.

On the first floor of Leigh Rectory there is a passage which runs the length of the house, terminated at one end by the door of a room that was then the nursery. One morning about 10.30 "Caroline" came out of the nursery, and walking along the passage had to pass a doorway opening on to the stairs which led down into the front hall. As she passed, she glanced down and saw me (conspicuous by the white handkerchief round my head, and facing her) come out of the drawing-room door and walk across the corner of the hall to the library. She proceeded along the passage, and coming to the foot of the attic stairs met our maid, who said to her, "Do you know where Miss Eden is? I want to go to her room." "Oh yes," answered "Caroline" "I just saw her go into the library." So they came together up to my room, which was one of the attics, and found me sitting there, where I had been for at least half-an-hour, writing a letter. After a moment's pause of astonishment, they fled, though I called to them to come in. When I went downstairs a few minutes afterwards and reached the passage, I saw in the nursery a group of maids, all looking so perturbed that, instead of proceeding down the front stairs, I went on to the nursery and asked what was the matter. But as no one answered, and I saw the nurserymaid was crying, I thought they had been quarrelling, and went away quite unconscious that it was on my account they were so disturbed.

LUCY HAWKINS.

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The following account is from Mrs. Hawkins's son :—

June 20th, 1885.

In the autumn of 1877, I was living at my father's house, Beyton Rectory, Bury St. Edmunds.

The household consisted of my father, mother, three sisters, and three maid-servants. One moonlight night I was sleeping in my room, and had been asleep some hours when I was awakened by hearing a noise close to my head, like the chinking of money. My waking idea, therefore, was that a *man* was trying to take my money out of my trousers pocket, which lay on a chair close to the head of my bed. On opening my eyes, I was astonished to see a *woman*, and I well remember thinking with sorrow that it must be one of our servants who was trying to take my money. I mention these two thoughts to show that I was not thinking in the slightest degree of my mother. When my eyes had become more accustomed to the light, I was more than ever surprised to see that it was my *mother*, dressed in a peculiar silver-grey dress, which she had originally got for a fancy ball. She was standing with both hands stretched out in front of her as if feeling her way, and in that manner moved slowly away from me, passing in front of the dressing-table, which stood in front of the curtained window, through which the moon threw a certain amount of light. Of course my idea all this time was that she was walking in her sleep. On getting beyond the table she was lost to my sight in the darkness. I then sat up in bed, listening but hearing nothing, and on peering through the darkness saw that the door, which was at the foot of my bed, and to get to which she would have had to pass in front of the light, was still shut. I then jumped out of bed, struck a light, and instead of finding my mother at the far end of the room, as I expected, found the room empty. I then for the first time supposed that it was an "appearance," and greatly dreaded that it signified her death.

I might add that I had, at that time, quite forgotten that my mother had ever appeared to any one before, her last appearance having been about the year 1847, three years before I was born.

EDWARD HAWKINS.

In answer to inquiries Mr. E. Hawkins says :—I can assure you that neither before nor since that time have I ever had any experience of the sort.

L.—2302.—A^{n} P^{a}

The second narrative is from the Rev. T. L. Williams, Vicar of Porthleven, near Helston.

August 1st, 1884.

Some years ago (I cannot give you any date, but you may rely on the facts), on one occasion when I was absent from home, my wife awoke one morning, and to her surprise and alarm saw my εἴδωλον standing by the bedside looking at her. In her fright she covered her face with the bedclothes, and when she ventured to look again the appearance was gone. On another occasion, when I was not absent from home, my wife went one evening to week-day evensong, and on getting to the churchyard gate, which is about 40 yards or so from the church door, she saw me, as she supposed, coming from the church in surplice and stole. I came a little way, she says, and

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turned round the corner of the building, when she lost sight of me. The idea suggested to her mind was that I was coming out of the church to meet a funeral at the gate. I was at the time in church in my place in the choir, where she was much surprised to see me when she entered the building. I have often endeavoured to shake my wife's belief in the reality of her having seen what she thinks she saw. In the former case I have told her "You were only half awake and perhaps dreaming." But she always confidently asserts that she was broad awake, and is quite certain that she saw me. In the latter case she is equally confident.

My daughter also has often told me and now repeats the story, that one day when living at home before her marriage she was passing my study door, which was ajar, and looked in to see if I was there. She saw me sitting in my chair, and as she caught sight of me I stretched out my arms, and drew my hands across my eyes, a familiar gesture of mine, it appears. I was not in the house at the time, but out in the village. This happened many years ago, but my wife remembers that my daughter mentioned the circumstance to her at the time.

Now, nothing whatever occurred at or about the times of these appearances to give any meaning to them. I was not ill, nor had anything unusual happened to me. I cannot pretend to offer any explanation, but simply state the facts as told me by persons on whose words I can depend.

There is one other thing which I may as well mention. A good many year ago there was a very devout young woman living in my parish who used to spend much of her spare time in church in meditation and prayer. She used to assert that she frequently saw me standing at the altar, when I was certainly not there in the body. At first she was alarmed, but after seeing the appearance again and again she ceased to feel anything of terror. She is now a Sister of Mercy at Honolulu.

THOMAS LOCKYER WILLIAMS.

Porthleven Vicarage, Helston.

June 20th, 1885.

DEAR SIR,—As requested, I write to tell you what I saw on two occasions. I am sorry that I am unable to give you the dates, even approximately, as many years have passed since I had the experiences referred to. On one occasion my husband was absent in Somersetshire, and on waking one morning I distinctly saw him standing by my bedside. I was much alarmed, and instinctively covered my face with the bedclothes. My friends have often tried to persuade me that I was not broad awake, but I am quite certain that I was, and that I really saw my husband's appearance.

The other occasion was on a certain evening I was going to church, and on getting to the churchyard gate, which is about 20 yards from the door of the church, I saw my husband come out of the church in his surplice, walk a little way towards me, and then turn off round the church. I thought nothing of it until on entering the church I was startled at seeing him in his place in the choir, about to conduct the service. It was then broad daylight, and I am quite sure that I saw the appearance. Nothing whatever occurred after either of these appearances, and, of course, I can in no way account for them.—I remain, dear sir, yours faithfully,

EMMA WILLIAMS.

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In reply to the question whether his wife or daughter had ever experienced any other hallucination of the senses, Mr. Williams replies confidently in the negative.

We have a good many cases where a hallucination, suggesting a particular person's presence, has occurred at or shortly before the time when that person was expected to appear in the flesh—*e.g.*, at about the time of his usual return home in the evening. We regard all such hallucinations as purely subjective, and caused by the percipient's attitude of expectancy. But, of course, it is a different matter when the hallucination falls at a time when the person is actually about to arrive, but his arrival is *unexpected*. We have a few visual cases of this type, and the following auditory case. The examples are not sufficiently numerous for us to be sure that we have in them a genuine type of telepathic action. In ordinary telepathic cases, the agent is doing or suffering something much more remarkable than merely returning home. But still the cases in question make a little group which is worthy of record.

The account here given is from Mr. J. Stevenson, of 28, Prospect Street, Gateshead.

L.—2303.—A^n P^n

April 20th, 1885.

During the months of May and June, 1881, my brother was staying with us. He went out one Sunday night, between 5 and 6 o'clock. He did not say what time he would return, but his time was generally about 10 p.m. About 7 o'clock, while I was reading by the window, and Mrs. S. by the fire, all being quiet, I heard a voice say, "David is coming." I instantly turned to Mrs. S., asking what she said. She said, "I have not spoken a word." I told her that I heard some one say that "David is coming." I then thought I had imagined it; but, lo and behold! in less than three minutes in he came, quite unexpected. I was surprised, but did not mention anything to him about it. The position of the house prevented us from seeing him until just about to enter the house. He was in good health, as we all were at the time. This is a candid statement of the facts. I shall be glad to give any further information if required.

JOS. STEVENSON.

P.S.—Mrs. S. tells me that I did mention it to him, but all he said was, "That's strange."

28, Prospect Street, Gateshead.

May 29th, 1885.

DEAR SIR,—In reference to my husband's letter of April 20th, I have pleasure in testifying to the accuracy of his account sent you on the above date, and of him drawing my attention to the fact at the time mentioned.—I remain, yours truly,

SERENA STEVENSON.

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L.—2304.—A^{e} P^{n} and A^{d} P^{n}

The following account is from an informant who desires that her name and address may not be published, as she has a near relation who would much object to their appearance. We learn from her that she has not had any hallucinations which there is reason to regard as merely subjective.

February 20th, 1885.

When a resident near Portsmouth, during a visit made by my late mother to London in the summer of 1858, the year preceding her death, I distinctly saw her walking in the back garden at noon-day. I was not at the time thinking of her, but happening to look from my chamber window, I beheld this figure, which, but for my parent's absence from home, I should have supposed her veritable self. This incident led me to conjecture something was amiss, and this idea was confirmed when the next morning's post brought me information that my mother had sustained a severe fall and was so badly hurt that at first fatal results were feared, and at the moment I fancied I saw her, her thoughts were bent on telegraphing for me to go to her.

A few years prior to this, when a girl of 16, an engagement was formed between myself and a young naval officer, about to sail for the African coast. He had promised my mother and self that he would write us from "Ascension." It chanced, some time after his departure, I accompanied a friend in a long country walk, when all at once a strange feeling possessed me that this young officer was near. I seemed to feel the clasp of his hand upon my wrist, yet I saw nothing, I only *felt* a presence. My companion asked why I looked so pale. I made an evasive reply, and on returning home told my mother that "Tom was dead!" She tried to laugh away my fancy, nevertheless she noted the date of the occurrence, and when a brother of my own, then homeward bound from the coast of Africa, arrived, the first words he spoke, after an exchange of greetings, were, "Oh, that poor fellow you sent letters by for me is dead! He died three days sail from Ascension and is buried on the Island." M. W.

I cannot, owing to the many years that have passed since the occurrences mentioned by myself, furnish any dates; my mother calculated that the singular impression I received was as near as possible to the time of our young friend's death. My brother who brought the tidings has been deceased several years.

L.—2305.—A^{d} P^{n}

From Mr. Arthur Ireland, of the School House, South Witham, near Grantham.

January 5th, 1884.

About 14 years ago, about 3 o'clock one summer's afternoon I was passing in front of Trinity Church, Upper King Street, Leicester when I saw on the opposite side of the street a very old playmate, who, having left the town to learn some business, I had for some time lost sight of. I thought it odd he took no notice of me, and while following him with my eyes deliberated whether I should accost him or not. I called after him by name, and was somewhat surprised at not being able to follow him any further, or

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to say into which house he had gone, for I felt persuaded he had gone into one. The next week I was informed of his somewhat sudden death at Burton-on-Trent, at about the time I had felt certain he was passing in front of me. What struck me most at the time was that he should take no notice of me, and that he should go along so noiselessly and disappear so suddenly, but that it was E.P. I had seen I never for one moment doubted. I have always looked upon this as a hallucination, but why it should have occurred at that particular time, and to me, I could never make out.

ARTHUR IRELAND.

To inquiries, Mr. Ireland replies :—

(1) To the present time the instance related is the only one of the kind that has occurred to me.

(2) I mentioned the incident of having met E. P. to my mother, and remarked on the seeming slight of his not acknowledging me. Of course, when the news of his death came, mother remarked that I was mistaken, and although not feeling convinced, I had to assent to such a seemingly apparent truism. My mother has since died, or we might have had this added testimony.

(3) I am thankful to say that my eyesight is good, and I remember no instance of mistaking one person for another. Of course, I could not swear that there was no mistake, but I do assert that I, without knowing he had left the town, and with nothing to make me think of him, was suddenly certain that E. P. was coming towards me on the opposite side of the street; that I watched him attentively for any sign of recognition; that I called after him, and could never explain his disappearance, or account for the unnatural noiselessness of his movements or the suddenness of his appearance.

I conclude by assuring you that so far I have been of a very realistic turn of mind, and am not aware that I am in the least superstitious or even imaginative. That which I have written is the truth, according to my experience, placed at your disposal to help, if of any service, in the unravelling of that for which at present there seems no adequate explanation.

ARTHUR IRELAND.

Mr. Ireland adds that the date of the death was October 1st, 1868.

L.—2306.—A^{d} P$_{n}$—(Borderland.)

Mrs. Scott Moncrieff gives us the following account of the apparition of a dying sister-in-law to her husband, now dead.

May 20th, 1885.

The circumstances of the dream or vision, as far as I can remember at this distance of time, were these. A. awoke me one night, and said, "I have had a strange dream about S., and I fancied I saw her standing at the foot of the bed; indeed, I had to rub my eyes to convince myself that she was not really there." He fell asleep, and again dreamt the same, and this made a powerful impression upon his mind, with almost a depressing effect. He was in perfect health at the time, and of a thoroughly practical nature; not at all given to sentimentality. He had also no reason to believe that S. was in frail health. Some weeks after, the news came of her death, and by comparing dates, and allowing for the difference of time between

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India and Scotland, the event must have taken place during the period of these dreams; but whether at the time of the first or the second, I cannot remember. This happened on the 7th September, 1852.

ELIZABETH H. S. MONCRIEFF.

I very well remember my brother, the late Major A. P. Scott Moncrieff (whose widow has written the preceding narrative) telling me of this apparition, as he believed it to have been, of our sister Susan, after the news reached us of her death in Edinburgh, on September 7th, 1852. I was living in Calcutta at that date; my brother was with his regiment at Dinapore. In the month of November, I was on a visit to his house in Hazareebagh, where he was then living with his wife; and it was then that he told me of the apparition. As he was a man of a very unromantic, practical character, always ready to ridicule a ghost story, I was the more struck with the depth of the impression left on his mind by the vividness of the apparition, as he believed it to have been, which had led to his taking a note of the date in writing.

He told me that after having been asleep for a time, during the night of that date (which must have been the 7th September), he awoke, feeling the heat rather trying; that he saw, by a light burning in the room, the punkah swinging above the bed, and then saw our sister Susan standing at the foot of the bed, gazing at him very earnestly. That he was so surprised, he sat up, rubbed his eyes, and looked again, seeing her still there. That he exclaimed, "O, Susan!" (I think he added, "what are you doing here?" but I am not certain that these were his words; though I am certain that he did utter some such words after saying, "O, Susan!") That his wife awoke on hearing him speak, and said, "What is it, Alick?" (or words of similar import) but that he, fearing lest in the state of health she was then in, it might prove injurious to her to be told what he believed he had seen, said he had awakened from a dream, but did not tell her how fully he was convinced he had been awake when he saw the apparition of his sister, which had disappeared before his wife had spoken to him.

R. SCOTT MONCRIEFF.

Miss Scott Moncrieff, of 44, Shooter's Hill Road, S.E., corroborates as follows:—

I heard the same account from my brother, Major Scott Moncrieff, on his return from India.

MARY ANNE SCOTT MONCRIEFF.

L.—2308.—A^{d} P^{n}

Mrs. Passingham, of Milton, Cambridge, sends the following account from the nurse who had been attending her daughter, Mrs. Gillig. Mrs. Passingham says:—

The fact of her having quarrelled with her favourite sister, and her dying without a reconciliation affects her deeply, and she had tears in her eyes as she told me the story. She *declares* she was *not* asleep, and it was *not* a dream, she had only just put out the light and had not got into bed.

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From Mrs. Walsh, 107, Queen's Crescent, Haverstock Hill.

May 6th, 1884.

On October 24th, 1877, I was in London, and after preparing to go to bed, I had just extinguished the light when I heard the voice of my sister, who was then in Wolverhampton, call me by my name, "Joanna." I instantly answered, "Yes, Polly." The voice was low, almost a whisper, but perfectly clear, and I was so sure that she spoke that I turned to the part of the room from which the voice came. Again I heard the voice, and after that, once more, making three times in all.

When I realised that it could not possibly be my sister I felt—not exactly frightened—but awed, and I could not sleep till near morning for thinking of it. The next day I heard from my family that they had had a telegram to say that she was dangerously ill, and some one was to go to her. Another sister went and found her dead, and the time of her death agreed exactly with the time when I heard the voice. She died very suddenly of mortification, and I had not the least idea she was ill; also, we had become estranged from each other, although we were exceedingly fond of each other, and I think that is the reason she spoke to me.

JOANNA WALSH.

May 12th.

In answer to your first question I must tell you that at the time of my sister's death I was with almost entire strangers and therefore do not think I mentioned what I had heard to anyone until after I had a letter saying she was ill, and almost directly afterwards a telegram saying she was dead.

To explain clearly, when I had the letter saying she was ill, I mentioned it to my sister who brought the letter; then when I had the telegram to say she was dead I found that the time corresponded exactly with the time I heard her voice.

This is the only experience of the kind that I ever had.

[This is in answer to the question whether she had ever had any other hallucination of the senses.]

I didn't for one moment doubt whose voice it was as I immediately answered by name.

J. WALSH.

L.—2309.—A^{d} P^{n}

From Mrs. Stent, living at 14, Singapore Road, Ealing Dean—a former valued servant of Miss Craigie, of 8, McGill College Avenue, Montreal, to whom she gave a completely concordant account, which we have seen.

June 1st, 1885.

Miss Craigie has written to me to ask me to send you the account of Elizabeth calling for Mr. Reggy and me. She called him and me. I was not dreaming, for she called "Reggy" and "Cook" so plainly I could not rest in bed; and I told the housemaid, E. Morris, and we wondered what it meant. I could not go that day, but I went the next, and the porter told me she died the morning before at 20 minutes to 4. I went to the Infirmary the day she was buried, and the old dame in the bed next to hers told me she called for Reggy and Cook with her last

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breath. It troubled me much, for we had been friends for years, and I went to see her as often as I could. I never had anything of the kind happen to me before, and she called us so plain. I have often wondered what it could mean, and I shall never forget it. E. STENT.

In reply to inquiries, Mrs. Stent says :—

June 7th, 1885.

I send you the name of my dear friend ; it was Elizabeth Membrey. The day she died was October 18th, at Chelsea Infirmary, near the Consumption Hospital at South Kensington ; but I am sorry I can tell you nothing about Elizabeth Morris, having lost sight of her. Elizabeth has been dead four years this October. She was my dearest friend, and was more to me than a sister, but was no relation to me—only my dear friend. I think the bond of sympathy was very strong between us ; only death could break it. We told our troubles to one another ; for years past we did not do anything without talking about it first. Mr. Reggy was the son of the lady where we lived in service together, and she was very fond of him ; and he went to the Infirmary to see her as often as he could find time.

L.—2310.—A^{d} P^{n}

From Mrs. Wyld, of The Willows, Ellesmere, Salop.

May 10th.

I would very gladly write the short statement you ask for, but though to my own mind it is pretty conclusive, still I feel that to outsiders it is wanting in two important details. (1) I mentioned the fact of hearing the voice to no one at the time, and (2) I could not tell whose voice it was.

It was on Thursday evening, January 10th, 1884, that I was sitting alone in the house reading, and it seemed strange, and still not strange, to hear my name called with a sort of eager entreaty.

Shortly after the others came in. I was leaving for Ellesmere next day, and in the bustle of departure I thought no more of the circumstance. It was only when coming down to breakfast on the Saturday morning and finding the letter telling of E.'s death that I instantly recalled the circumstances, and saw that the *time* and *day* corresponded with when they knew she must have slipped out and down to the river.

I wonder I did not associate it with her, for she had written me some very pitiable letters beforehand. MARY WYLD.

For the sake of my dead friend's relations, I should hardly like to give very identifying details (if for publication), as her death was a particularly sad one.

We were school-fellows together for nearly three years and great friends; and she had written to me previous to her death in a terribly depressed state, but I had not the least idea her mind was affected. I never have had a hallucination of the senses at any other time. It was about 8 o'clock in the evening, I fancy, when I heard the voice. She was not found till 2 o'clock the next morning when the tide turned on the river ; she then had been dead several hours, having slipped out, I fancy, between 7 and 9 the previous evening. MARY WYLD.

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L.—2311.—Ad Pn

Mr. W. Colman, of 44, Finsbury Circus, E.C., writing to us on May 10th, 1885, enclosed the following account. He had heard the particulars about a fortnight before, when staying in apartments which Mrs. Longley lets.

Mrs. Longley, of 4, Liverpool Lawn, Ramsgate, a respectable married woman, wife of a small tradesman, both resident upwards of 35 years in the town, states :—

My eldest son, Pilcher, in February, 1884, was one of the crew of the "Young Eliza," cutter, of Grimsby, employed in collecting fish from the fishing fleet, and was then 28 years old.

On the 10th of that month, at 3.10 a.m., he was washed overboard in a storm, and drowned.

On that morning I was restless, and being unable to sleep, determined to watch how long the moon would take to cross a certain pane of glass in the window, and while so doing heard a voice three times distinctly call "Mother."

Supposing my son George was at the door, I called out several times, "Is that you, George? What do you want?" waking my husband, to whom I told what had occurred.

Having no reply, I got up, lit a candle, and went upstairs to George's bedroom, and found him sleeping soundly, without any signs of having recently been awake or moving.

Looking at the clock on the stairs I noticed it was 3.15 a.m.

Nine days after a telegram arrived, stating my eldest son had been drowned on the morning referred to.

My husband went to Grimsby, saw the captain of the vessel, and ascertained that Pilcher was washed overboard *at the time stated*, on a moonlight night, and that his first cry was, "Mother! mother! mother! save me for my mother's sake!"

He swam for 15 minutes, calling out occasionally, much as at first, but rescue was impossible.

The distance from Ramsgate to where he was drowned was over 200 miles.

He was a most affectionate son, and before going this voyage, had promised me it should be his last.

[Mrs. Longley signs this account as correct.]

SARAH LONGLEY.
her X mark.

11*th June*, 1885. Witness, CHARLES E. TROUGHTON.

At my request Mr. G. A. Smith wrote to his friend Mr. C. E. Troughton, second clerk in Cobb's Bank, Margate, asking him to interview Mrs. Longley, and put some questions to her. Mr. Troughton writes :—

46, Addington Street, Margate,
June 14*th*, 1885.

In reply to the inquiry "did she tell any one of the voice *before* she heard of his death," she informed me that she mentioned the matter the following morning to her husband and sons, at the same time attaching no

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particular importance to the voice she heard during the night, being still under the impression it was her son George who had called her, whom she thought was unwell. She also mentioned the matter to whoever "dropped in" during the next few days, remarking at the same time she felt sure something was "about to happen," and then the affair was forgotten till a telegram was received 9 days afterwards stating her son was drowned, which led eventually to her ascertaining by letter that her son met his death on the same night, and about the same hour that she heard the voice. She stated the voice seemed to proceed from some one *outside* the door, and most certainly addressed to her as if in supplication. She most distinctly asserts the voice was not an impression proceeding from her own mind, but seemed to proceed from some person outside her bedroom door. Unfortunately her husband and son were both away from home when I called, but she assured me it would be useless for me to attempt to induce them to corroborate her statement by signing the "document," as her husband in particular had an aversion to putting his name to anything of the kind. She did not associate the voice she heard with that of her son's at sea (nor did she connect the dream with him in any way), fully believing it to proceed from her son George. I asked was there any similarity between the voices of her two sons, and why she fixed upon George when he was sleeping beside her son Albert. She replied she knew it was not Albert who spoke because he has a slight impediment in his speech, and as to its being "Pilcher's," she was not thinking about him. I asked her if anything had transpired during the day or days previous to remind her of her son at sea, to which she replied in the negative.

C. E. TROUGHTON.

[It appears that this hallucination was unique in Mrs. Longley's experience.]

L.—2312.—A^{d} P^{s}

From Mr. A. Jaffé, of 4, The Exchange, Balham, S.W.

May 28th, 1885.

After mentioning that he married while abroad, and was staying with his wife at Berlin, Mr. Jaffé continues: As soon as my parents had learned of my arrival at Berlin, where I had engaged furnished apartments, my mother immediately came to see me and my foreign wife. She remained with us for three days, and two days after her departure my father and sister came to see us, staying also three days, and then returned home. My wife and I, both young, in good health, and happy, were thoroughly enjoying ourselves, and were free from all serious thought. About a week after my father's departure, we (my wife and I), having been to a concert, arrived at our rooms about 11 o'clock at night, and went to bed at once, being tired. My wife fell asleep almost immediately, and after a little while I also was in the arms of Morpheus. Soon after, however, I awoke suddenly, with all my senses alive, as if I had slept for hours instead of only about 20 minutes, and heard what is commonly called the death-watch ticking. I knew that it could not be my gold repeater, for its spring was broken, and it did not go therefore. I was well aware then that such ticking was caused by some insects in the woodwork, and was not alarmed in the ver least degree.

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The noise continuing, however, for a long time, curiosity got the better of me, and I lit the candle, got softly out of bed, and tried to find out in what part of the room the ticking was. But the noise was like a will-o'-the-wisp; when I went to one part of the room, it went to another. I got at last tired of the hunt, and crept softly into bed. Nevertheless, I must have disturbed my wife, for she said to me, in a half-conscious state, "Alfy, your watch is going!" I did not answer her, for I saw she was asleep again as soon as the words were spoken and I also slept soundly till the morning. At breakfast my wife said, "Alfy, I had such a funny dream. I saw your mother with a handkerchief tied under the chin, making such faces to me, and moving her jaws in a most extraordinary manner." We both laughed, and went to dress for a drive to Charlottenburg. I was the first dressed, and went into the sitting-room, waiting for my wife. A knock at the door. It is the servant, handing me a telegram. It was from my father and ran:

"Mother died last night. Letter to follow."

In the evening I received the letter, which stated among others:—

"Mother was paralysed, and had lost, for 6 hours before death, though no consciousness, but the power of speech. All this time she struggled fearfully to articulate, and the doctor tied, at last, her jaw with a cloth, to prevent her opening it. She died at 4 o'clock this morning."

ALFRED JAFFÉ.

In answer to inquiries, Mr. Jaffé says:—

My first wife (here in question) is dead. She could not have stated, if now alive, anything else than what I communicated to you. We both were like one heart and soul, we could read each other's thoughts, and it is, therefore, that I hold my evidence as if it were hers.

About her dream, I am sure she told me then all she knew, and I, in my letter to you, have added nought nor omitted. No severest cross-examination could have disveiled anything more about it from her.

On the whole, my wife dreamt little, and when so, her dreams were always "nonsense."

He adds:—

It was and is *most decidedly* a fact, clear of all hallucination, from which she was free at all times.

The ticking which I heard, and my wife's dream, happened during the hours of my mother's death-struggle. Letter and telegram I received on the day after the nocturnal occurrence.

I do not remember the exact date; but it was in the last week of August, 1867.

If we accept the *dream* in the above case as telepathic, there would be some ground for regarding the *sounds* as possibly a telepathic hallucination of the rudimentary type. But they may, of course, have been due to some undiscovered objective cause, and the coincidence, as far as they are concerned, may have been accidental.

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L.—2313.

From the Rev. W. D. Wood Rees, of Holme Villa, Market Weighton.

May, 1885.

In 1874, when reading for college, I frequently visited a man named William Edwards (of Llanrhidian, near Swansea), who was then seriously ill; he often professed pleasure at, and benefit from, my ministrations. He at length recovered so far as to resume work. I left the neighbourhood, and amid new scenes and hard work, I cannot say that I ever thought of him.

I had been at college some 12 months, when one night, or rather early morning, between 12 at midnight and 3 in the morning, I had a most vivid dream. I seemed to hear the voice of the above-named William Edwards calling me in earnest tones. In my dream I seemed to go to him and saw him quite distinctly. I prayed with him and saw him die. When I awoke the dream seemed intensely real, so much that I remarked the time, 3 a.m. in the morning. I could not forget it and told some college friends all particulars. The next day I received a letter from my mother, with this P.S.: "The bell is tolling; I fear poor William Edwards is dead." On inquiry I found that he did die between 12 and 3; that he frequently expressed the wish that I were with him. I had no idea that he was ill.

In answer to inquiries, Mr. Rees says:—

My dream took place between midnight and 3 in the morning. William Edwards died *within that time*. My mother wrote her letter just after breakfast, when the death-bell was tolling for him. Just at the time I mentioned my dream to some friends. I received the letter either the next night or the morning after. It was generally a two-days' post. I was particular to inquire if the death took place the *night of my dream; it did*. I have not the date of the occurrence, but can get it, no doubt, from inquiring the date of the man's death. I had no object in making any note of it then. The friends, I believe, were Rev. G. L. Rees, Howden, Rev. J. W. Roberts (dead), and, I think, the Rev. T. S. Cunningham; I will ask him. I have on other occasions dreamt of deaths, but have not taken any trouble to investigate them. I have sometimes dreamt I saw a person dying, and then heard they were ill. The vividness and reality of the case I mention caused me to take such notice of it.

The Rev. G. L. M. Rees corroborates as follows:—

Howden, East Yorkshire.

June 11*th*, 1885.

DEAR SIR,—The statement made by my brother, the Rev. W. D. W. Rees, relative to the death of William Edwards, is quite correct. I perfectly remember his relating to me a dream respecting his death, previous to the intelligence reaching us at college.

I am, yours faithfully,

G. L. M. REES.

L.—2314.—(possibly a clairvoyant dream.)

From Mr. Evans, Penalltan House, Richmond Road, Cardiff. The case

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was procured for us by Miss A. G. M. Richards, of 1, St. Andrew's Crescent, Cardiff, who writes :—

May 7th, 1885.

Mr. Evans is a man of undoubted veracity, and is known to a large circle of friends, most of whom have heard of his remarkable experience, both from himself and from his wife when living.

29*th April*, 1885.

The following is an account of a dream which was dreamt by the undersigned.

R. Evans.

On Palm Sunday morning, 15 years ago, I awoke with a start about 4 o'clock, having dreamed that some one had been on the lawn in front of my house and taken away about 50 roots of wallflowers which I had in bloom, and that the only thing left was a portion of blossom which had dropped near the entrance gate.

I at once related my dream to my wife, and afterwards slept until about 8 o'clock in the morning, when I awoke through the servant girl rapping at my bedroom-door and shouting in an excited state, "A donkey has been on the lawn and eaten up all the flowers."

I immediately got out of bed and looked out of the window, and the first object I saw was the bit of blossom by the gate where I had previously seen it in my dream, and I found the border relieved of every root as I had dreamed.

I have, ever since, felt satisfied that if I had got out of bed and looked out of the window at the time I first awoke, I would have found the thief in the act of taking away the flowers.

I should say that the gate was locked, so that it was impossible for any animal to have done the mischief.

Mrs. Dyer, of 8, Pembroke Terrace, Cardiff, says :—

I have much pleasure in stating that Mrs. Evans frequently spoke to me of her husband's remarkable dream, adding that she had had it related to her before its verification.

[Mr. Evans may have been anxious about his flowers, and the chief point, evidentially, is the dropped "portion of blossom," which may, however, have got *read back* into the dream after it was actually seen.]

L.—2315.

Headington Hill, Oxford.

May, 1885.

On Saturday, May 5th, 1834, I drove into Oxford in an open landau with my little boy and his nurse. On reaching the covered Market I got out, leaving the nurse and child in the carriage, which remained in the High Street.

It was my intention to go to a shop in the middle of the market, but before I reached it I became suddenly convinced that something had

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happened to the child, and that the carriage was being closed. The feeling was so strong that I stopped walking, and was about to turn round to go and see what had happened, when I felt I was foolishly fanciful, and for discipline's sake I decided to walk through the Market down a short street to Exeter College, where I had to leave a note, instead of driving there after my visit to the Market, as I had previously intended to do. I did this, and then called at the shop, walking very fast all the time. I was nervously anxious to see the carriage again.

When I reached the High Street I saw a crowd looking at the carriage, which was closed, and on reaching it found that my little boy had fallen out of it, on to the street, about 2 minutes after I had left him. The child had been much frightened, and a crowd having assembled the coachman closed the carriage.

HENRIETTA WILLERT.

June 3rd.

As regards my own experience, I can honestly say I never had before or since such a strong feeling that something *was* happening as that which came upon me just after I left the carriage. I have had a presentiment that a thing would happen (not always realised), but never that it was happening.

H. W.

L.—777.—A^{n} P$_{n}$

From the Rev. J. A. Macdonald, 19, Heywood Street, Cheetham, Manchester

When I was in Liverpool, in 1872, I heard from my friend, the late Rev. W. W. Stamp, D.D., a remarkable story of the faculty of second sight possessed by the Rev. John Drake, of Arbroath, in Scotland. I visited Arbroath in 1874, and recounted to Mr. Drake the story of Dr. Stamp, which Mr. Drake assented to as correct, and he called his faculty "clairvoyance." Subsequently, in 1881, I had the facts particularly verified by Mrs. Hutcheon, who was herself the subject of this clairvoyance of Mr. Drake.

When the Rev. John Drake was minister of the Wesleyan Church at Aberdeen, Miss Jessie Wilson, the daughter of one of the principal lay office bearers in that church, sailed for India, to join the Rev. John Hutcheon, M.A., then stationed as a missionary at Bangalore, to whom she was under engagement to be married. Mr. Drake, one morning, came down to Mr. Wilson's place of business and said, "Mr. Wilson, I am happy to be able to inform you that Jessie has had a pleasant voyage, and is now safely arrived in India." Mr. Wilson said, "How do you know that, Mr. Drake?" to which Mr. Drake replied. "I saw it." "But," said Mr. Wilson, "it cannot be, for it is a fortnight too soon. The vessel has never made the voyage within a fortnight of the time it is now since Jessie sailed." To this Mr. Drake replied: "Now you jot it down in your book that John Drake called this morning and told you that Jessie has arrived in India this morning after a pleasant voyage." Mr. Wilson accordingly made the entry, which Mrs. Hutcheon assured me she saw, when she returned home, and that it ran thus: "Mr. Drake. Jessie arrived India morning of June 5th, 1860."

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This turned out to have been literally the case. The ship had fair winds all the way. and made a quicker passage by a fortnight than ever she had made before.

The above account was sent by Mr. Macdonald to Mr. Drake for verification, and the following reply received from the Rev. Crawshaw Hargreaves :—

Wesleyan Manse, Arbroath.

April 29th, 1885.

My Dear Sir,—Mr. Drake is sorry your communication of the 2nd inst. has been so long unanswered; but two days after receiving it he had a paralytic seizure, which has not only confined him to bed, but taken from him the use of one side.

He now desires me to answer your inquiries, and to say that the account, which you enclosed and which he now returns to you, is correct, except that he has no recollection of ever calling it "clairvoyance." It was neither a "dream" nor a "vision," but an impression that he received between the hours of 8 and 10 in the morning, when his mind was as clear as ever it was, an impression which he believes was given him by God for the comfort of the family. Moreover this impression was so clear and satisfactory to himself that when Mr. Wilson said "It cannot be," Mr. Drake replied, "You jot it down," as warmly as if his statement of any ordinary circumstance had been doubted by a friend.

Mr. Drake hopes these particulars will be enough for your purpose.—Believe me, dear sir, yours very truly,

C. Hargreaves.

The following is Mrs. Hutcheon's account of the incident, received quite independently :—

Weston-super-Mare.

February 20th, 1885.

The facts are simply these. I sailed for India on March 3rd, 1860, in the "Earl of Hardwicke," a good, but slow, sailing-vessel. About 16 weeks were usually allowed for the voyage, so that we were not due in Madras till about the middle of June. Our voyage, however, being an uncommonly rapid one, we cast anchor in the roads of Madras on the morning of June 5th, taking our friends there quite by surprise.

On this same morning, my former pastor, an able and much esteemed Wesleyan minister, called on my father at an unusually early hour, when the following conversation passed :—

"Why, Mr. D., what takes you abroad at this early hour?"

"I have come to bring you good news, Mr. W. Your daughter, Jessie, has reached India this morning, safe and well."

"That would indeed be good news, if we could believe it; but you forget that the ship is not due at Madras before the middle of June. Besides, how could you get to know that?"

"Such, however, is the fact," replied Mr. D., and, seeing my father's incredulous look, he added: "You do not believe what I say, Mr. W., but just take a note of this date."

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To satisfy him, my father wrote in his memo. book: "Rev. J. D. and Jessie. Tuesday, 5th June, 1860."

In due time, tidings confirming Mr. D.'s statement arrived, greatly to the astonishment of my friends. He, however, manifested no surprise, but simply remarked, "Had I not not known it for a fact, I certainly should not have told you of it."

These particulars I received by letter at the time, and on our return home, 7 years later, we heard it from my father's own lips. He is no longer with us, but the above are the plain facts as he gave them, and the little memo. in his handwriting, which he gave me as a curiosity, lies before me now.

J. H.

In answer to inquiries Mrs. Hutcheon adds:—

March 23rd.

I felt inclined to smile at the idea that I could possibly be mistaken as to a date so memorable in my life's history, and immediately preceding my marriage. However, to render assurance doubly sure, I have referred to both my husband's diary and my own, in each of which my landing in India on the 5th of June has an important place.

The entry made by my husband is as follows: "N.B.—5th June, 1860; a memorable day! The 'Hardwicke' has arrived. What a quick voyage! Miss Wilson and mission party well."

JESSIE HUTCHEON.

Mr. Macdonald tells us that he believes Mr. Drake had many such experiences, but that he found him so reticent that he despaired of getting an account of them from him.

Inquiries on this point elicited, we regret to say, the following reply from Mr. Hargreaves:—

May 29th, 1885.

Mr. Drake, of whom you inquire in your letter of the 22nd, died on the 18th inst. I have made inquiries but do not hear of any other circumstances that can be reported to your Society. If he had been spared I am sure Mr. Drake would have given all the help in his power to such a society, but he has gone from us.

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